

When you rob God you cheat yourself.

## INVENTIONS

KIMM ZAMARRON  
Ashland, Kentucky

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl. 7:29). "... inventors of evil things" (Rom. 1:30).

Many evil inventions. An invention is a device, a plan, or process originated after study and experimentation, according to the dictionary. To invent is to produce for the first time, through the use of the imagination or of ingenious thinking and experimentation. Imagination and thought; what the Bible says about inventions and imagination is associated with evil. Man has devised these inventions against man and God. "How long will ye imagine mischief against a man?" (Psa. 62:3). "What do ye imagine against the Lord?" (Nah. 1:9). As indicated in these verses, inventions are the results of productive imagination. Be it destructive, vain or for self-gain, it is still a produced imagination. It is a reflection of a man's depraved nature, an image of his thoughts, the manifestation of his real self.

Examples of these inventions producing imaginations are found in the Bible in several distinct accounts. In Esther 5:14, Haman, Zeresh his wife, and his friends caused him to invent and build a gallows to hang Mordecai on. In Amos 6:5, they that were at "ease in Zion" made and invented instruments of music. And in Ezekiel

26:9, Nebuchadnezzar set engines of war against Tyre to bring it to naught. What were the reasons behind these inventions? What did they accomplish for the inventor? Well, Haman was "the Jews' enemy" (Est. 8:1). Haman wanted to do away with Mordecai and the Jews. He took credit that belonged to Mordecai for foiling the plot of Bighan and Teresh to kill the king. The king set Haman over all the princes for his alleged discovery. He was bowed down to by all but Mordecai, who refused. Haman devised the gallows to hang Mordecai on, but he was the first to be hanged on his invention.

They that were at ease in Zion invented "to themselves instruments of musick." Israel became at ease because they had no problems from any of their enemies. Things were okay, so they let their guard down, slackening their watch for their foes. They also went against the Lord, not heeding His commandments—and statutes. The Lord then turned their songs, they sang with these instruments of music, into "lamentations" (Amos 8:10).

Nebuchadnezzar "set engines of war against" Tyros. Wheels, chariots, and thundering horsemen also brought Tyros to nothing. They were to be a nation "no more" nor anything found of them. They were "sought for" but never "found" (Ezek. 26:21).

We see that these inventions for evil, man's pleasure, and destruction. (Continued on page 4, column 3)

MISSIONARY

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

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## THE SPEECH OF THE WOUNDS

MATTHEW FRANCIS  
Southampton, England

Julius Caesar was dead. Assassinated. Twenty-three dagger thrusts told their treacherous tale. The funeral arrangements had been made, a pyre raised on the Campus Martius, Caesar's gashed gown displayed, and, after the populace had filed past the catafalque, the body, borne on an ivory funeral couch, was brought into the Forum.

There, Mark Anthony speaks, cunningly exposing the murderers—those "honorable men" who had so recently sworn their loyalty to Caesar. Shakespeare, with matching skill, ends Anthony's oration with:

"I am no orator . . . but . . .  
A plain blunt man,  
That love my friend;  
For I have neither wit, nor  
words, nor worth,  
Action, nor utterance, nor the

power of speech,  
To stir men's blood: I only speak  
right on;  
I tell you that which you yourselves  
do know;  
Show you sweet Caesar's wounds  
And bid them speak . . ."

Our Lord showed the incredulous disciples "His hands and His feet." Here were wounds incomparably more significant. As a meditation we show you the Saviour's wounds and bid them speak. The wounds of the Lord Jesus Christ speak of:

### MAN'S HATRED

Hatred is a constituent of human nature. It can be a hatred against evil; it can be a hatred against good. In the unregenerate it is an unrighteous, evil thing. The Bible uncompromisingly states that the non-Christian is saturated with every kind of iniquity—envy, murder, strife, treachery and ill-will. Man

is fundamentally given over to malicious gossiping, slander, arrogance. All these things being the fruit of hate. Man hates God. He has no reverence for God. He goes on to squander his days in malice, hating and being hated. (Romans 1:29-32; 2:18; Titus 3:3).

Such a description may jolt. Yet, it is the testimony of God concerning the un-reborn human heart. The root is rotten with hatred. Experience and observation corroborate this. Tyrants through the ages prove it, and tyrants have reaped a whirlwind of acid hatred as the savagery meted to Mussolini's assassinated body illustrates. Today, hate ideologies, hate slogans and hate sessions are part of some political parties and techniques. Such malevolence leads to strife. Shamefully be it admitted and honestly let it be faced, this evil characteristic invades even (Continued on page 6, column 1)

## DEATH, LAST ENEMY TO BE DESTROYED

ROBERT HALL  
(1764 - 1831)

(PART TWO)

3. When these preparatory measures have taken place, the empire of death shall be sapped to the foundation, and its power be utterly destroyed. This has been a widely extended empire, founded on, or spreading over, the ruins of all other empires: it has comprehended within its domains all the seed of Adam; it has continued from age to age. Compared with the length of its existence, the boasted eternal duration of the Roman city and empire is as nothing. But the final stroke will produce the entire overthrow of this wide and lasting dominion. The chapter from which the text is taken treats of this. He who first, by His death, gave us a right to this victory, He who, by giving the earnest of the Spirit, raised us to a holy superiority over our enemy, will at last vanquish him by that almighty energy by which He is "able even to subdue all things unto himself" (Phil. 3:21). He will then "fashion these vile bodies like unto his own glorious body;" He will stand forth as the pattern by which believers shall be formed.

They that are earthy continue,

### SOME THINGS TO THINK ABOUT

HAROLD FREESE

Those who neglect their duty to time, fail to realize that the credit department is in the basement. "Dig Down" God loveth a cheerful giver (II Cor. 9:7).

For ministers when preparing sermons, think yourself empty, read yourself full, write yourself clear and pray yourself keen.

The church advertised for "used" pews. May we approach God in prayer for ours to be "used" more.

Gossips consist of three different types: (1) vest button religion always popping off; (2) vacuum cleaner type always picking up dirt; (3) linament type always rubbing it in.

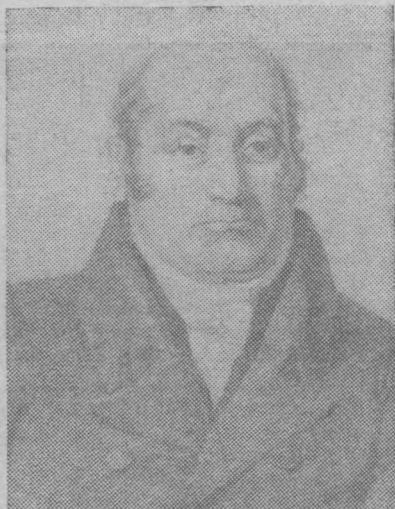
More people die or get injured from stepping on the gas, than inhaling its fumes.

As the earth revolves around the sun, in response the Christian's duty is to revolve around the Son of God.

Sickness that occurs only at church service time can only be cured by the Great Physician.

(Continued on page 8, column 1)

like the first man, earthy; but believers, who once bore the image of the earthy, now bear the image of the heavenly. "The first man is of the earth," but "the second man is the Lord from heaven" (I Cor. 15:47). He has the capacity of everlasting existence; a well-spring of life from which life will be supplied to all His brethren. In the epistle to the Thessalonians, which is the first that was written by this apostle, he says, "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



ROBERT HALL

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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" (I Thess. 4:13-16).

He does not mean to teach us here that they shall rise before the wicked, however true that may be; but that they shall rise before those who are alive shall be changed: "then we which are alive and remain shall be caught up in the clouds to meet the Lord in the air; and so shall we ever be with the Lord" (I Thess. 4:17). The first effect of Divine power will be to raise the dead in a moment, to call forth those that sleep in the dust, to make "the sea give up the dead that are in it;" to loosen the tombs and open the sepulchres that have been closed for ages over the dust of the saints: then "they which are alive shall be changed."

He recurs to the same subject in this chapter: "Behold," says he, "I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51-52). The last trump, which shall give notice of the change of those that are alive, is here distinguished from the former trumpet, at the sound— (Continued on page 3, column 1)

## THE SPIRIT DRAWING

ARTHUR W. PINK  
(1886-1952)

The renewed heart is moved and melted when it contemplates the holy Saviour having our iniquities imputed to Him and bearing "our sins in His own body on the tree." But how rarely is it considered, that it is little less wonderful for the HOLY SPIRIT to exercise Himself with OUR SINS and hold them up to the eyes of our understanding. Yet this is precisely what He does: He rakes in our foul



ARTHUR W. PINK

hearts and makes us conscious of what a stench they are in the nostrils of an infinitely pure God. He brings to light and to sight the hidden and hideous things of darkness and convicts us of our vile and lost condition. He opens to our view the "horrible pit" in which by nature we lie and makes us to

realize that we are fit for nothing but the everlasting burnings. O how truly marvellous that the Third person of the Godhead should condescend to stoop to SUCH a work as that!

"No man can come to Me, except the Father which hath sent Me DRAW him" (John 6:44). No sinner ever knocks (Matt. 7:7) at His door for mercy, by earnest and importunate prayer, until Christ has first knocked (Rev. 3:20) at his door by the operations of the Holy Spirit. As the Christian now loves God "because HE FIRST loved" him (I John 4:19), so he sought Christ, because Christ first sought him (Luke 19:10). Before Christ seeks us, we are well content to lie fast asleep in the Devil's arms, and therefore does the Lord say, "I am found of them that SOUGHT ME NOT" (Isa. 65:1). When the Spirit first applies the Word of Conviction, He finds the souls of all men as the angel found the world in Zechariah 1:11: "All the earth sitteth still, and is at rest." What a strange silence and midnight stillness there is among the unsaved! "There is NONE that seeketh after God" (Rom. 3:11).

It is because of failure to perceive the dreadful condition in which the natural man lies, that any difficulty is experienced in seeing the imperative need for the Spirit's DRAWING POWER if he is to be brought out of it. The natural man is so completely enslaved by sin and enchained by Satan, that he is unable to take (Continued on page 6, column 5)

## The Baptist Examiner Pulpit

A Sermon by Milburn Cockrell

### BLOOD ON THE MERCY SEAT

(PREACHED ON THE INDEPENDENT BAPTIST HOUR JANUARY 6, 1980)

"And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall

look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Ex. 25:17-22).

The words of my text are a description of the Mercy Seat found

in the Holy of Holies in the Jewish Tabernacle. It was made of a slab of pure gold, and it served as the lid of the Ark of the Covenant (Ex. 26:34; 30:6; 31:7; 40:20). The Mercy Seat differed from the Ark which was made of Shittim wood. The only other article in the Tabernacle made solely of gold was the candlestick, which was smaller in size and weight. Therefore, the Mercy Seat was the most valuable of all the holy vessels. Hence it must have typically taught the most important truth about salvation. (Continued on page 2, column 1)

### THE MUSIC OF AMERICA

(The author of the following commentary is Allan Dale, a talk show host and columnist in San Antonio, Texas).

A famous man once said, "You can write the laws if you'll let me write the songs America sings." What he was getting at was simply that in the end, he would have more influence on our society, than the lawmakers.

Do you know the kind of music your youngsters are listening to today? I don't want to shock you but music on 90 percent of the radio stations has cycled back to sexist rock, and it ushers in a new age of immorality. Songs like Donna Summer's "Hey Mister, Have You Got A Dime? If You Have, (Continued on page 8, column 5)



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## The Mercy Seat

(Continued from page one)  
tion by Christ.

New Testament Scriptures make  
it plain that the Mercy Seat fore-  
shadowed God's acceptance of  
Christ's atoning blood in the heav-  
enly Tabernacle. Christ is the  
Mercy Seat by virtue of the propiti-  
ation He offered God. Romans  
3:25 says of Christ: "Whom God  
hath set forth to be a propitiation  
through faith in his blood, to de-  
clare his righteousness for the re-  
mission of sins that are past,  
through the forbearance of God."

An improved translation of the  
first part of this verse would read:  
"Whom God hath foreordained to  
be a Mercy Seat through faith in  
his blood . . ." The word "propiti-  
ation" in our KJV is the same  
Greek word translated "Mercy  
Seat" in Hebrews 9:5.

The purpose of this message is  
to show the meaning of the blood  
upon the Mercy Seat in the light  
of New Testament gospel truth. I  
believe we are going to find the  
Mercy Seat to be filled with gems  
of the gospel of God's saving grace.  
In a typical manner it declares  
how a righteous God can justly  
save a lost sinner.

### THE MERCY SEAT SHOWED MAN WAS A SINNER

The atonement for the holy place  
was "because of the uncleanness  
of the children of Israel, and be-  
cause of all their transgressions in  
all their sins" (Lev. 16:16). If the  
whole nation of Israel were not  
sinners before God there would  
have been no need for the Mercy  
Seat or the Tabernacle. It was  
necessary that there be a Holy  
Place to represent Israel before  
God, for the Israelites were ut-  
terly unfit to represent themselves.  
They had rebelled against God,  
transgressed His holy law and  
brought guilt upon themselves.  
This guilt could only be expiated  
by blood on the Mercy Seat.

Like the Israelites of old, the  
whole human race is sinners before  
God. We are unclean before a holy  
God from the time of our concep-  
tion and birth. We have the nature  
of the children of wrath. These dy-  
ing bodies are the outward evi-  
dence of the evil disease which  
pervades us. We are all perishing  
sinners without an atonement for  
our sins in our natural state. Un-

less Christ is our Mercy Seat we  
are doomed for Hell.

Even the atonement of Christ  
does not improve our old Adamic  
nature. It is so irremediably bad  
that all God can do with it is to  
utterly condemn it. In the death  
of Christ for sin, God "condemned  
sin in the flesh" (Rom. 8:3). Our  
old man was crucified with Christ  
"that the body of sin might be de-  
stroyed" (Rom. 6:6). The unclean-  
ness of the believer must enter the  
Sanctuary of God and be met by  
the cleansing blood of Christ. This  
is the truth taught by the blood-  
sprinkled Mercy Seat.

### THE SEAT OF GOD

The lid of the ark was called a  
"seat" because it was the Mercy  
Seat of God. This was the only  
seat in the Tabernacle, and it was  
occupied by Jehovah Himself. The  
Mercy Seat was God's throne on  
earth. The fact that it formed the  
Divine throne in the midst of Is-  
rael was often declared in the Old  
Testament. Jehovah said in Leviti-  
cus 16:2: "I will appear in the  
cloud upon the mercy seat." King  
Hezekiah prayed: "O LORD God  
of Israel, which dwellest between  
the cherubims, thou art the God,  
even thou alone, of all the king-  
doms of the earth; thou hast made  
heaven and earth" (II Kings 19:15).  
(See also I Chron. 13:6; Ps. 80:1;  
Isa. 37:16).

In the Tabernacle there was a  
table, but there was no chair for  
Aaron or any of the priests to sit  
upon. This was because their work  
was never finished. It had to be  
constantly repeated from day to  
day and from year to year. This  
proved that in the old dispensation  
the great Sacrifice which would  
provide rest and satisfaction was  
future. It pointed to Christ Who  
would offer one sacrifice for sin  
and then sit down on the right  
hand of the Majesty on high.

When we think about a seat we  
associate it with the idea of rest.  
The Mercy Seat was a resting  
place for God. There He sat be-  
tween the cherubims. This fore-  
shadowed the grand truth that God  
would find a resting place in the  
finished work of His incarnate Son.  
It also speaks of the gospel of  
Christ. It shows there is no other  
place where the weary soul of  
man can find rest from sin, but  
where God has found it, in the

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Oh, great and bountiful salvation,

Priceless gift of our Saviour's love;

'Twas not by works that we have done,

But cost our Lord His precious blood!

Oh, riches in Christ, unsearchable,

Oh, for words to thank Him as we should;

But in this life it is impossible

To love and serve Him as we would!

Some day we'll put on immortality,

Up to glory with Him we'll soar;

To bear the image of the heavenly,

And praise Him as we never have before!

Person and work of the Lord Jes-  
us Christ.

### THE PLACE OF BLOOD

The Mercy Seat as well as the  
Ark could be seen but once a year  
and that on the Day of Atonement.  
On that important day each year  
the high priest slew a bullock and  
caught the blood in a basin. This  
blood was given to another priest  
to stir that it might not thicken  
while the high priest was gone into  
the most Holy Place to offer in-  
cense.

First, the high priest went with-  
in the vail with incense and burn-  
ing coals of fire. The incense was  
put upon the coals so as to burn  
before the Lord whose seat was  
between the cherubims. The whole  
house was filled with smoke so  
that the cloud of the incense cov-  
ered the Mercy Seat (Lev. 16:13).  
After this the high priest came out  
again and took the basin of blood  
out of the hands of the priest and  
sprinkled the blood of the bullock  
with his finger upon the mercy seat  
eastward; and before the mercy  
seat seven times (Lev. 16:14).

Following these two entrances in-  
to the Holy of Holies, the high  
priest killed a goat for a sin-offering  
in the court of the Tabernacle.  
The blood of the goat was caught  
in a basin as the bullock's was.  
The high priest took this blood and  
entered the Holy of Holies and did  
"with that blood as he did with  
the blood of the bullock, and  
sprinkled it upon the mercy seat,  
and before the mercy seat" (Lev.  
16:16).

Jehovah could dwell in the midst  
of a sinful Israel because the  
Mercy Seat was sprinkled with the  
blood of Atonement. The blood of  
the sin offering was sprinkled upon  
the Mercy Seat where God rested  
between the cherubims. This blood  
was left there under His searching  
eye as an abiding witness that the  
demands of His law had been met  
and His justice satisfied by the  
innocent dying for the guilty. The  
Mercy Seat was the place where  
the abiding value of the propiti-  
ation was borne witness before God.

Our Lord Jesus Christ fulfilled  
the type exactly. On the day Christ  
arose from the dead as our great  
High Priest, He ascended to Heav-  
en and put His blood on the throne  
of God. It was written in Hebrews  
9:11-12: "But Christ being come  
an high priest of good things to  
come, by a greater and more per-  
fect tabernacle, not made with  
hands, that is to say, not of this  
building; Neither by the blood of  
goats and calves, but by his own  
blood he entered in once into the  
holy place, having obtained eter-  
nal redemption for us."

The symbolical atonement of the  
high priest was not complete until  
the blood of the victim was car-  
ried into the Sanctuary. Even so,  
the expiatory work of Christ was  
not complete until He Himself had  
risen from the tomb and entered  
into Heaven, carrying the blood of  
His sacrifice into the Divine pres-  
ence. Christ bore the efficacy of  
His atoning work into the holy  
presence of His Father. He ap-  
peared there as the Lamb who had  
taken away the sins of the world  
of the elect. How strongly this is  
attested by John's description of  
Christ in Heaven: "And I beheld,  
and, lo, in the midst of the throne  
and of the four beasts, and in the

midst of the elders, stood a Lamb  
as it had been slain . . ." (Rev.  
5:6).

The high priest in Israel had to  
enter the Holy of Holies once a  
year on the Day of Atonement.  
Christ as our great high Priest en-  
tered the Holy Place in Heaven  
but "once," having by that single  
act "obtained eternal redemption  
for us." Christ did not obtain a  
temporary deliverance, but a per-  
manent deliverance — a salvation  
for His people which would endure  
for eternity. Hebrews 9:24-26 de-  
clares: "For Christ is not entered  
into the holy places made with  
hands, which are the figures of  
the true; but into heaven itself,  
now to appear in the presence of  
God for us: Nor yet that he should  
offer himself often, as the high  
priest entereth into the holy place  
every year with blood of others;  
For then must he often have suf-  
fered since the foundation of the  
world: But now once in the end  
of the world hath he appeared to  
put away sin by the sacrifice of  
himself."

Some deny that Christ ascended  
to Heaven, taking His blood with-  
in the vail and placing it on the  
throne of God the very day He  
arose. But I believe the words of  
Christ to Mary confirms that what  
I have said is so. In the dawn of  
the resurrection morning when she  
came to the tomb the following  
conversation took place:

"Jesus saith unto her, Woman,  
why weepest thou? whom seekest  
thou? She, supposing him to be the  
gardener, saith unto him, Sir, if  
thou have borne him hence, tell  
me where thou hast laid him, and  
I will take him away. Jesus saith  
unto her, Mary. She turned her-  
self, and saith unto him, Rabbi;  
which is to say, Master. Jesus  
saith unto her, Touch me not; for  
I am not yet ascended to my Father:  
but go to my brethren, and  
say unto them, I ascend unto my  
Father, and your Father; and to  
my God, and your God" (John 20:  
15-17).

Mary was forbidden to touch  
Christ because He was on His way  
to Heaven and the Holy of Holies  
within the vail. Christ had an er-  
rand to run which required no  
touch of mortal hands. But that  
same evening in the upper room  
where the disciples had assembled,  
He came and stood in their midst  
and said: "Behold my hands and  
my feet, that it is I myself; han-  
dle me, and see . . ." (Luke 24:39).  
In the morning Christ could not  
be touched because He was on His  
way to the heavenly Tabernacle,  
and in the evening of the same  
day He commanded the disciples  
to handle Him. The only sensible

## BRIEF NOTES

The Liberty Baptist Church of  
Covington, Ind., and Pastor Med-  
ford Caudill has established a  
preaching point in Hanover, Mich.  
Services are held in Hanover on  
the third Saturday afternoon of  
each month beginning February  
16th. Besides Bro. Caudill, Bro.  
Ralph Hawkins and Bro. Aaron  
West will be conducting some of  
the services. They will meet at  
439 South Jackson Street in Han-  
over at 2:00 p.m. They would be  
pleased to hear from anyone in  
that area interested in the work.  
Please write to Pastor Medford  
Caudill, 1313 Fifth St., Covington,  
Ind. 47932.

Many letters have been received  
for the last two months which in  
the main favor the printing of a  
church directory of our people.  
Not all have responded either pro  
or con. However, the overwhelm-  
ing number of letters have urged  
me to do it. Thus I will make pre-  
parations to get this project under-  
way soon. Watch TBE for further  
details.

The mission in Charleston, W.  
Va., under the leadership of Elder  
Dan Stepp will continue to meet  
at 10:45 at the YMCA located at  
the corner of Capital and Lee Sts.  
on Sunday mornings. But on Sun-  
day night they will meet in a little  
church building about five miles  
from downtown Charleston. To  
find the new location, take U.S.  
60 E, turn left on Piedmont Road  
and go about two miles on this  
road. Then turn left at Dry Branch  
Road and go about one-half mile  
to a little church building on the  
right. We urge readers living near  
Charleston to visit this mission.

Elder E. D. Strickland, 644 26th  
Ave., N.W., Birmingham, Alabama  
35215, has suffered a heart attack.  
Let us remember him with our  
prayers and cards.


explanation to this is that some-  
time between the morning and eve-  
ning Christ ascended to Heaven  
and presented His blood to the  
Father and returned to earth.

The atonement for our sins is the  
glorified blood of Jesus Christ  
sprinkled on the throne of God in  
Heaven. The throne of God is a  
blood-sprinkled throne. This shows  
how that atonement, properly  
speaking, is Godward, and it was  
all accomplished by Jesus present-  
ing His blood to the Father in the  
heavenly tabernacle (Heb. 6:19-  
20). Within the vail Christ "offered  
himself without spot to God" (Heb.  
9:14).

### ATONEMENT DEPENDED UPON ONE MAN

The atonement for the sins of  
Israel was dependent upon one  
man, the high priest. He alone  
must fulfill all of God's require-  
ments. Leviticus 16:17 says of him:  
"And there shall be no man in the  
tabernacle of the congregation  
when he goeth in to make an at-  
onement in the holy place, until he  
come out, and for his household,  
and for all the congregation of Is-  
rael. When the high priest came  
out of the tabernacle alive Israel  
knew he had accomplished their  
redemption for another year.

In like manner the work of our  
spiritual redemption is solely de-  
pendent upon Jesus Christ, our  
great high Priest. From beginning  
to end our salvation is something  
accomplished by Christ alone. You  
may look at its commencement on  
the cross, or its completion in His  
(Continued on page 5, column 4)



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## Death, Last Enemy

(Continued from page one)

ing of which the dead shall be raised. Thus the Saviour, by one voice, uttered with greater majesty than when He said, "Lazarus, come forth," will raise the dead; and by a second He will change the living; so that all will be prepared to be "caught up to meet the Lord in the air."

Thus the empire of death, which has suffered a slow decay, which it has required so many ages to overthrow, which has seemed to recover from its defeats, will at last sink by one powerful stroke, never to rise again. It will not require more than a moment of time to raise all the dead, to lay open every sepulchre, to restore every particle of dust, that is fit to be restored, to its proper body, and for all the bodies of the saints to be prepared for the mansion of eternal glory.

How insipid and tame are the histories of all other conquests — of the rise and fall of all other kingdoms and empires — when compared with the grand and wonderful achievements of the "King Immortal," and the fall of death beneath His power, and the giving up of all his prey; when every victim from earth and sea, though under monuments of marble, nay, rocks of adamant, shall be restored; when He shall bring forth every particular form to be repossessed by its proper spirit, from which it has been for a season divorced! Thus will He "swallow up death in victory," and then clothe His redeemed with garments of immortality. Death shall be known and feared no more. Millions of millions shall join in everlasting praises to Him whom all the redeemed will acknowledge as their great Deliverer.

My dear brethren, what is the proper improvement of this subject? To raise our eyes in adoration and gratitude to the blessed Saviour, who will fulfill the threatening, "O death, I will be thy plagues; O grave, I will be thy destruction" (Hosea 13:14). "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." "We shall be more than conquerors, through him that loved us" (Rom. 8:37). Lift up your eyes, ye saints, in love and praise to the glorious Redeemer. He hath reconciled you by His blood; defeated your spiritual enemies, and raised in you hopes of immortality. What remains for you is infinitely greater than what you possess. "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" (I John 3:2). What is the proper frame of spirit for you to possess? To have your conversation in Heaven, to be "looking for, and hasting to, the coming of the Son of God."

How great, my brethren, are the privileges you enjoy! Have you any need to scramble for the per-

ishing riches of this world? Will you "load yourselves with thick clay?" Will you fret and repine if you are disappointed in your expectation of worldly goods, or if you are deprived of what you once enjoyed? Will you forget "the inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the power of God, through faith unto salvation?" The pledge is granted to you now. Your Elder Brother, at the right-hand of the throne, has taken possession for you. Will you corrupt yourselves with "lusts of the flesh, and of the eye, and with the pride of life," while you have heaven open to your view, and the promise of eternal life laid before you? It doth not indeed "appear" at present "what you shall be;" there is not room enough on earth for the display of such glory: the glory of the eternal world must come down, before we can fully know what "God hath prepared for them that love him." Your glory would be too great to be sustained by flesh and blood; these cannot enter into the kingdom but attained by "flesh and blood; these cannot enter into the kingdom but at the redemption of the body. Then shall be the "manifestation of the sons of God:" the meanest Christian will appear as a glorious temple of the Holy Ghost; every saint will arise and shine as the sun in the kingdom of his heavenly Father. At His powerful voice, that penetrates the grove and agitates the dust, all shall shine forth with a lustre which will extinguish all sublunary glory.

How, also, ought these considerations to elevate believers above the sorrows and afflictions of time! The apostle, when speaking of the same solemn event, in the passage from Thessalonians which I have already quoted, adds: "Wherefore, comfort one another with these words." This indeed is substantial comfort; this is the balm of every wound; this supports us under the stroke that bereaves us of our dearest friends and relatives. Those who have followed the remains of Christians to the grave have, amid their sorrows, nourished heavenly hope, and enjoyed consolation sufficient to make them almost the objects of envy.

And this enemy is the "last enemy:" when he is destroyed, the field will be quite clear; the vast field of eternity will be free from every molestation. The mind may travel on as far as imagination can extend, and nothing will arise to discourage. This is the "last enemy:" nothing more to be feared; all sins shall be absolved, the powers of darkness banished, evil inclinations eradicated, and the world destroyed. When death is vanquished, all his precursors, appendages, and consequences shall fall with him; nothing remains but salvation, glory, and eternal life—an everlasting monument to the honour of the mighty Conqueror of death. Well may He be styled the "King of kings," and the "Lord of lords:" worthy was He to re-



For February 17, 1980

Ephesians 1:7-10.

Intro.: As we view the "so great salvation" (Heb. 2:3) brought out so vividly in this chapter, we cry out joyously and readily, "salvation is of the Lord." (Jonah 2:9) and again, "my cup runneth over" (Ps. 23:5). Which prompts us to proclaim, "the grace of God which bringeth salvation" (Titus 2:11). May these truths grip our hearts until we "earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

### VERSE 7

"In whom." The saints are "accepted in the Beloved" on the basis of Who He is and what He accomplished. He was given, (John 3:16) and He gave Himself (John 10:11) that we might be given all spiritual blessings (verse 3).

"We have." Here is a present possession that assures us of future blessings. So "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" (I John 3:2). "There is therefore now no con-

ceive a name, a "new name," exalted "above every other name," "that at the name of Jesus every knee should bow, and every tongue confess" (Phil. 2:9-11); Him to be Lord of all! Never was there another being, much less a being in our nature, who ever thought of gaining such a victory, ever thought of lifting up a weapon, or aiming a stroke, in such a conflict. But Jesus has "led captivity captive;" (Eph. 4:8). He has swallowed up death in victory.

I speak to dying men, and cannot, conclude without addressing a word to those who have no acquaintance with Christ, no vital union with Him, no comfort in His promises. You may have surmounted many difficulties, been conducted through scenes of trial, gained some advantages over certain enemies, obtained great prosperity in the world, and be ready to say, "Soul, take thine ease, thou hast much goods laid up for many years;" but recollect, there is another enemy yet to contend with; a dreadful battle remains to be fought, and by no power of your own can you overcome. There is an adversary at the end of your path: he adds to the tyranny all the caprice which is common to arbitrary powers; he delights to strike into the dust those who are most exalted; he loves to shoot his arrows at a shining mark, and suddenly to fall upon those who are least apprehensive.

Whether you are aware of this enemy or not, whether you foresee his approach or not, he will meet you, and engage you in a greater conflict than you have ever yet sustained. You must conquer, or be defeated and lost for ever. But you have no power to overcome, to appease, to deceive, to turn away, or to escape from this strong adversary. There is, however, a proclamation proceeding from the Saviour, in the gospel: "I am the resurrection, and the life: whosoever liveth and believeth in me shall never die" (John 9:25-26). "The hour is coming when they that are in the graves shall hear the voice of the Son of God, and shall come forth" (John 5:28-29). "Them that sleep in Jesus will God bring with him" (I Thess. 4:14). "Wherefore, blessed are the dead that die in the Lord:" their spirits repose in His bosom; even their dust is precious in His sight, and He watches over it till He shall fashion it anew; and in body and spirit they shall be heirs of immortality and partakers of His glory for ever and ever.

What then remains for my dying hearers? Some of you will, perhaps, never hear another sermon; (Continued on page 6, column 3)

# The Baptist Examiner

## BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

demnation" (Rom. 8:1); and "we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

"Redemption." Redemption has to do with deliverance, both by price and by power. It has to do with deliverance from all iniquity, past, present, and future (Matt. 1:21; Titus 2:14). The saints are to experience freedom in the total sense of the word (Rom. 8:21-26). This all results from the Kinsman Redeemer, the Lord Jesus Christ, who is the Spiritual Boaz (Ruth 3:18; 4:6-10,14; Gal. 4:4,5; 3:13). The fulness of this is seen in two of the greatest texts in the Word of God (Heb. 9:12; Rev. 5:9).

"Through His blood." Redemption is accomplished solely and wholly by the substitutionary sacrifice of Jesus Christ Who gave His life a ransom for many (Matt. 20:28). We are "not redeemed with corruptible things . . . but with the precious blood of Christ" (I Pet. 1:18,19). It was "by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). It is "in His own blood" we are washed (Rev. 1:5) and cleansed (I John 1:7). Therefore, "when I see the blood, I will pass over you" (Ex. 12:13). Christ is our Passover Lamb (I Cor. 5:17). "Worthy is the Lamb!" (Rev. 5:12).

"The forgiveness of sins." Because "He bore our sins in His own body" (I Pet. 2:24); because He was made to be sin for us (II Cor. 5:21); because God "laid on Him the iniquity of us all" (Isa. 53:6); yes, because He was our scapegoat (Lev. 16:7-10,21,22), we have "the forgiveness of sins." We can go in peace because our "sins are forgiven" (Luke 7:47-50). They are removed "as far as the east is from the west" (Ps. 103:12). They are "blotted out" (Isa. 44:22). They are cast into the depths of the sea (Micah 7:19). They will be remembered no more (Heb. 8:12). However, keep in mind, God did not overlook sin, nor was its punishment lessened, for every sin received a just recompense of reward. When Jesus cried out on the cross, "My God, My God, why hast Thou forsaken Me?" (Matt. 27:46) we can know somewhat the awful judgment executed against sin.

"According to the riches of His grace." The God of all grace (I Pet. 5:10), whose grace is sufficient (II Cor. 12:9); has freely, and fully, forgiven us for the sake of His Son. In order to appreciate the meaning of grace, we must see what we were by nature. We were sinners (Luke 18:13); we were undone (Isa. 6:5); we were under sin and totally depraved (Rom. 3:9-18); therefore deserving the wrath of God. We were in the kingdom of darkness and death (Col. 1:13). We had our dwelling among the tombs (Mark 5:25). There was nothing worthwhile in us to commend us to God (Isa. 1:6; Rom. 7:18). We can assuredly and experimentally say with the song writer, "Amazing grace! how

sweet the sound, That saved a wretch like me!" and "Just as I am, without one plea, but that Thy blood was shed for me." We cry out like Mephibosheth before David, "What is Thy servant, that thou shouldest look upon such a dead dog as I am?" (II Sam. 9:8) and with Paul, "Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15).

### VERSE 8

"Wherein He hath abounded toward us in all wisdom and prudence." The grace of God which overflowed toward us while we were yet sinners (Rom. 5:20; 5:8,10), and by which we are saved (Eph. 2:8), now overflows toward us in revelation and education as we sit at the feet of Jesus, "In Whom are hid all the treasures of wisdom and knowledge" (Col. 2:3).

### VERSE 9

"Having made known unto us." As the sun rays penetrate the darkness of this world, dispelling it, God "hath shined in our hearts, to give the light of knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). In salvation, God said, "Let there be light." We were called out of darkness into His marvelous light (I Pet. 2:9; Col. 1:13). The need of this, before salvation we were in a total eclipse (Eph. 5:8) and could not understand spiritual things (I Cor. 2:14). So I "once was blind, but now I see." Until the new birth, we could not see the kingdom of God (John 3:3).

"The mystery of His will." God's eternal purpose of salvation was a secret until it was revealed in prophecy, picture, and reality in Jesus Christ, and then only known in experience by regeneration and illumination (Rom. 16:25,26; Col. 1:26,27). To know His will is a mark of salvation. Further, to bow to His will is a mark of true obedience (Matt. 26:39).

"According to His good pleasure, which He hath purposed in Himself." Herein resides the doctrine of the sovereignty of God. God took counsel with no one when He devised the plan of salvation (Rom. 11:34-36; Dan. 4:35; Rom. 9:20-23). Even though God lovingly and graciously decreed to save, He did so "according to His good pleasure, which He purposed in Himself."

### VERSE 10

"That in the dispensation of the fulness of times." God's decree of purpose is unfolded as He providentially carries it out in time (Gal. 4:4). We are rapidly coming to the consummation of this age (Matt. 28:20). Keep in mind, there are still some secrets that God hasn't told us (Acts 1:7; Deut. 29:29).

"He might gather together in one all things in Christ, both which are in Heaven, and which are on earth; even in Him." What a glorious thought to the children of God. We shall be caught up together, to meet the Lord in the air (I Thess. 4:16,17); we shall be gathered together (II Thess. 2:1). Further, all creation shall acknowledge the Headship of the Lord Jesus Christ (Philip. 2:9-11; Rev. 4:8-11; Rev. 5:11-14).

Conclusion: As we view these magnificent truths we say with Moses, "O Lord God, Thou hast begun to shew Thy servant Thy greatness, and Thy mighty hand: for what God is there in Heaven or in earth, that can do according to Thy works, and according to Thy might?" (Deut. 3:24). Amen and amen.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask Him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers Fla. 33908.)

## THE FIVE POINTS OF CALVINISM

By FRANK BECK

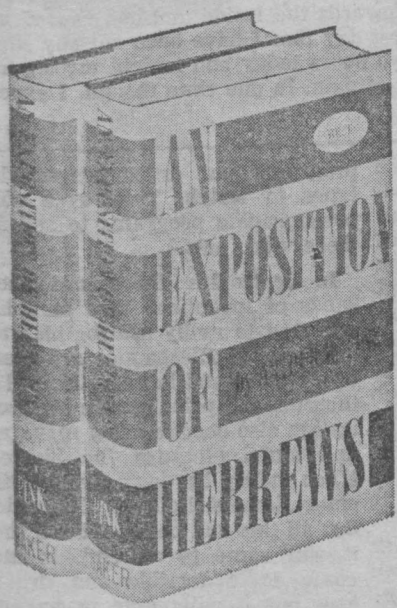
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THE BAPTIST EXAMINER

FEBRUARY 9, 1980

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Should we tell our Catholic relatives or friends to get out of the Catholic Church?—Atlanta, GA.

JAMES HOBBS  
Rt. 2, Box 182  
McDermott, Ohio



PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.

First things first. It wouldn't do any good to just tell a person to get out of something that they have been reared in and taught about all their life.

The first thing you should do is pray for them. Pray for their salvation and if saved that God will open their eyes of understanding. Our Lord never did anything without first praying about it. For instance, before He named the 12 apostles (and actually started His church at that time) He prayed all night. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). Don't try to be a witness to someone without praying over the matter.

Next you should witness to them about the Lord. Tell them what He has done for you. This is what Christ told the man of God to do. "Return to thine own house, and shew how great things God hath done unto thee, and he went his way and published throughout the whole city how great things Jesus had done unto him" (Luke 8:39).

Next present the gospel to them. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

After a person has been saved then teach them about baptism, church truths and such things. With that kind of help they will get out.

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I will endeavor to answer this question with a question. If we see the home of a relative or friend on fire, and they are not aware of it, should we warn them of the fire so as they may escape the burning house?

The Ecumenical Church, consisting of Roman Catholicism and Protestantism is destined to be burned on earth and in Hell (Rev. 17:16-17). God uses the arsonist spirit of the anti-Christ to torch the Ecumenical Church on earth ((Rev. 17:16). It is on earth that Romanism has killed millions of God's people by burning, and God says to His people, "Her sins have reached unto heaven, and God hath remembered her iniquities. Re-

ward her even as she rewarded you, and double unto her double according to her works . . . She shall be utterly burned with fire: for strong is the Lord God who judgeth her" (Rev. 18:5-8).

For about seventeen centuries now, God's people have been with firm, consistent, and sympathetic voice crying out God's warning, wherein He says to His people in harlot Rome: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). So, the question should not be, "Should we tell our Catholic relatives or friends to get out of the Catholic church?" The question should be, "Will we obey God as did our Baptist forebears, and warn Roman Catholics that their system is an abomination in the sight of God?" Not only should we tell our relatives and others to come out of the Catholic church, but we should be equally zealous in our denunciation of Protestantism, and every other false way. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17).

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Yes. Why not? I have a question. Am I to assume these relatives or friends are saved? We know according to the teaching of the Catholic church, salvation is of works and church membership is essential. A person cannot be saved by their doctrine of baptismal regeneration. I talked to an eleven-year old boy about salvation, he replied, "I am saved." I asked, when were you saved? He said, I have always been saved. He had a false hope of baptismal regeneration by some priest, when he was a baby. When Baptists rejected this heresy, over 50,000,000 died a martyr's death during the Dark Ages.

The Catholic church is false and full of heresy, it had its beginning with man not God. Constantine was a promoter of this false religion in the year A.D. 313. A hierarchy was formed, which finally resulted into what is known as the Catholic, or "universal" church.

Papery had its beginning early in the period of the Dark Ages, and the papacy is one of the most abominable heresies today. I cannot comprehend how people of the 20th century or any other time could worship a man and make him a God. All popes are on equal basis with other men (Rom. 3:10 and 3:23). It is a shame that so-called Baptists like Billy Graham and Jimmy Carter do not know this.

Some gross heresies that this group teaches: Mariolatry or the worship of Mary; she was thought to be needed as another mediator, and prayers were to be made to Mary, then she was to make them to Christ. Image worship, a direct violation of Exodus 20:3-5. Worship of saints, infant baptism and infant communion, no salvation outside of the church, sale of indulgences, persons could buy for themselves or their friends, or even dead friends heavenly credit. Purgatory, a place of intermediate state between Heaven and Hell, at which all must stop to be cleansed from all sins less than damning

sins. Transubstantiation and many other false teachings.

We are to witness to our Catholic friends of the saving power of the Lord Jesus Christ and after they are saved, then point them to the true New Testament Baptist church, which is the pillar and ground of the truth.

E. G. COOK  
701 Cambridge  
Birmingham, Ala.



PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.

It just might be better to teach them what the Bible says about salvation and other things they might be able to understand, and then ask them if that is what the Catholic Church teaches. If they will listen it will be an easy matter to show them the difference between what the Bible teaches and what the Catholic Church teaches, because there is a wide gulf between them.

If we just tell them to get out of the Catholic Church and do not first show them why they should do that we may just harden them against us and our teaching. There is absolutely nothing that can show them their error like the dear old Book. The average Catholic really believes that he, or she believes what the Bible teaches. So show them what it says. Most of them have never seen what it says.

## Inventions

(Continued from page one)

tion. They did not in any way please and honor God. They were all fabricated for man's pleasure, but in the end were turned to shame and destruction. The form and means of these inventions have changed, but fulfillment of them in man's pleasure and purpose have not. Left to himself, man has invented to the same purpose, although his inventions have changed with time.

These inventions are conceived by greed and covetousness, mischievousness and maliciousness, idolatry and popularity, envy and deceit. Mischievous and malicious conceptions bring to others injury and harm, a desire to see the others suffer. Much of this was brought upon the early church, and down to the present time, in persecutions. The persecutors desired and were wanton to bring hurt upon the Christians to see them suffer. The more worldly conceptions of idolatry and popularity bring about excessive attachment and devotion to something, and then cause it to be pleasing to the masses.

What are these inventions of today? How do they come under such conceptions as greed, covetousness and other evils? "So are the ways of every one that is greedy of gain" (Prov. 1:19). Solomon says here, through the wisdom granted him by God, that man is greedy for everything. Even the things that will bring him gain, gain from both money and possessions. He also pointed out the malicious intent they had to even take "away the life of the owner" to get what they wanted. In Jeremiah 6:13, Jeremiah said that everyone "is given to covetousness . . . from the least of them to the greatest." Note the things we use today that cover transportation, communication, electronics, commerce and home use. These are inventions we have come up with in the past 100 years or so.

In transportation we have the airplane, boat, car, truck and train. Let us here point out that these inventions were made for good reasons as a help and convenience to

## HALLIMAN REPORTS ON AFRICAN WORK

Greetings to each of you once again from Papua, New Guinea. It is always a pleasure for us to have a little time to write to you and tell you of the work here or wherever we may have been used in the Lord's service. This time, I would like to share one picture with you and tell you something of what I have recently learned about the work in Nigeria from a letter that Brother Imah wrote.



First, just a little about the picture. In this picture, you can see a portion, but not all, of the members of the Calvary Baptist Church in Calabar, Nigeria where Elder John A. Imah is pastor. This picture was taken at the third anniversary service of Calvary Baptist Church. The church was established on September 19, 1976. Since that time, the Lord has greatly blessed Brother Imah and the church there. Many souls have been saved and added to the church. This church and pastor carries on a great ministry in that they not only have church services much more often than the ordinary church back in America does, but they have a Bible School with 50 or more students and they do a tremendous mission work among the villages in the outlying areas from Calabar. Brother John told me in his letter that they now have power connected to the building and are able to have electric lights for their services instead of kerosene lamps.

Now a little bit about other things concerning Brother Imah. He has asked me to convey to the readers and supporters of TBE his deepest appreciation for all that was contributed towards clearing the debt on his car, as well as sending money to Brother Cook and the Philadelphia Baptist Church of Birmingham, Alabama, making it possible for the church that he pastors and the one that his brother, Elder James Imah, pastors, to be able to have 50 sets each of the Bible Courses.

Brother John stated that the 10 cartons containing the 100 sets of Bible Courses sent by Brother Cook had been received and all in good shape. Beloved, you would have to know these people like I do to really understand their appreciation for all that you have done in raising the funds for these two causes. Only eternity will reveal the value of these Bible Courses alone. I can assure you that this material will be used wisely and not wasted.

Then, if you have ever driven an automobile that some bank or finance company owns and not knowing from one payment to the next how you would be able to find the money to meet the next payment, you will have gone a long way in understanding Brother Imah's situation, but you would not fully understand just how hard it was for him to raise the money for these payments unless you knew all the facts. When I was there, only 4 people in the church that he pastored had any income at all. Brother Imah had none and depended mostly on handouts from various individuals. Lots of times he fasted (of necessity due to no food) for a day or two.

Brother Imah states that the vehicle has now been completely paid for and nothing owing on it and that this is a great relief from his mind. However, this has not caused him to pray any less regarding the vehicle the Lord gave him, through you folk, the wording of his prayers only has changed. Now he spends the time thanking the Lord that the vehicle is paid for, rather than asking the Lord to help him find the money to make the payments, so the bank will not come and take it from him. Beloved, aren't you happy now that the Lord caused you to have a burden for this dear brother and to open your heart and purse to make it possible for him to have a vehicle, debt free, to use in the Lord's work in Nigeria. I am overjoyed that I had a small part in this.

Brother Imah reports that the Lord continues to bless the work there in both the saving of souls and the saved growing in grace. They continue to look forward to the possibility of my coming to spend some time with them again and strengthen them in the Lord. I also long for the day, if it be the Lord's will, that I could make another trip to Nigeria and visit the Lord's work and churches there and be able to make a personal observation of the work.

As I write this, I am just beginning to get over a bad fall I had 10 days ago. I fell down a river bank 12 feet to the bottom and landed on a large rock with my left knee. I did not break the bone, but it drove my entire knee assembly towards the inside and has caused me much discomfort. Today is the first day that I have been out any since this happened. I was out about two hours today and tonight my leg has tightened up and is in quite a bit of pain. In due time though, I expect to be as good as new again.

man. But like anything we have materially, there are two sides, good and evil. The airplane and boat have smuggled drugs and pot into and out of countries. The car has been the most versatile and popular form of "get-a-way" from bank robberies, murders and other remote crimes. Trucks have been used to conceal and haul large quantities of stolen goods to sell. Vans are most popular of the recreational vehicles used to breed licentious evils and sins. Motorcycles, dunebuggies, and snowmobiles are destructive to land in winter and summer.

In communications there is buying and selling of stolen items and even individuals, into the wrong hands. The telephone is the fastest and the most effective means in getting things done. Television is in as many homes to influence people the wrong way. Video recorders have become as popular as TV itself. Not only can you record

programs but order prerecorded tapes to watch. They even offer pornographic programs to sell for these video sets.

In electronics there are thousands of inventions that man has schemed to evilly use for his gain and benefit. Electronics are found everywhere and in everything. The theories and principles in electronics are also used to bring man gain and sinful pleasure for himself. Much money has been made in the entertainment field of electronics. But all this will be for a time, then it will come to an end. It may come to a terrible and drastic end, but it will come to an end. "The wicked shall . . . melt away: the desire of the wicked shall perish" (Psa. 112:10).

We could cover more, but we can get an idea of other areas by what we have covered so far. We learn how man contrives these inventions (Continued on page 5, column 1)

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## Inventions

(Continued from page four)

ions. By contrive we mean that man has formed and manufactured in an artistic or ingenious way, being brought about by a cleverly devised trick or scheme for gaining an end. We have covered enough of the evil side of inventions. Let us look at the good side and see the benefits of them for man.

Not all inventions are evil. Some were made for evil purposes and some for good. Some were made for good and turned into evil, and some were made for evil and turned into good.

"Filled Him with the spirit of God . . . wisdom . . . understanding . . . to devise cunning works . . . in all manner of workmanship" (Ex. 31:3-5). "Filled with wisdom of heart . . . work all manner of work . . . do any work . . . that devise cunning work" (Ex. 35:35). After God saves a sinner, implants a new heart of wisdom and understanding and a clear mind, the saved child of God has a much better outlook on inventions. After being saved we have a higher thought of inventions, contrived and devised. The definition of each word is the same, but, to the new child of God, he sees it in a higher sense. Viewing these words in the light of God's Word they give us nothing but good reasons, good points and good thoughts.

Let us look at some biblical accounts of godly and godly men with the ability of inventing and inventing to a good end. "Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. Of the gold, the silver and the brass, and the iron, there is no number" (I Chron. 22:15-16). David in talking to Solomon, told him of what he accumulated for the temple. He also mentioned about the men skilled in "every manner of work." These men were engineers in fabricating everything in the temple. Something that is not mentioned about these men is the tools they used. They didn't have a tool supplier they could buy from. These men invented and

made their own tools. By this they could turn out better work, because they knew their own tools' capabilities and gained better results.

In II Chronicles 2:13-14, there was a particular man who was sent to help in the building of the temple components. Perhaps he was a journeyman engineer from noting his qualifications in verse 14. He could "find out every device" that he was given to figure out. He could come up with an answer to every building and fabricating problem with the right equation. This was his job, his specialty.

King Uzziah's "cunning men" developed, by thinking and experimenting, the "engines" of war. Then Uzziah built them (II Chron. 26:15). There are other inventions indirectly indicated in the Bible that are not mentioned. Look up the references with iron, brass, silver, gold and different woods. Then consider how they were acquired and how they were processed for use.

Now look at the things we have today. In medicine there are life-saving machines that man has been allowed to invent. There are the kidney machine, the iron lung and radiation treatment equipment for external helps. Then there are the pacemaker, various transplants and artificial limbs for the correction of body disorders. There are other medical technologies that have been invented and developed to add to the ever-growing list. Eye doctors and dentists have sophisticated optical and dental equipment to make people see better and do away with a toothache.

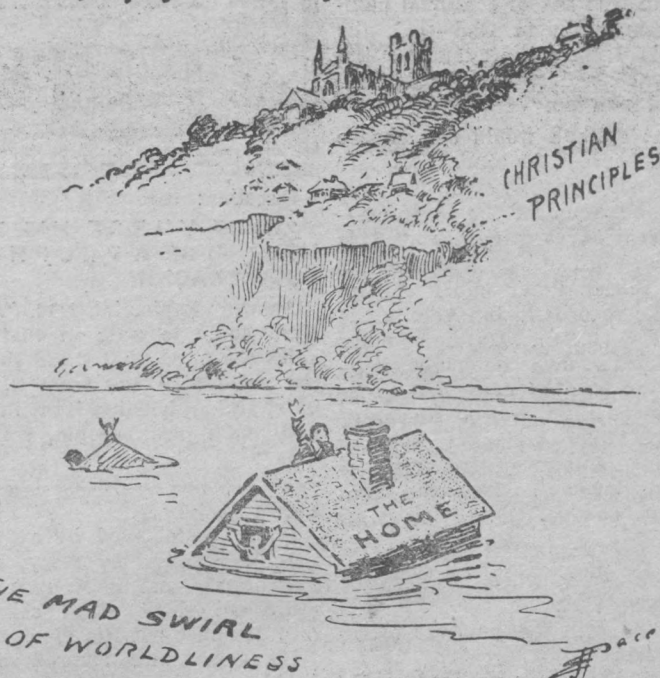
In transportation, we have developed and invented many uses for the car and truck which are the most versatile and flexible inventions man has made. When we say man has made, we mean that man, through the providence, will and purpose of God, has been permitted to fabricate and make these things. The car has been used in many applications such as the ambulance, law enforcement and light delivery. The truck has been used to transport large amounts of goods, mobilize hospitals, repair shops, machine shops, and give off-spring to specialized vehicles in agriculture, construction and commerce.

In communication, you cannot only talk to someone far away in remote areas without telephone, but operate radio equipment and unmanned machinery from a distance. We can start a car, turn its lights and heater on, during the winter, without leaving the house, all by radio control. Man can transmit visual, as well as audio messages, via satellite to the other side of the world. We can operate and receive pictures from a space probe, millions of miles away on another planet.

In electronics, we can reproduce sound and store it on tape, capturing the live and actual words of a preacher's message, and harmony and melody of a message in song. These can be heard over and over again to enjoy everything said and sung. These messages can be taken into homes by radio, TV, tape and even paper. Here the question can be asked, "Don't our missionary responsibilities increase because of the numerous possibilities becoming realities?" There are more opportunities to exercise our missionary endeavor, to do "greater works" (John 14:12). Jesus tells us that He will give us power to do these works on a greater scale.

There are many other areas in which inventions are used that, if itemized, they could fill a book. Let us look into the millennial period, the reign of Christ, and look at the inventions of that time. First, think of what this 1000-year period is going to be like. It shall be characterized by righteousness (the agent or active principle) and peace (the effect of righteousness). This will then be a time of universal peace. Universal in that peace, the freedom from civil disorder and oppression, will be present and occurring everywhere without limit and exception. The curse upon the animal kingdom will be lifted, and deserts will become fertile fields. The curse upon the ground will cease, the curse upon the woman in childbirth abolished, and the human life span will be as lengthy as a tree. Alteration of the land and

*We must build our homes on higher ground if we would escape flood waters.*



absence of the oceans and seas will yield up more land.

The war machines will be disassembled, broken up and melted down. The guns, cannons, missiles, bombs and other artillery will be scrapped. The tanks, planes, ships, trucks, and other motorized vehicles will be either scrapped or converted to agricultural and construction machinery. Psalms 46:9 indicates the scrapping and melting down of these weapons. The breaking and cutting here would indicate the scrapping of weapons and the burning would support the melting

increased longevity of life, never having to give them up to another. Man will enjoy the work of his hands, the fruits of his labor. The inventions of that time will be used in righteousness for the glory of God. There will be no inventions of evil, and none for evil.

One more thing that will be in that time, that isn't today, is the durability of possessions, buildings, houses, transportation and all substance! Corrosion and decay will be no more. Even justice and government will be as it should be. Because Christ Himself will see to it all! Transportation, communication, electronics and other technologies will be needed because the survivors of the tribulation period will still be in their natural bodies. These inventions will be in their purest state as man will be better than his original state to fulfill the original will and purpose of creation.

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down of these weapons. Chariots in the days of Joshua and the Judges were made of iron as related in Joshua 17:16 and Judges 4:3. This burning by fire could mean the melting down of scrapped machinery as well. Isaiah 2:4 tells how that not all war machinery will be scrapped but converted to implements of agriculture.

With the greatly reduced population at the beginning of this period, the Lord will abolish the curse of the woman in childbirth. Man must repopulate the earth, so the Lord makes child conception and delivery enjoyable instead of travailous. With the curse of the ground lifted and greatly increased amount of real estate, agriculture will be characterized by a bountiful harvest. The harvest will be so abundant that the sower will overtake the reaper. Or, in other words, the tractor pulling the plows and planters will be following the combines, even in the same row. There will be more vegetation to feed man, animal and the once evil beast. The predator shall cohabit with the prey and no harm shall come to any animal or man. There will be many more forests and timberlands to supply the carpenters and builders. With much increased technology, derived from the wisdom of the King through the instruction of the Holy Spirit, man can develop more efficient machinery, and build longer lasting buildings and houses. Men can invent things for their convenience and enjoy them longer, because of

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lieving heart, calling in question the eternal redemption which Christ has obtained for us. To be saved the sinner must believe in a reconciliation accomplished, an atonement completed and a salvation finished all by Jesus Christ alone.

## ITS DIMENSIONS

Exodus 25:17 says: "And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof." There is a deep spiritual meaning here. We are told the length and breadth of the Mercy Seat, but we are not told its thickness. The thickness is omitted to magnify the greatness of God's mercy. Psalm 103:11 declares: "For as the heaven is high above the earth, so great is his mercy toward them that fear him."

Its length and breadth speaks clearly of the strict limitations which God has set on His saving grace. Certainly God's mercy is wide to take in every sinner who meets God at the appointed Mercy Seat, but it extends no farther than that. The doctrine of a limited atonement is seen here.

A. W. Pink has well said on this subject: "There are some who count upon the love of God apart from Christ and His atoning death, which is virtually to devise a Mercy Seat which is wider than the Ark. But this is a vain delusion. God's grace reigns 'through righteousness unto eternal life by Jesus Christ our Lord' (Rom. 5:21). No grace can be shown unto any sinner apart from the redemptive blood of the Lord Jesus. 'A just God and a Saviour' (Isa. 45:21). Saving mercy is extended to none except those for whom Christ met the demands of Divine justice. There is much so-called evangelism today which is condemned by the strictly defined dimensions of the Mercy Seat! Christ died not to make possible the salvation of the whole human race, but to make certain the salvation of the elect of God: He made 'Propitiation for the sins of the people' (Heb. 2:17 R.V.).

## THE MERCY SEAT COVERED. THE LAW

As the cherubims stood there with their faces downward, they could not see the tables of the law at the bottom of the ark (Deut. 10:1-5; 31:26). The Divine Being could have a seat over the Ark which contained the law because atoning blood was sprinkled upon the Mercy Seat. There was soul-atoning blood between the law and its righteous Executor.

Had there been no Mercy Seat, the law would have been uncovered. Nothing would have restrained its punishment of the sinner. Nothing would hush its thundering cries for vengeance; nothing would prevent its cursing every law breaker. A just God has said: "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10).

Jesus Christ did not come to destroy the law but to fulfill it. By prophecy Christ said in the Psalm: "Thy law is within my heart" (Ps. 40:8). The Prophet Isaiah said of the coming Redeemer: "He will magnify the law, and make it honorable" (Isa. 42:21). By His active obedience Christ kept the law to perfection for the elect, and by His passive obedience He suffered (Continued on page 8, column 2)

## The Mercy Seat

(Continued from Page Two)

resurrection as our great high Priest, and in His entering by His blood once for all into the presence of God, but in each case you can see it is all the work of Jesus Christ. The sinner who is atoned for has no part in the work of his redemption. He is passive and ignorant of the fact until God reveals it to him by His Spirit and Word.

The Bible often speaks of spiritual redemption as a solitary work of Christ. Hebrews 1:3 reads: "When he had by himself purged our sins." "This he did once, when he offered up himself" (Heb. 7:27). "He appeared to put away sin by the sacrifice of himself" (Heb. 9:26). He died alone upon the cross. He alone rose for our justification. He alone by offering one sacrifice for sins forever has perfected the whole work of reconciliation which God committed to Him in the Covenant of Redemption.

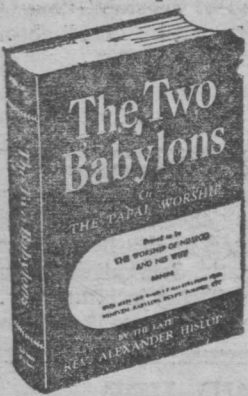
The sinner cannot reconcile himself to God by good works such as baptism and church affiliation. Every attempt of his own of this kind is the expression of an unbe-

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## Speech Of Wounds

(Continued from page one)  
churches and Christian organizations. Not infrequently are companies of Christians bedevilled by spitefulness, pettiness, jealousies and backbiting—all symptoms of leprous hatred.

Terrifying as this often is, the most dreadful evidence of man's hatred is his hatred towards God and the things of God. The Bible spells it out for us. Man, domineered by his physical appetites and impulses is hostile towards God. (Romans 8:7). He is in a state of rebellion against Him. He does not, indeed cannot, submit himself to God's Law. Such rebellious impotence distills into active hatred. Man, with almost apoplectic rage, shaking a defiant fist against God!

Not only does man hate God, he hates also the light of God. "Men love darkness rather than light because their deeds are evil" (John 3:19). Darkness blanketing man's wickedness! "Put out that light! Put out that light!" hysterically cried Charles Granillo, who, with Wyndam Brandon had cold-bloodedly murdered Ronald Kentley in Patrick Hamilton's play, "Rope." "Put out the light and then put out the light" soliloquized Othello before suffocating Desdemona. Darkness and depravity dovetail.

Hating God. Hating the Light of God. Hating the very love of God (John 15:22-25). Here one faces the tragedy of God's love spurned, not only spurned but detested. Such baseness, such ingratitude stems from satanic hatred. Both Father and Son hated without a cause; a hatred which culminates in gibes and mockery, in injustice and cruelty, in scandalous crucifixion on Calvary. Man's final, deep-seated hatred towards God and Christ, and towards all things holy, is placarded on the Cross.

The head wounds, the wounds in hands and feet, the wounded side speak not only of man's hatred but of:

### CHRIST'S HUMILIATION

Our Lord's humiliation consists in His becoming man. "He humbled Himself." He abased Himself. "He abhorred not a virgin's womb." The Lord of Creation mewled Himself into history. And, as Thomas Watson writes, "as bread is made of wheat, and wine is made of the grape: so Christ is part of the flesh and substance of the virgin. . . . In the creation, man was made in the image of God: in the incarnation God was made in the image of man." God cabined in flesh and bones! "God in flesh appearing." This is beyond man's comprehension—the infinite breaking through into the finite to do for hate-filled man something he could never do for himself. Christ suffered such humiliation to seek, to save that which was lost. He came to serve; to serve man, to serve God.

One of the greatest verses of Scripture is, "Lo, I come to do Thy will, O God" (Heb. 10:7-9). To the Son of God the greatest concern was to obey His Father. On the eve of that day in Gethsemane, on His knees in prayer and agony, this above all was His plea—"Not My will, but Thine be done." This was

not new, this had been His practice during the whole of His earthly ministry. "My Father's business." "My Father's words." "My Father's works." "My Father's will." His life was one of continual humble submission to God—and, the wounds declare the extent of that obedient service. In so doing He served man too.

What epitaph would one choose to write across the tomb of Christ? Many could be written, but this would be amongst the foremost—"He went about doing good." This was the word of others concerning Jesus Christ. Peter said it of Him as Luke records in the Acts of the Apostles (10:38). Matthew notes our Lord's own determination—"the Son of Man came not to be ministered unto, but to minister" (20:28). John endorsed the far reaching demands of that service—"having loved . . . He loved them unto the end" (13:1).

"Love is not love,  
Which alters when it alteration finds,  
Or bends with the remover to remove:  
O no! It is an ever-fixed mark.  
That looks on tempests and is never shaken . . ."

The devotion that Christ had for God the Father and for sinful man looked on the tempest—the tempest or man's base ingratitude, ingratitude which would wound Him in spirit and body—nevertheless, unflinchingly He accepted such humiliation in order to seek, to save, to serve.

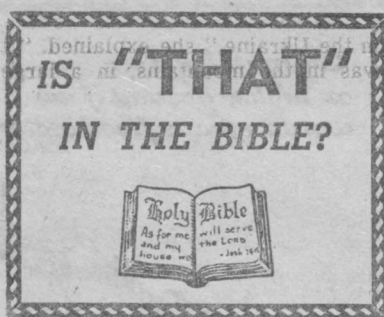
Hatred, Humiliation. Of these do the wounds speak. And of the Saviour's Love  
"Love Divine, all loves excelling"  
was a title rightly used by Charles Wesley.

Whilst the Cross of Christ starkly unmasks the diabolic, black hatred of man, the Cross also unveils the very heart of God. It emblazons God's love for the world. "Herein is love, not that we loved God, but that He loved us" (1 John 4:10). Here is John 3:16 in dramatic, saving action. Here is the Saviour's love for the Church. "He loved the Church and gave Himself for it" (Eph. 5:25). On the Cross, "My body which is given for you" and "My blood which is shed for you" becomes a reality. Here is the awesome ultimate of the Saviour's love. It is a Church redeemed by His precious lifeblood.

But the world and the Church are made up of individuals, thus Paul's testimony in Galatians 21:20 becomes the heart cry of every believing and confessing soul. "He loved me and gave Himself for me." What God inspired, assuring confidence! Paul, the self-righteous, the proud, "the chief of sinners," speaks for every Christian. His experience is ours; his words are ours also. When the Saviour's love for the individual is realized there is little wonder that Christians gave three leaps for joy and sang:

"Blest cross! blest sepulchre!  
blest rather be  
The Man that there was put to  
shame for me!"

The wounds of Christ speak of the Saviour's answer to man's sin and vindictiveness. They also proclaim the



Question:

**"WHAT VERSE HAS BEEN HELD TO BE A PROPHECY ABOUT RADIO?"**

Answer: Zephaniah 1:10. "And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills."

Lord's Victory

Death is followed by resurrection, humiliation by glory, defeat by triumph—and the wounds of the redeemed shout aloud salvation, they trumpet out His victory.

He faced and conquered sin; He faced and conquered the world. "Be jubilant, I have overcome the world" (John 16:33). He faced and conquered the host of darkness, making them a public example, disarming them, routing them, triumphing over them by His Cross (Col. 2:14-15). He confronted Satan, and "bound the strong man," and hurled him into eternal, tormenting darkness. Truly, as Jack the Huckster said:

"Jesus is stronger than Satan and sin;  
Satan to Jesus must bow."

Again, that last enemy—cold, rapacious death—is utterly, eternally vanquished. The Lord of Life seized death in Joseph's tomb, strangled its power, and, on that world-shattering resurrection morning to come, death's corpse will be seen amongst the ruins of the graves. On that morning the Lord's people "with one voice will rend the air as if eternity opened its mouth exclaiming. "O death, where is thy sting? O grave, where is thy victory?"

The wounds of the Lord Jesus Christ, therefore, declare Humanity's supreme hatred, Heaven's supreme heart and Heaven's supreme heroism. His wounds speak to every man. They speak of a life of conquest through Jesus Christ. What is man's response? That response should be:

"Love so amazing, so divine  
Shall have my soul, my life, my  
all."

—The Australian Baptist

## Death, Last Enemy

(Continued from page three)

all are liable soon and suddenly to fall; none of you can escape, none can find comfort but in the Saviour and in His gospel. What then remains? What is your wisdom? What does sound common sense dictate, but that you should make an immediate application to the Saviour, and place an entire confidence in Him; that you should pray for His Spirit, and seek its constant guidance? Let me entreat you that are young to consider that your covenant with death will soon be at an end. Youth is often the victim of this enemy; and, he whom they think will come late, because he is the last enemy on earth, frequently levels those to the dust who bid fair to flourish for years to come.

Some of you have advanced far in the path of life; gray hairs are here and there upon you: others observe your approach to the cave of the last enemy; the feebleness of your voice, the wrinkles on your forehead, the decay of your vigour, forebode your last conflict, while you are buried amid the cares of life, and think nothing of death. "This is a lamentation and shall be for a lamentation," that men so near to eternity will not look to the Saviour, nor direct a single thought to Heaven, nor offer up one prayer to secure the immortal crown.

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Prepare for death! You cannot be prepared but by repentance and faith. "This is life eternal, to know the only true God, and Jesus Christ whom he hath sent" (John 17:3), not to hear of Christ, or speak of Him, or profess Him; but to know Him; to have fellowship with Him; to have an interest in Him; to receive Him as your friend, while you submit to His sceptre. If you have not yet submitted to the Saviour, when you come to the end of life, what can you carry with you? What can you retain, but an immortal nature, a conscience of right and wrong, and therefore of your own deserts?—an awful responsibility!

"After death is the judgment." What is to shield you in judgment from the stroke of vengeance? Have you been hearing the calls of the gospel without regarding them? Have you not applied the truth to yourselves? O, retreat now

and you shall be "kings and priests unto God" for ever.

When you meet with the next suggestion to infidelity, the next temptation to sin, ask whether those who tempt you can confute the declarations of Jesus; whether they can give such evidence of the falsehood, as He gives of the truth, of His sayings; whether they can offer anything that is worthy of being put in competition with the blessings He promises; whether all the world affords—even if it could be prolonged to eternity, which cannot be—would be equal to the blessings of eternal and heavenly glory? If not, turn from them; spurn them away; "lay hold on eternal life," and say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

(HALL'S WORKS, pp. 387-398, edition 1899).

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from the snares of the world: shut your eyes upon the scenes of sin, on which they must soon be closed forever. Converse with the world to come; endeavor to yield to the power of it; look at "the things which are not seen;" walk, as it were, upon the borders of the ocean of eternity, and listen to the sound of its waters till you are deaf to every sound besides.

The blessed Saviour, who, when He was upon earth, raised the dead and healed all manner of diseases, is able to heal your spiritual maladies, and to raise you from the dead. He is exalted for this purpose: the "river of life" flows from His side; He invites you to partake of it; "the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him come and take of the water of life freely" (Rev. 22:17). In the blessed Saviour are all the springs of pardon, grace, and everlasting consolation: He will guide you through every scene, give you victory over death, admit you through the gates into the city, and there He will "wipe away all tears from your eyes;" (Rev. 21:4). He will dwell with you, and you with Him;

## The Spirit Drawing

(Continued from Page One)

the first step toward Christ. He is so bent on having his own way and so averse to pleasing God, he is so in love with the things of this world and so out of love with holiness, that nothing short of Omnipotence can produce a radical CHANGE OF HEART in him, so that he will come to hate the things he naturally loved, and love what he previously hated. The Spirit's "drawing" is the freeing of the mind, the affections, and the will, from the reigning power of depravity; it is His emancipating of the soul from the dominion of sin and Satan.

Prior to that deliverance, when the requirements of God are pressed upon the sinner, he, in every case, REJECTS them. It is not that he is averse from being saved from Hell—for none DESIRE to go there—but that he is unwilling to "FORSAKE" (Prov. 28:13; Isa. 55:7) his idols—the things which hold the first place in his affections and interests. This is clearly brought out in our Lord's parable of "The Great Supper." When the call went forth, "Come for all things are now ready," we are told, "they ALL with one consent began to make excuse" (Lk. 14:18). The meaning of that term "excuse" is explained in what immediately follows: they preferred other things; they were unwilling to DENY themselves; they would not relinquish the competitive objects—the things of time and sense ("a piece of ground," "oxen," "a wife") were their all-absorbing concerns.

Had nothing more been done by "the servant"—in this parable, the Holy Spirit—all had CONTINUED to "make excuse" unto the end: that is, all had gone on cherishing their idols, and turning a deaf ear to the holy claims of God. But the Servant was commissioned to "bring in hither" (v. 21), (Continued on page 7, column 4)

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

TEHRAN, Iran (EP)—A private nine-day mission by American clergymen seeking the release of the U.S. hostages in Tehran ended in failure today.

"We leave with the sadness that no progress could be made," said Jimmy Allen, pastor of the First Baptist Church of San Antonio, Texas. Allen led the six clergymen and a professor of Iranian studies who arrived here Christmas Eve without the sanction of the Iranian or American governments.

"We are gratified by the fact that the language about the hostages has altered from the issue of whether they will be released to when they will be released," said Bishop Dale White of the United Methodist Church of New Jersey.

They said they had two long meetings with the militants holding the hostages but were not allowed to meet with the captives. They also met Ayatollah Ruhollah Khomeini, Iran's revolutionary strongman and Foreign Minister Sadegh Ghotbzadeh.

Asked what message his group would convey to the American people, Allen said, "We will say 'please try to be patient, please try to exercise full restraint. This is a nationalist government in Iran, a freedom movement.'"

"We are firmly convinced that no military solution for the crisis should be attempted," the clergymen said in their statement. "This is a religious revolution. We found a willingness to die for the cause everywhere."

NEW YORK (EP)—An executive of the United Methodist Board of Global Ministries has stirred a controversy by saying that she felt an abortion she had several years ago was a "holy experience."

Sheila D. Collins, director of the United Methodist Office of Voluntary Service, related that she had the abortion because the father of the unborn child was not her husband. She described the experience at a Conference on Women and Religion in St. Paul, Minn. An article in the National Catholic Reporter newspaper quoted her as having said of the abortion that "next to my childbirths . . . this I can truly say is the holiest experience of my life."

When contacted by Bud Herron of the Texas Methodist/United Methodist Reporter newspaper chain, Ms. Collins said she was not aware a reporter had been present when she was addressing the conference. While declining to elaborate further on her specific remarks, she said, "The experience I described were those in which I understood God to be present, bringing healing and forgiveness out of suffering and brokenness. And I understand that to be the meaning of the Incarnation. That is, where there is crucifixion and suffering there is also the possibility of resurrection."

URBANA, Ill. (EP) — Evangelist Billy Graham said here at a student conference on Christian missions that he had suggested to President Carter an idea involving Islamic theologians that might solve the Iranian crisis. Mr. Graham said at a news conference at the University of Illinois that if the theologians of the Sunnite sect of Islam would hold a meeting in Saudi Arabia and interpret the Koran and Islamic canon law regarding the holding of hostages, "it might have a far greater impact than what their (Iranian) political leaders are saying." Islamic scholars have agreed that nothing in the Koran nor the Shari'a, the legal code of Islam, permits the holding of international hostages.

The Sunnite sect of Islam comprises about 90 percent of the Muslim population of Iran, while the Shi'ite sect, the religious group to which the Ayatollah Ruhollah Khomeini and his leaders belong, accounts for only 10 percent.

Mr. Graham said he had made

the suggestion, told him by an expert in Islamic law, to Mr. Carter in a recent telephone conversation with the president. If the people of Iran would take heed to what the religious leaders of the majority sect said about the taking of hostages being wrong, "then it might avert what some people have called a holy war," Mr. Graham told reporters.

When asked at the news conference about his relationship with Mr. Carter, a Southern Baptist known for his evangelistic stance, the evangelist said it was a "very warm relationship." Mr. Graham said he and Mrs. Graham had spent a night in the Lincoln Room of the White House at the Carters' invitation about "six weeks ago." But Mr. Graham, who has been criticized in the past by some who felt he had become too politically involved in the affairs of former President Richard Nixon and other political leaders, quickly added that he now tried to stay out of partisan politics.

"Christians ought to be involved in politics," Mr. Graham said, "but I don't think the clergy should and I don't think I should . . . I've done that too much already."

TUPELO, Miss. (EP) — Little House on the Prairie was the most constructive program on television and Soap was the least constructive, according to the fall, 1979, Television Monitoring Program of the National Federation for Decency. ABC was the top sex-oriented network, CBS was the top user of profanity and Proctor & Gamble was the number one sponsor of both sex and profanity, according to the report.

The monitoring, covering 799.5 hours of prime-time programming between September 9 and December 1 last fall, was done by approximately 450 trained volunteers in nine states.

The report showed a decrease of 5.1 per cent of sexually-oriented activity during the period when compared with a similar period of 1978. Profanity rose by 45.47 per cent from 1,005 in 1978 to 1,462 last fall. In beverage use, 71.57 per cent of all people shown drinking were depicted drinking alcoholic beverages.

The top constructive programs cited in the monitoring were Little House on the Prairie (NBC), American and National League Baseball Playoffs (NBC), Prime Time Sunday (NBC), 60 Minutes (CBS), The Waltons (CBS), 20/20 (ABC), Wonderful World of Disney (NBC), Holocaust (NBC), Shirley (NBC) and Eight Is Enough (ABC). The top most constructive programming sponsors were Nissan Motors, Goodyear, Eastman Kodak, Kraftco, IBM, Mars, Philip Morris, AT&T, IT&T, and Shell Oil.

The least constructive programs were Soap (ABC), Best of Saturday Night Live (NBC), The Associates (ABC), Three's Company (ABC), The Ropers (ABC), The Last Resort (CBS), Archie Bunker's Place (CBS), Hello Larry (NBC), and WKRP in Cincinnati (CBS). The least constructive programming sponsors were Olympia Brewing, Norton-Simon, Noxell, Toyota, American Cyanamid, Schering-Plough, Honda, Beecham, Dow Chemical and Colgate-Palmolive.

LAUSANNE, Switzerland (EP) — "I have never seen so many Christian young people in one place." This was the reaction of 27-year-old Russian Natasha Vins who is attending MISSION 80, the missionary youth congress, organized by TEMA (The European Missionary Association) in Lausanne, Switzerland.

Natasha is the eldest daughter of one of Russia's best-known Christian leaders, Georgi Vins, who was released from Soviet imprisonment last April in an exchange arrangement with the United States. She told an audience of several thousand at a meeting which Christian young people in Russia tried to arrange.

"We were about 300 and we met in the Ukraine," she explained. "It was in the mountains, in a large forest." But police heard about it and, after 40 minutes, broke it up. "They beat us and arrested some of us," she said. "That was our youth conference, our MISSION 80." Her testimony made a great impression on the 7,000 delegates representing 200 missionary organizations.

DALLAS (EP)—Authorities have suspended more than \$70,000 in tuition grants for students at Dallas Baptist College after the school required faculty and staff members to sign a new doctrinal statement.

The suspended funds include state tuition equalization grants and matching student incentive grants by the federal government, both paid to students with the school acting as disbursing agent. The state's action came in the midst of a controversy over new "articles of faith" which the school's trustees adopted in November and require all faculty and staff to sign. G. Marvin Watson, president of the school since last summer, said he will meet with the state commissioner of education to appeal the suspension of grants by the student division of the Texas College Coordinating Board in Austin.

NEW YORK (EP)—Though fewer than four persons in ten reside in free countries, their number — 1,601.3 million — is the largest yet recorded in a comparative survey of political rights and civil liberties made by Freedom House, a New York-based national organization.

The annual survey initiated in 1973, found that 1979 was a year of "expanding freedom," with 42 percent of the world's population graded as "not free," 37 percent "free," and the remaining 21 percent as "partly free." Of 161 countries surveyed, 51 are free, 55 partly free, and 55 not free, according to Freedom House, a nonprofit group founded in 1940 to "defend and strengthen free institutions at home and abroad."

Some of the findings in the Freedom House report: (1) Four of the worst governments of our time, those of Pol Pot in Cambodia, Idi Amin in Uganda, Macias Nguema in Equatorial Guinea, and Bokassa in the Central African Empire, were driven from power. (2) Nigeria registered the most dramatic gain in freedom, followed closely by Ecuador. Both went from partly free to free. Chile, deemed not free earlier, is now regarded as partly free. (3) Still listed as not free: Afghanistan, Albania, Argentina, Burma, China, and Saudi Arabia, as well as the Soviet Union and Soviet bloc countries like Bulgaria and Czechoslovakia. Poland is listed as "partly free."

NEW YORK (EP) — Controversies involving religious cults constituted the major religious development of the 1970's, according to the staff of Religious News Service.

The "top 10" major trends cited were:

1. The religious cult movement, with attendant controversies about brain-washing, deprogramming and civil liberties, culminating in the mass murders and suicides in Jonestown, Guyana.

2. The growth of evangelical churches, with "born again" Christians becoming a topic of prime media attention with the religious conversion of several key figures of the Watergate scandal and the election of a "born-again" president.

3. The movement for women's rights in religion, including the ordination of women for the first time in the U.S. Episcopal Church and several other denominations and in the Reform and Reconstructionist branches of Judaism.

4. The resurgence of Islam as both a religious and political force, particularly in Iran.

5. The leadership of the churches in focusing on human rights violations throughout the world, and the joining of some church groups in liberation movements, particularly

in Africa and Latin America.

6. The development of the charismatic movement in the "mainline" Protestant and Roman Catholic churches as a force for ecumenism.

7. The continuing struggle between "conservatives" and "liberals" in several denominations, resulting in schisms and formation of new denominations within Lutheranism, Anglicanism and Presbyterianism.

8. The integration in the Roman Catholic Church of the reforms and renewals of the Second Vatican Council during the decade, which encompassed the reigns of three popes and the election of the first non-Italian pope in four centuries.

9. The "civil rights" movement extending to homosexuals, which presented a challenge for the churches, including the questioning of the traditional Christian position that homosexual acts were sinful.

10. The escalation of violence in Northern Ireland, and the failure to find a peaceful solution to the centuries-old strife between Roman Catholics and Protestants.

GAINESVILLE, Fla. (EP) — The expense-paid \$20 winter vacation in Florida, sponsored by Sun Myung Moon's Unification Church, ended on a note of controversy after five "guests" were escorted from the camp by sheriff deputies. By the end of the six-day seminar at a YMCA camp near here, five more guests had left or were asked to leave — some complaining of being subjected to long lectures on Mr. Moon's Divine Principles and being followed everywhere by Moonies.

Eight patrol cars carrying 18 sheriff deputies converged on the YMCA camp on the first day of the workshop, following a complaint by a Massachusetts woman that her daughter was "lured" to the camp by Moonies who befriended her and that she was being kept against her will. The girl, 19-year-old Debbie Block, a student from Northeastern University in Boston, told sheriffs at first that she was in her right mind and wanted to stay at the camp. She later changed her mind and left with the deputies, along with four others. Back in Boston, she said the Moonies seemed "friendly and nice. I just didn't realize what I was getting into."

## The Spirit Drawing

(Continued from page six)

yea, to "COMPEL them to come in" (v. 23); it is a holy compulsion and not physical force which is there in view — the melting of the hard heart, the wooing and winning of the soul to Christ, the bestowing of faith, the imparting of a new nature, so that the hitherto despised One is now desired and sought after: "I DREW them with cords of a man (using means and motives suited to a rational nature) with BANDS OF LOVE" (Hos. 11:4). And again, God says of His people, "with LOVINGKINDNESS HAVE I DRAWN THEE" (Jer. 31:10).

Even after the elect have been quickened by the Spirit, a further and distinct work of His is needed to DRAW their hearts to actually close with Christ. The work of FAITH is equally His operation, and therefore it is said, "we having RECEIVED (not 'exercised!') the SAME Spirit of faith" (I Cor. 4:13) i.e. "the same" as Abraham, David, and the other Old Testa-

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ment saints received, as the remainder of the verse indicates. Hence, observe the careful linking together in Acts 6:5, where of Stephen we read that, he was "a man full of faith and of the Holy Spirit:" full of "faith," BECAUSE filled with the Spirit. So of Barnabas we are told, "he was a good man, and full of the Holy Spirit and of faith" (Acts 11:24). Seek to realize more definitely, Christian reader, that spiritual faith is the gift of the Spirit, and that HE is to be thanked and praised for it. Equally true is it that we are now entirely dependent upon Him to call it into exercise and act.

The Divine Drawer is unto God's people "the Spirit of grace and of supplications" (Zech. 12:10): of GRACE, in making to their smitten consciences and exercised hearts a wondrous discovery of the rich grace of God unto penitent rebels; of SUPPLICATIONS, in moving them to act as a man fleeing for his life, to seek after Divine mercy. Then it is He leads the trembling soul to Calvary, "before whose eyes Jesus Christ" is now "evidently (plainly) set forth crucified" (Gal. 3:1), beholding the Saviour (by faith) bleeding for and making atonement for his sins — more vividly it follows in Zechariah 12:10, "they shall LOOK UPON ME whom they have pierced." Then it is that their eyes are opened to see that, hitherto, had been hidden from them, namely the "Fountain opened . . . for sin and for uncleanness" (Zech. 13:1), into which they are now moved to plunge for cleansing.

Yes, that precious "fountain" has to be OPENED TO US, or

(Continued on page 8, Column 4)

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## Think About . . .

(Continued from page one)  
It is difficult for us to forget our troubles as easy as we forget our blessings.

A chip on the shoulder is the heaviest load we can carry.

Some men who claim to be "boss" of their house, are only housing the boss.

When looking at ourselves we are disappointed. Keep looking unto Jesus and we will be blessed.

A husband looked into the contents of his wife's purse. He immediately realized that money is "not everything."

The reason that so many folks are opposed to the Bible is that it is opposed to them.

Men will remove mountains to maintain their way in business operations and stumble over a feather on their way to eternity.

Anyone that growls all day long certainly can expect to feel dog tired at night.

The Devil, our adversary, is happy for a person to profess Christianity just so they do not live it or be in close communication with God.

If you think that you can overrule the infinite God, try sweeping the ocean back with a broom.

Of all created comforts God is the leader, we are the borrower and not the owner.

Education without God is such as a ship lost at sea without a compass.

The rich man in Luke 12 was a good cultivator but a poor calculator.

Christian forgiveness is as the sweet scent of perfume from a rose.

God through His breath gave mankind their natural life and by the blood of His Son gave some men eternal life.

The Lord's return is so near that we may stop looking for signs. Instead we are to listen for sounds.

Conscience is a still small voice. But most of the time when it tries to speak, it finds that the line is busy.

## The Mercy Seat

(Continued from page five)  
the penalty which was due His people for having broken it.

The Mercy Seat exactly covered the law within. Even so, Christ met all the claims against the sinner. A lost soul could never stand before the naked law and live. God killed over 50,000 men of Beth-She-mesh for looking into the Ark at the law (I Sam. 6:19). By removing the Mercy Seat and looking within the Ark at the law they were uncovering what God had covered. Hence to remove the Mercy Seat is to expose the law and to expose the law is to die. To sever mercy from judgment always results in death.

## A PLACE OF COMMUNION WITH GOD

Please consider carefully the

words of Exodus 25:22: "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony . . ." What a marvelous truth! Sinners are permitted to commune with God through the Mercy Seat. At the blood-stained Mercy Seat God meets and communes with those who approach Him on the basis of the blood of Jesus. The blood of Jesus on the Mercy Seat turned the throne of God into a throne of grace (Heb. 4:14-16).

Ever since the day man sinned in Eden he has been shut out from communion with God. But it is our privilege as believers to ascend by faith to Him who is on the throne, both as our Mercy Seat and Priest. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith . . ." (Heb. 10:19-22). God grant that we shall draw near and listen while He speaks to us. Oh, how sweet and pleasant to meet Him and have communion with Him in Heaven itself by faith and the Holy Spirit!

From every stormy wind that blows,

From every swelling tide of woes,

There is a calm, a sure retreat—  
'Tis found beneath the Mercy Seat.

There is a scene where spirits blend,

Where friend holds fellowship with friend;

Tho' sundered far, by faith they meet

Around one common Mercy Seat.

Ah! whither could we flee for aid,

When tempted, desolate, dismayed?

Or how the hosts of Hell defeat,  
Had suffering saints no Mercy Seat?

O let my hand forget her skill,  
My tongue be silent, cold, and still;

This bounding heart forget to beat,

If I forget the Mercy Seat.

## THE SEAT OF GOD'S MERCY

The lid of the ark was not called the Mercy Seat for nothing. A God of mercy sat there because His broken law was covered over by blood. Mercy reigned there because the blood satisfied the justice of God. Today God rests upon a blood-sprinkled throne to bestow His favor upon those who approach Him by way of the shed blood of Jesus Christ. There in the blood atonement of Jesus Christ the sinner can meet the God of mercy. There God the Father rests waiting to meet with a convicted sinner. There is no other appointed meeting place. The sinner must meet God at the throne of grace, or meet Him later at a throne of judgment.

Oh, sinner, you can only approach God on the basis of the blood atonement of Jesus Christ. God admits no one except those who come on this basis. Without the cleansing blood of the Saviour, the sinner is forever shut out from the presence of God. The sinner deserves to die for his sins, but there is blood on the Mercy Seat for him. Oh, unsaved friend, come as an awful sinner to the Mercy Seat. Come confessing your inherent corruption, come with all your sins, your vileness, your pride and your undone condition. Come and lay all your sins upon the blood-sprinkled Mercy Seat.

The Mercy Seat is for sinners. It was for sinners that Christ shed His precious blood. Do not delay. Do not raise questions. Come to the Mercy Seat as a vile, guilty sinner. There is immediate pardon for every sinner who rests upon the finished work of Christ.

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To the Mercy Seat with eagles' wing soar,

And you will find sin and guilt no more;

Heaven will come down your soul to greet,

And glory will crown the Mercy Seat.

## The Spirit Drawing

(Continued from page 7)  
experimentally, we will discern it not. Like poor Hagar, ready to perish from thirst, knowing not that relief was near at hand, we — convicted of our fearful sins, groaning under the anguish of our lost condition — were ready to despair. But as God opened Hagar's eyes TO SEE the "well," or "fountain" (Gen. 21:19), so the Spirit of God now opens the understanding of the awakened soul to see Christ, His precious blood, His all-sufficient righteousness. But more: when the soul is brought to see the Fountain or Well, he discovers it is "deep" and that he has "nothing to draw with" (John 4:11). And though he looks in it

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with a longing eye, he cannot reach unto it, so as to wash in it. He finds himself like the "impotent man" of John 5: desirous of "stepping in," but utterly without strength to do so. Then it is that THE HOLY SPIRIT applies the atonement, "sprinkling the conscience" (Heb. 10:23), effectually granting a realization of its CLEANSING efficacy: see Acts 15:8,9, I Cor. 6:11, it is Christ's blood, but the Spirit must apply it.

And when the awakened and convicted soul has been brought to Christ for cleansing and righteousness, WHO IS IT that brings him to the Father, to be justified by Him? Who is it that bestows freedom of access unto him from

whom the sinner had long been absent in the "far country?" Ephesians 2:18 tells us, "for through Him (Christ, the mediator) we both (regenerated Jews and Gentiles, Old and New Testament saints alike) have access BY ONE SPIRIT unto the Father." Ah, dear reader, it was naught but the secret and invincible operations of the blessed Spirit which caused you — a wandering prodigal — to seek out Him whom before you dreaded as a "consuming fire." Yes, it was none other than the third Person of the Holy Trinity who drew you with the bands of love, and taught you to call God "Father" (Rom. 8:15)!

(STUDIES IN THE SCRIPTURES, Feb. 1935).

## Music Of America

(Continued from page one)  
I've Got The Time." It means just what you think it means.

Gay Talese, the author, said recently that the new songs that are beamed at the young people of the country are exactly like the X-rated, hard-core porno movies. He said, "Disco music is an aural kind of porno film."

Well, it is much more than that and I'll give you the lyrics to some of the songs beamed into your teen's ears. Well, I'll give you the ones I can without getting thrown in jail by the D.A. for obscenity:

"I am an anti-Christ.  
I am an anarchist . . .  
Don't you know what I want.  
But I know how to get it.  
I want to destroy passers-by."  
(How's that for anti-religion, and law and order?)

And this one from Dr. Hook's album about sexual deviation:  
"Sometimes I dream of chicks,  
To bring me everlasting joy.  
Sometimes I dream of animals,  
Sometimes I dream of boys."  
And Alice Cooper's necrophilia (making love to a dead body) bit:  
"One thing I miss is Cold Ethel  
And her skeleton kiss—  
She's cool in bed.  
She oughta be, 'cuz Ethel's dead."

As parents, we tolerate this as young people doing their thing. Well, that "thing" could be their destruction.

Let me give you a case in point. Recently, one hundred Boy's Nation delegates, the cream of American youth, were kicked out of the Jefferson Museum in Washington for singing "God Bless America."

Have you had enough?

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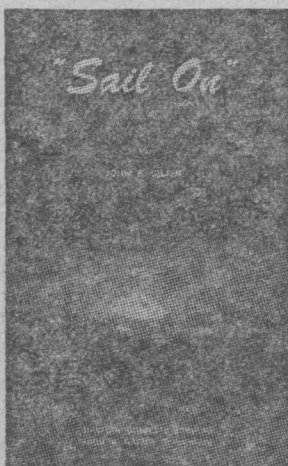
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