

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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ASHLAND, KENTUCKY, JUNE 11, 1977

WHOLE NUMBER 2124

BLESSINGS OF COVENANT OF GRACE

BENJAMIN KEACH
1640-1704

"Neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isa. 54:10).

The last day I showed you what wonderful gifts, grants, blessings, and privileges are contained in the Covenant of Peace; particularly, that God gives Himself, and



BENJAMIN KEACH

His Son Jesus Christ to all that are brought into it; He has promised to be our God. But to proceed.

There is yet one great blessing, which is included in the former — that as God gives Himself to be our God, so He hath promised we shall be His people. This grant and privilege is in the Covenant: *"And I will be their God, and they shall be my people"* (II Cor. 6:16) compared with Hebrews 8:10: *"I will be to them a God, and they shall be to me a people."*

First, let me by way of premise

HISTORY OF THE MINNESOTA BAPTISTS

WILLIAM CATHCART
(1826-1908)

The First Baptist Church of St. Paul was the first church of our denomination organized in the State of Minnesota. The Elder John P. Parsons, under the appointment of the Baptist Home Mission Society, came to St. Paul in May, 1849. After a search of six months for Baptists he found twelve persons in St. Paul and vicinity who were ready for the formation of a church. The organization took place Dec. 30, 1849. The first baptism was administered in April, 1851. The first meeting house was built the same year, and the funeral service of its pastor was the first held within its walls.

The church grew in numbers, both by conversion and by letter, until they were compelled to build a larger house of worship, which they entered on New Year's morning, 1863. The little Indian trading-post had now become a commer-

(Continued on page 5 column 2)

note here four or five things.

1. That this is a most gracious, high, and sublime privilege — God to be our God is the first; and this is comprehended in it also as the second, and next in order to be esteemed by us — we shall be His people.

2. That this is granted only as an act of God's free grace and sovereign goodness through Jesus Christ. Brethren, it is not upon condition of our doing this or that, that we procure this blessing. It is not as the promise run to the people of Israel under the first covenant, but it is an absolute

promise if there is any such in all the Word of God; I will be your God, and you shall be my people. Men nor devils, ungodly relations, our own evil hearts, nor our great unworthiness shall ever hinder us from being God's people.

3. That God's giving Himself to us is the spring, the cause and reason why we become His people. We have not God, Christ, and the Holy Spirit because we are believers or penitent persons, but He first gives us His Spirit. God first gives Himself in working of faith before faith can be there. (Continued on page 3, column 3)

ORIGIN OF THE BAPTISTS

CLARENCE LARKIN
(1850-1924)

Almost all the Anti-papist denominations date, either directly or indirectly, from the Reformation of the sixteenth century. The Protestant Episcopal, Lutheran, and Presbyterian churches, came out from the Roman Catholic church, and the Methodist Episcopal church came from the Protestant Episcopal church.

The Baptists, however, do not date from the Reformation. Though



CLARENCE LARKIN

Anti-papists, they are not, in the technical and historical sense of the word, "Protestants," though they have ever protested, and do now protest, against the heresies and abominations of the Romish church.

Just before His ascension, Jesus said to His disciples: *"All power is given unto me in heaven and in*

earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo I am with you alway, even unto the end of the world. Amen" (Matt. 28:18-20). Mark adds, *"He that believeth and is baptized, shall be saved; but he that believeth not shall be damned"* (Mark 16:15,16).

The requirements of this Divine Commission, are:

1. To preach the gospel to all nations.
2. To baptize those who believe.
3. To teach those who believe to observe all things whatsoever Christ commanded.

This the apostles did. That the churches they founded were believed to be composed of regenerated persons, is evident from the fact that they addressed or referred to them as "believers," "saints," "quickened," "the faithful," "the redeemed," "the sanctified," "the saved," etc. The apostolic churches were also independent bodies; that is, separate from the State and from each other, and self-governed. They are spoken of individually as, "the church at Jerusalem," "the church at Antioch," "the church at Smyrna." They are spoken of collectively as, "the churches," "the churches of Macedonia," "the churches of Asia," "all the churches."

They are represented as electing their own officers, admitting, expelling, and restoring members, and acting as distinct, independent bodies.

There is a remarkable similarity (Continued on page 8, column 3)



AT MT. VIEW BAPTIST CAMP MONTICELLO, KENTUCKY

Our church will pay the registration fee and camp insurance for all persons who attend. We will also take care of all the speakers and their families. All others will be expected to send \$15.00 for each person who wants to attend directly to us as soon as possible. Then we will assign you a cabin. If you stay in a motel and want to eat at the camp, you must also pay the \$15.00. This fee, covers the meals from Friday evening to Monday noon.

I feel sure that some will want to stay in motels which are something like 15 to 20 miles away in either Monticello or Albany. Monticello has two motels and one hotel. The Anchor Motel (1-606-348-8441), the Monticello Motel (1-606-348-2356), and the Hotel Executive Motor Inn (1-606-348-3211). There are two motels in Albany. The Branham Motel (1-606-387-6606) and Conner Motel. The latter of these has two locations: No. 1 (1-606-387-6691) and No. 2 (1-606-387-9922). Their prices are reasonable. If you desire these, please contact them directly. Do not send your request to us.

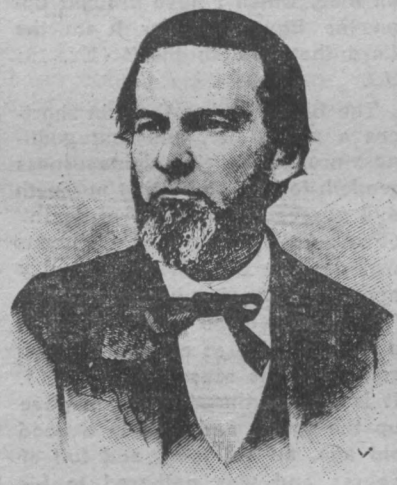
The conference will be held at the Mountain View Baptist Camp, Monticello, Kentucky. This camp is owned and operated by the Immanuel Baptist Church, 234 N. Main Street, Monticello, Ky. 42633. The date in Sept. 2-5. We hope that you will begin now to make your plans to attend.

THE MOTHER OF JESUS

J. A. BROADUS
(1827-1895)

"Mary, the mother of Jesus" (Acts 1:14).

There is a well-known tendency of human thought to oscillate from one extreme to another. I think this tendency was exhibited in several points of what we call the Protestant Reformation. In cer-



J. A. BROADUS

tain important respects, we are all agreed that there was a real and thorough reformation. In certain other respects most of us think it was a very partial reformation. And there are yet several other respects in which it was a violent

reaction from one extreme to the opposite extreme. It appears to me that this has been the case as regards the position of Baptists toward the mother of Jesus. The Romanists, we may say without uncharitableness, have come very near making her an object of worship. Their theologians make nice distinctions on the subject, but practically, for the ignorant mass, she is really an object of worship, a sort of goddess. The Protestant mind, starting back in horror from that terrible idolatry, has seemed to shrink sensitively away from ever saying a word or ever thinking for a moment about the mother of Jesus.

It is all natural enough, the growth of what we consider to be the grave Romanist error about Mary. The interest connected with those who associated with Jesus would naturally have caused the early Christians to feel a peculiar interest in her, as they ought to have done. And then the feeling which rapidly grew up, of a desire for human mediation between us and God — between us and the Saviour Himself — and which led, in the course of the centuries, to praying to the saints for their mediation, would naturally cause the mother of Jesus to be regarded as the most influential of all these interceding saints. Moreover, the Roman Church, with that talent for governing which has characterized the Roman people through all their history, readily adapted itself to the tastes of mankind, to the tendencies of human nature in general, and to the special usages (Continued on page 6, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE PALM TREE

"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing" (Psa. 92:12-14).

Of all the majestic trees which the Creator made, there is none that excels the palm tree. It is a beautiful and branchless tree crowned with a tuft of lovely fan-shaped leaves. It stands on the plain, like a military sentinel, with feathery plumes nodding graceful-

ly on its proud head. Her tall, slender erect stem has inspired poets. Her unfading leaves speak to the preacher of victory. The palm tree is a marvelous figure used to set forth the life, character and destiny of the pious.

LONGEVITY OF LIFE

Informed persons tell me that date palms have been known to live for over two centuries. The Lord said: *"As the days of a tree are the days of my people"* (Isa. 65:22). The righteous man lives many days upon the earth. God has

promised the faithful: *"I will lengthen thy days"* (I Kings 3:13). A long life on earth is dependent on a holy walk: *"That thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it"* (Prov. 2:20-22).

The man who practices the moral laws of the Bible will not only live happier than the disobedient, (Continued on page 2, column 2)

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

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WFTO — Fulton, Miss.
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haps the best book ever written

THE BAPTIST EXAMINER

JUNE 11, 1977

PAGE TWO

on this subject to my knowledge.
Price \$2.95.

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raham Booth. This is a book no
Baptist should be without. It was
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who lived from 1496 to 1561. This
is a Mennonite publication, yet
it contains interesting informa-
tion for Baptists. Price \$15.95.



The Palm Tree

(Continued from page one)
but he will have a longer life in
this world. King Solomon told his
son: "My son, forget not my law;
but let thine heart keep my com-
mandments: For length of days,
and long life, and peace, shall they
add to thee" (Prov. 3:1-2). The
Apostle Paul said: "Children, obey
your parents in the Lord: for this
is right. Honor thy father and
mother; which is the first com-
mandment with promise; That it
may be well with thee, and thou
mayest live long on the earth."

"Godliness is profitable unto all
things, having promise of the life
that now is, and of that which is
to come" (1 Tim. 4:8). Obedience
to God's Word is the key to good
health and a happy life in this
world. The Lord told Israel: "If
thou wilt diligently hearken to the
voice of the Lord thy God, and wilt
do that which is right in his sight,
and wilt give ear to his command-
ments, and keep all his statutes, I
will put none of these diseases up-
on thee, which I have brought up-
on the Egyptians: for I am the
Lord that healeth thee" (Ex. 15:
26).

The Bible teaches that sin short-
ens a man's life, and that godli-
ness prolongs it. "As righteousness
tendeth to life; so he that pursueth
evil pursueth it to his own death"
(Prov. 11:19). Even the righteous
will die one day. When that day
approaches, it may be said of him:
"Thou shalt come to thy grave in a
full age, like as a shock of corn
cometh in his season" (Job 5:26).
It is written that "Abraham gave
up the spirit, and died in a good
old age, an old man, and full of
years; and was gathered to his
people" (Gen. 25:8).

While the righteous flourish as
a palm tree, it is written that "the
wicked spring as the grass, and
when all the workers of iniquity
do flourish; it is that they shall be
destroyed for ever" (Psa. 92:7).
Like grass the wicked are on earth
but a short duration and are soon
gone to the land of no return. What
a contrast between the worthless
and the worthy, between the right-
eous and the wicked.

A PROLIFIC FRUIT-BEARER

A palm tree furnishes a prolific
supply of edible dates. It not only
is beautiful in appearance; it fur-
nishes an abundant supply of
wholesome and delicious fruit.
Like the palm tree, the Christian
must bear fruit for the Lord. Jesus
Christ made it plain that the man
who hears the Word and under-
stands it will be an ever-bearing
tree of righteousness (Matt. 13:23).
King Solomon wrote of "the fruit
of the righteous" (Prov. 11:30).
From the time a person brings
forth the "fruit meet for repent-
ance" (Matt. 3:11), he is to bear
"the fruit of righteousness" (Phil.
1:1) and "the fruit of the Spirit"
(Gal. 5:22). He must serve God in
holiness and righteousness all the
days of his life (Luke 1:74-75).

THOUGHTS AND MEDITATIONS: So-Called Easter Week-End

O. B. BAKER

*With cold green walls around me
I sat in a lonely ward;
I listened to voices about me;
Some used the Name of the Lord.*

*One spoke such words as, "Sweet Jesus,"
Then used that name in vain.
Others talked of the crucifixion,
And the day He rose again.*

*They thought He died on Friday, and
Rose Sunday before the day broke.
But they found nothing to support their claim,
That claim of which they spoke.*

*Our Lord spoke of "three days and three nights,"
He made no mention of less:
But these voices said, "one day and two nights,"
Of course, this was only their guess.*

*Then, I observed the Chaplains;
Listened to what they said;
Not once did I hear one say that
Men are spiritually dead.*

*Their words were always, "How are you?"
Or "Is everything alright today?"
But I heard no word of sin,
And the penalty we must pay.*

*Oh! they passed out a few tracts,
All of which were a disgrace;
Because man's free will was exalted,
And God's was given second place.*

*So, I came to this definite conclusion,
Regarding all this business;
The Lord did not commission,
The State to be His witness.*

The best dates are produced on
the palm when it is from thirty to
a hundred years old. Even so the
Christian grows more useful as he
becomes older. The psalmist said:
"They shall bring forth fruit in old
age; they shall be fat and flourish-
ing." In God's trees the strength
of grace does not fail with the
strength of nature. The last days
of a saint are sometimes his best
days. "The hoary head is a crown
of glory, if it be found in the way
of righteousness" (Prov. 16:31).

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age; they shall be fat and flourish-
ing." In God's trees the strength
of grace does not fail with the
strength of nature. The last days
of a saint are sometimes his best
days. "The hoary head is a crown
of glory, if it be found in the way
of righteousness" (Prov. 16:31).

The young Christian is lovely like
a tree in the blossoms of spring.
The aged believer is valuable like
a tree in autumn loaded with ripe
fruit. An old disciple knows his
own faults more than a young one.
He trusts in God more and is more
humble before Him. In the mul-
titude of years he has obtained
greater knowledge of God's Word;
he is better able to make mature
judgments in Divine things. He is
dead to the world like a tree in the
winter. The righteous man who is
full of years is like Elim where the
wearyed Israelites found twelve
wells and seventy palm trees (Ex.
15:27).

REST AND REFRESHMENT

The sight of a palm tree in the
distance by a weary traveler was
a welcome sight. There was to be
found shade, fruit, and, in many
cases, water. The Hindus reckoned
the palm tree had 360 uses. Thus
we see the palm meant rest, com-
fort, and refreshment. Certainly,
this was true of the city of Jericho,
called in the Bible "the city of
palm trees" (Deut. 34:3). The pro-
phetess, Deborah, who judged Is-
rael "dwelt under the palm tree"
(Jud. 4:5).

The Christian is in the desert of

rains nor mighty winds can sway
it aside from perfect uprightness.
There it stands looking calmly
down upon a world below, patient-
ly yielding its large clusters of
golden fruit from generation to
generation.

"The righteous shall flourish as
a palm tree." The believer walks
in the straight, narrow way. The
Lord has made for him "straight
paths" for his feet (Heb. 12:13).
Like a noble palm, he stands erect,
growing amid the drought of the
desert. The child of grace is un-
moved by the scorching sun of
temptations and persecutions. The
Christian sustained by his Maker
lives and grows in grace when
others are overcome and their pro-
fessions wither. The godly man,
independent of outward circum-
stances, lives and thrives when all
things else perish. Come what
may, he shall flourish after the
noblest manner.

"He shall be like the cedar of
Lebanon," said the psalmist. This
is another tree of great duration.
On the summit of the everlasting
hills the cedar waves its mighty
branches in perpetual verdure. Even
so the righteous man under all ad-
versities retains joy in his soul
and continues to make progress in
heavenly matters.

As the majestic palm, the true
believer is beautiful in deeds, de-
spite the physical form. The Lord
beautifies the meek with salvation
(Psa. 149:4). True beauty is seen
in the conduct and the attitude of
one's heart. Peter admonished the
godly woman: "Whose adorning,
let it not be that outward adorning
of plaiting the hair, and of wearing
of gold, or of putting on of appa-
rel; But let it be the hidden man of
the heart, in that which is not cor-
ruptible, even the ornament of a
meek and quiet spirit, which is in
the sight of God of great price"
(Continued on page 3, column 1)



BRIEF NOTES

The Sovereign Grace Baptist
Church of Tampa, Fla. has found
an opportunity to extend an arm
into West Florida Panhandle to do
a mission work there. She has one
family of two people and would
like to hear from anyone living
within driving distance for serv-
ices in the area of Cottondale, Fla.,
which is located at the junction of
231 and highway 90 West of Talla-
hassee and North of Panama City,
or South of Dothan, Ala.

Bro. Bill Mayes says, "If there
are those in this area who believe
the T.U.L.I.P. doctrines as well as
the local church and pre-mil truth
and have not gone hardshell, we
would like to hear from them.
They may contact us by calling
813-224-9174 or writing the Sover-
ign Grace Baptist Church, 221 W.
Emily, Tampa, Fla. 33603."

The Mountain View Baptist
Church, Hytop Star Route, Scotts-
boro, Ala., and Pastor Mike King
will conduct revival services June
6-12. The services will be nightly
at 7:30 p.m. with Joe M. Wilson
of Winston-Salem, N. C., as the
speaker.



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By

I. M. HALDEMAN

408 Pages

\$6.95

This is the best book we have ever read on the Taber-
nacle. It exalts the substitutionary, sacrificial work of Christ
as that to which the Tabernacle system pointed. On nearly
every page, our attention is called to something which typifies
the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH
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The Palm Tree

(Continued from Page Two)

Pet. 3:3-4). The generation of today has lost its sense of beauty. The average person thinks beauty is in the body, not the spirit. Guided by natural light alone, he feels it is in dress and the arrangement of the hair. He never gives any consideration to the "ornament of a meek and quiet spirit." Some who look well outside are filthy and ugly within. King Solomon said: "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion" (Prov. 11:22).

AN INSIDE GROWER

The palm tree grows from the inside. The oldest and hardest wood is at the circumference, the newest and softest at the center. The Christian, like a palm tree, is an inside grower. It is the principle of grace in the heart that makes the profession of faith to flourish. "The trees of the Lord are full of sap" (Ps. 104:16). From the Word, the Holy Spirit, and the new nature the believer receives all the sap which keeps him alive and makes him bear fruit. His fruitfulness and fertility are from the Lord. His life and growth are to the praise of His glory.

The plants of grace shall ever live;
Nature decays, but grace must thrive;
Time, that doth all things else impair,
Still makes them flourish strong and fair.

GROWS IN THE DESERT

The palm tree grows from the sands, but the sand is not its food. Its roots go down deep through the sand into the moist earth beneath. Water from below feeds its tap roots, though the heavens above be brass. The palm grows best when near water (Ezek. 47:12; Ps. 1:3). The Christian grows best when he is near Christ, the Water of Life. Jeremiah said: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. 17:7-8).

A palm tree will grow where there is little water. It will grow in the Arabian desert. Likewise the Christian is not always like the lily in a green pasture (Hos. 14:5), or the willow by the water-course (Isa. 44:4). Many times they are found in the worst places in the world. Joseph was in evil Egypt. Daniel was in bad Babylon. Lot was in sinful Sodom. Faith's penetrating roots reach the fountain of living water from every nook and corner of the globe.

GROWS AS LONG AS IT LIVES

The palm tree never ceases to grow. This should be true of God's

child. He ought to desire the Word that he "may grow thereby" (I Peter 2:2). Simon Peter said: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). We are to continue to grow "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). The writer of Hebrews said: "Let us go on unto perfection" (Heb. 6:1).

GROWS UPWARD

I am told that the palm tree grows sixty feet high. Its growth is always upward. How very true this is of one of God's elect! He is on the upward way. He gains new heights every day. Each step of the journey of life brings him nearer Heaven. While he lives on earth, his affections are on higher things (Col. 3:1-2). He looks not at the temporal, but the spiritual (II Cor. 4:18). As the shades of night come each evening, he can honestly say, "I'm nearer my eternal home than I was yesterday."

Keep your courage up, fellow pilgrim. Your journey is near end. Your race is nearly run. Each step you take brings you closer to the glory world. Well did the songwriter say:

Home, home, heavenly home,
Fair are my dreams of thee;
The nearer I reach the end of time,
The sweeter thou art to me.

Still another expressed it like this:

One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer home today,
Than I have been before.
Nearer the bound of life,
Where I lay my burdens down;
Nearer to leave the cross today,
And nearer to the crown.
Be near me when my feet
Are slipping o'er the brink;
For I am nearer home today,
Perhaps, than now I think.

Shortly, I will join the palm-bearing company before the throne of God who are more than conquerors through Christ. In Revelation 7:9 John describes this multitude: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

In the Bible days the conquerors of Rome and Greece would return from a battle carrying palm tree branches in their hands. John pictures the Christians with the emblem of victory and triumph over their enemies. One day all Christians will move higher to meet the Lord in the air. Then we will go higher and higher until we join the victory band in the Third Heaven to sing the song of victory over sin, self, and Satan! Victory in Jesus! My Saviour forever!

IS "THAT" IN THE BIBLE?



Question:

"WHO FED SEVENTY KINGS UNDER HIS TABLE?"

Answer: Adoni-bezek, Judges 1:7, "And Adoni-bezek said, Threescore and ten kings . . . gathered their meat under my table . . ."

CONCLUSION

Earth is a desert to the Christian. But the true believer is ever refreshed in it as a palm tree in the Arabian desert. God values us as the traveller in the desert does a palm tree. The Lord says of His people: "This thy stature is like to a palm tree, and thy breasts to clusters of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof" (S. of S. 7:7-8).

Observe Psalm 92:13 in our text: "Those that be planted in the house of the Lord shall flourish in the courts of our God." There is an allusion here to the tabernacle and temple which had the figure of palm trees on the walls (I Kings 6:29). The best place for a believer to grow and produce fruit is to be planted in the Lord's church. There he can grow and develop better than anywhere else in the world in this present age. May it please the Lord to add you to His body. What an honor to be taken out of the wilderness of the world and transplanted into the garden of the Lord!

Sinner, take warning! One day the ax of Divine judgment will be laid unto the root of all trees which bear corrupt fruit. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 7:19). Undone sinners are "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots" (Jude 12). Those who die in unbelief will continue to eternity in that state. "If the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be" (Eccl. 11:3).

Blessing Of Covenant

(Continued from page one)

Therefore faith is called, "The fruit of the spirit" (Gal. 5:22). Man is passive in regeneration, or in God's infusing the first principle, root, or habit of faith, and of all grace in Him.

4. This implies that we were once not actually God's people (notwithstanding the design and purpose of grace that was in his heart concerning us). "I will call them my people, which were not my people; and her beloved, which was not beloved" (Rom. 9:25); that is, that were not actually His people, nor owned and acknowledged so to be. We lost this relation to God by the fall: when God ceased to be our God, by way of special interest, we ceased to be His people.

5. "They shall be my people"—this denotes the certainty of their special vocation, and of our being His people forever. He shall see His seed, all that the Father hath given to Him shall come unto Him. That is, they shall believe in Him. Now in speaking unto this promise, grant, and privilege:

1. I shall first show you in what respect, or consideration we may be said to be God's people.

2. Show you what kind of people God's covenant people are; I mean, such that are actually owned to be His people.

3. Show you what a great bless-

ing that is.

4. Apply both these great privileges together.

I shall wave several acceptations, by which a people may be called God's people, that I may directly come to the business in hand.

First, we may be said to be God's people and He our God decreatively, or by virtue of God's eternal election. God chose Christ as our head, and all the elect in Him. See our Lord's Word: "Other sheep I have, which are not of this fold: them also I must bring" (John 10:16).

He calls them His sheep, and yet, then they were ungodly and unbelieving ones. So He said to Paul, "I have much people in this city" (Acts 18:10). They were His people decreatively, though not actually His at that time.

2. The elect were God's people federally, or by virtue of that Holy Covenant made between the Father and the Son (as I hinted before) and now that this relation also arises from those covenant transactions, is most evident; for Jesus Christ struck hands with the Father in behalf of all God's elect to procure this privilege. But a little further to open this, pray consider that there is a federal union and relation, as when the father of a young man and the father or guardian of a young damsel shall mutually agree and covenant that they two shall be man and wife. Even thus God the Father and God the Son agreed and covenanted in behalf of all the elect.

3. Christ was, as I may say, their guardian, yea, and also He covenanted to espouse and marry them to Himself for ever. And God the Father gave the elect to Christ in this Covenant. Moreover, herein, He had the advantage of others, for may be such a young man, as before mentioned, might not love the person his father covenanted with her guardian to be his wife, or he might not be able to obtain her affections, but Christ's love was set upon His intended spouse from everlasting, and also He knew how to gain our love, and unite our hearts to Himself, and that by shedding His love abroad in our hearts by the Holy Ghost (Rom. 5:5). The love of Christ hath in it a physical operation.

And thus, my brethren, by covenant and the free donation of the Father, we become God's people, or in a remote sense, were thus brought into this blessed relation to Him. "Thine they were (that is, by election), and thou gavest them me" (John 17:6).

Again He saith, "I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9).

4. The elect are God's people by virtue of Christ's purchase. He bought them with His own blood. "Ye are not your own, for ye are bought with a price" (I Cor. 6:19-20), and it was that they might be a peculiar people unto God: Hence, the apostle's faith, "Who gave himself for us, that he might redeem us from all in-

iquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14); or a famous or principal people as the Greek word renders it. Without this price had been laid down, we had never been brought into this relation unto God.

5. These are God's people by renovation or regeneration — "Of his own will begat he us with the word of truth" (James 1:18).

6. By conquest also believers are brought into this relation. God hath subdued them unto Himself. He has by His victorious grace overcome them, and this way they are made His liege people, and He becomes their God and Sovereign as having rescued them out of the hands of sin and Satan, those cruel tyrants, whose slaves, subjects, and servants they were before. Christ has set them free, or made them a free people indeed to and for Himself (John 8:36).

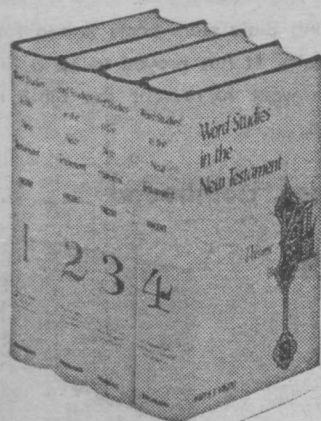
7. The elect are actually the Lord's people, by the in-dwelling of the Holy Spirit, or by virtue of their mystical union with Christ by the Spirit, which is the bond of this union on Christ's part. By this means we come to choose Jesus Christ as the only object of our affection, and blessed Bridegroom of our souls. Also, hereby we take God to be our God, and thus we are actually and personally brought into this relation to Him, in which sense, and in respect of these and the two last things mentioned, we were not His people before; for notwithstanding the covenant agreement of parents, or a marriage by proxy, betwixt great persons, yet they must after that actually and personally be married together, before they can enjoy each other, or properly be said to be man and wife.

And so, my brethren, it is here, for notwithstanding the decree and purpose of God, and His eternal compact and donation; and also notwithstanding the purchase of Christ, yet till by the Spirit we are united to Christ, and do believe in Him, close in and embrace Him, and enter into an actual covenant with God in and by Jesus Christ, we cannot be said to be properly God's people; for before this we were the children of wrath (Eph. 2:3), and the slaves of sin and Satan: But so much to the first thing proposed.

Secondly, I shall endeavor to show you what a kind of people these are that are thus brought into covenant with God.

1. They that are God's peculiar people, have renounced all other lords from having any claim to them, or interest in them.

They have broken that covenant which they had made with sin, that union is dissolved, their love to sin is gone for ever. I do not say the being of sin in them is gone; no, sin will be in their hearts, and in their conversations too, but it is not in their affections; they approve not of it, they regard it not. The evil which I hate, that do I, saith Paul (Rom. 7:15). "I hate vain thoughts" (Ps. 119:113) said David. To love sin (Continued on page 4, column 3)



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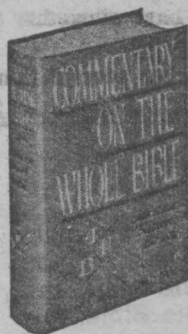
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THE BAPTIST EXAMINER

JUNE 11, 1977

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Should a church grant a letter to an individual to take home and put in his trunk?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

9272 Euclid-Chardon
Road
Kirkland, Ohio



Certainly not! The exchange of letters regarding the transfer of church membership is a courtesy whose purpose is to convey to the receiving church that the transferring member is in good standing — that is, that he is a spiritually sound Baptist.

Should a church grant a letter to be given to a member to be stored for some future time, then it would defeat the intended purpose. Such a member might fall under the discipline of his church and still possess a valid letter — I think you will admit that would be foolish.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Absolutely not. There is no way a church can grant a letter for that purpose.

I think that some people have a misconception of the church letter. The letter itself does not constitute church membership. Church membership requires Scriptural baptism and the individual's name on the church roll. "... the number of names together were about an hundred and twenty" (Acts 1:15).

The purpose of a church letter is simply to inform another church as to the membership status of the person who is trying to join the second church. There is no point in a person being a "trunk baptist," and a church cannot accept such.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



As I see it the object of a church letter is to transfer a member to another church. And it seems that the proper way to do that is for the member to present himself, or herself to the receiving church on the promise of a letter from the church the member is affiliated with. Then if the member is in good standing with the church, and if the receiving church is in fellow-

ship with the church that is granting the letter, the letter should be sent directly to the receiving church. The member has no business with the letter. It is a matter between the two churches.

We had a member join another church on the promise of a letter from us. When we received the request for a letter we had serious doubts about the receiving church. We mailed this church a copy of our Articles of Faith showing what we believe and contend for. We stated to this church that there was no charge against the transferring member, and that if they could assure us that they were in full accord with us doctrinally we would be glad to grant the letter. A few days later we received a letter from the pastor of that church in which he said he and this member had discussed the matter and found that they were in full agreement, so she had joined the church by statement.

Had this member had a letter in her trunk that we had granted her she could have joined this church that was not in fellowship with us by a letter from us, and we could not have done a thing about it. About the only reason I can see for a member asking for a letter to put in the trunk is to keep from being responsible to the church in any way. While their letter is safely tucked away in the trunk a person can take his tithe and buy beer with it, or gamble it away and no one except the Lord can do anything about it. So let's play it safe and keep church letters as a matter between the churches. A church letter should not be used for any purpose except to transfer a member from one church to another church that is in fellowship with the church that grants the letter. So trunk letters are for the birds so far as I am concerned.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeke, Florida



I have no respect for people who put their church letters in a trunk. Unfortunately, I've known many people who have done that sort of thing. But despite my feeling toward a person who does a thing like that, I think he has a perfect right to get his church letter and put it where he pleases. One thing is certain, a person of that kind is a detriment to a church, and they ought not allow a no-account to continue his church membership. If he is the type of person who would bury his membership in a trunk, he is a detriment to a church, and we have altogether too many of these.

Let us remember several things

about church membership.

1. It should always be preceded by a saving trust in Christ.

2. Church membership is the result of a voluntary choice on the part of the individual. In case he doesn't live up to the obligation of a Christian and church member, his fellow church members ought to try to help him. This can be done in many ways.

3. But suppose such a person decides he wants to get out of the church. He requests that the church grant him a letter of dismissal. It can't bestow upon him a letter of recommendation, but it can grant him a letter of dismissal. He got into the church by asking for membership, and he has a perfect right to a statement of dismissal from the church.

Sometimes church wrangles arise, and there are persons who are not in agreement with views held by other members. The point is reached where some want to get out of the church. If they have not done anything for which they should be expelled from the membership, the church should give them letters of dismissal. This is the best way to clear up some church troubles. Some members who differ with them would like to throw them out, on their heads, but that's a poor way of settling church troubles. In fact, it doesn't settle anything.

I would like to add another thought here. When people who have church letters moulding in their trunks, then finally want to place their membership in a church, the church should not be willing to receive such a letter, unless it is accompanied by expressions of regret and promises to live a different life. In most such cases, such persons lack salvation. What they really need is to turn to Christ, heart and soul, and to say to the church, "My old mouldy church letter buried deep in my trunk is worth nothing. Let's forget the thing, I want to confess Christ as my Lord and Saviour, and to receive baptism at your hands."

Blessing Of Covenant

(Continued from page three)

is worse than to commit it, and to hate sin is better than to leave it. A good man may commit sin, and yet loath it, and a wicked man may leave sin and yet love it. "Ye that love the Lord, hate evil" (Psalm 97:10): Ye do so, or else you are none of God's people, i.e., it is your character, and also your duty.

2. They have renounced the love of this world, they are dead, nay, crucified to the world. They that are God's peculiar people have not only crucified the flesh, or are become dead to sin, but have crucified the world also. "But 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" (Gal. 6:14). The world careth not for them, and they care not for the world. They are dead to the honors, pleasures, and riches of the world. Moses condemned all the glory of Pharaoh's court, yea, all the pleasures of sin and riches of Egypt; and so do all God's sincere people condemn this world. "If any man love the world, the love of the Father is not in him" (1 John 2:15).

3. They that are God's peculiar people, are become dead to the law, to that cruel husband, and

to all their own righteousness, accounting it but dung (Phil. 3:8-9), or a dead carcass, or dogs-meat in comparison of Christ. "Ye also are become dead to the law by the body of Christ" (Rom. 7:4). The union with that husband is dissolved, they seek not life and justification by the law, or are not in love with self-righteousness, but dead to it, whilst others make an idol of it, and trust in it.

4. They have renounced themselves also, and confess they are not their own, but that their souls, their bodies, their substance, their graces, their gifts, their time, their strength, their lips, and their lives are all the Lord's. All that God hath which is communicable is theirs, or freely imparted to them, and for them. All they are and have, they account it is the Lord's, they being but only stewards of all they have and do possess. Shall such think that they are the Lord's who live to themselves, seek themselves, and only bring forth fruit (like empty vines) to themselves? No, they that are the Lord's people esteem all they have to be His, and for His service, and are willing to render it up to Him when He calls for it. Nay, they have given God their hearts, not their lips only, or their tongues, nor their ears, nor their substance, but their hearts also. "My son, give me thine heart" (Prov. 23:26).

God complains of some that drew near to Him with their lips, and sat before Him as His people sat, and with their tongues showed much kindness, but (saith He) their hearts went after their covetousness, after the world, these God's soul abhors, and He will not own them to be His people (Ezek. 33-31). Some give their hearts to pleasures, to strange women, and to vanity, and to mere folly, and others give their hearts to riches, but God's covenant people give their hearts to Him, not a part of the heart, but their whole heart. They love the Lord their God with all their hearts, with all their souls, and with all their strength. Others have their hearts divided between God and the world, between God and their lusts, but such that love not God with their whole heart, hate Him, for the lesser love is accounted hatred in Scripture.

II. They that are God's peculiar covenant people are begotten and born of God, for they this way (as you heard) become His children. There are none, my brethren, that are the Lord's people by adoption, but they are His also by regeneration. They have His image formed in them. They are like to their Father in holiness, heavenliness, in humility, mercy, meekness, love, goodness, charity, etc.

They partake of the Divine na-

ture, every one resembles the son or daughter of a king. "Then said he unto Zebah and Zalmunna: What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king" (Judges 8:18). They are nobly descended, they have sublime spirits, holy hearts, desires, aims and ends in all they do. They are not mere dunghill-rakers, like the men of the world, but far excel all others. "The righteous is more excellent than his neighbor" (Prov. 12:26). He has an excellent spirit, life, and principles in him.

III. They that are God's covenant people trust in Him as their God, as well as love Him as their God. All people trust in their god, though it be a god of gold or silver. A worldly man's strong confidence is his wealth — he makes gold his hope. So they that have God to be their God, trust in Him, and depend upon Him. "They that know thy name will put their trust in thee" (Psalm 9:10). They trust in the true and living God. God is their hope, their confidence. They rely upon His power, His mercy, His love, His faithfulness, His covenant, and on His blessed promises, and this at all times in afflictions, desertion, temptations, and when called to any hard service — in prosperity, and in adversity, in times of want and necessities, and in times of fulness, in life, and also at the hour of death.

This tends, my brethren, to the glory of God, and by this they show what a value and esteem they put upon God. How often does David say, he trusted in the Lord, and because God was His God. "O my God, I trust in thee" (Psalm 25:2). Job says, "Though he slay me, yet will I trust in him" (Job 13:15). Though they see not, feel not, or have no sensible comfort, or relief, yet can and will trust in God, though God hides His face, or they walk in darkness, and have no light.

IV. God's peculiar people highly love, value, and prize the Lord Jesus Christ. They can say with David, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee" (Psalm 73:25). They have tasted how good the Lord is (Psalm 34:8), and beholding His beauty can say, He is the chiefest among ten thousand (S. of S. 5:10). They live upon Christ, fetch all their comfort, and hope of salvation from Him, and rejoice in Him alone; serving God in spirit, and have no confidence in the flesh (Phil. 3:3).

Moreover, when they have done all things that Christ hath commanded they look upon themselves (Continued on page 5, column 4)

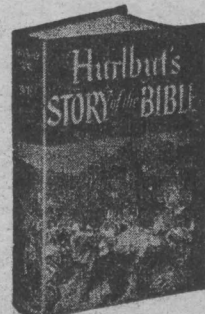
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THE BAPTIST EXAMINER

JUNE 11, 1977

PAGE FOUR



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

"MEDITATION"

SHARON R. HAYNES
Chardon, Ohio

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written, therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

This verse tells us that God instructed His servant Joshua, to meditate or reflect upon the book of the law day and night. This means that God's commandments were to always be in Joshua's thoughts.

God encouraged Joshua by saying if he obeyed and lived according to all that was written in the book of the law, then his way would prosper and he would have good success.

It is said in Genesis 24:63 that Isaac went out into the fields in the evening to meditate. David meditated during the night. "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: When I remember thee upon my bed, and meditate on thee in the night watches" (Psa. 63:5-6).

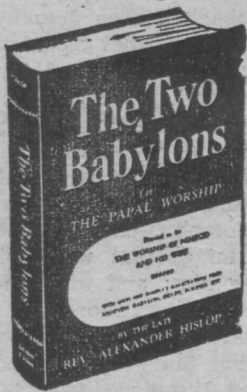
Believing young girls, do you sometimes feel shallow, or spiritually empty? Do you ever find it hard to praise your Lord? David said his soul would be satisfied and his lips would speak praise with joy, just from meditating upon the law.

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"My meditation of Him shall be sweet: I will be glad in the Lord" (Psa. 104:34).

If you love the Lord make yourself a note to practice daily or nightly meditating upon the Lord and His Word. See if you begin to feel a healthy fatness of your soul, and such joy in your heart that the praises cannot be contained.

Will this be your prayer tonight? "Let the words of my mouth and the meditation of my heart, be accepted in thy sight, O Lord, my strength, and my redeemer" (Psa. 19:14).

Minnesota Baptists

(Continued from page one)

cial city. The church continued to enjoy the divine presence until it was again found necessary to erect a more spacious house, which was built, and for the first time occupied May 30, 1875. The edifice cost \$130,000, and it is now free from debt, with money in the treasury of the church.

This church is a child of the American Baptist Home Mission Society, as indeed most of the churches in Minnesota are. It has had eight good pastors. The longest pastorate was that of Elder J. D. Pope, covering a period of nine years. Some of the membership have fallen asleep. Prominent among these we mention the name of the Hon. Horace Thompson, a brother of great wealth, and a generous giver to the cause of Christ. Others who have gone to the better land have left a worthy record. Among the living we mention Deacon A. H. Cavender, a constituent member, and D. D. Merrill, who for a period of about sixteen years has held the position of treasurer of the Minnesota Baptist State Convention. Many others are worthy, and would receive honorable mention if space permitted.

Five of the Sunday school scholars and one Sunday school superintendent are now preaching the gospel.

The First Baptist Church, Minneapolis, was organized March 5, 1853, with ten members. It was publicly recognized June 23, 1853. For one year it was supplied with occasional preaching by Elder Edwin W. Cressey and Eld. T. B. Rogers, both of whom were missionaries of the Baptist Home Mission Society. They have since enjoyed the labors of seven worthy pastors, viz.: Elder A. A. Russell, Elder Amory Gale, Elder J. R. Manton, L. B. Allen, Elder W. T. Lowry, Elder T. W. Powell, Elder H. C. Woods. This church and the First Church of St. Paul are and have been towers of strength to the cause of Christ in Minnesota.

In June, 1852, Elder T. R. Cressey became pastor of the Baptist Church of St. Paul, and incipient measures were taken by him for the organization of the Minnesota Baptist Association. A call having been extended, delegates from four churches convened in St. Paul, Sept. 24, 1852. The churches represented were St. Paul, St. Anthony,

Stillwater, and Willow River, now Hudson, Wis. The combined membership of these four churches was 82; 60 of this number were residents of Minnesota. This was the entire number of Baptists then in Minnesota so far as known. At the second annual meeting the aggregate membership of the churches was 180. The third annual meeting showed a constituency in the churches of 202. The fourth a membership of 331. The fifth anniversary was held in Minneapolis, at which sixteen churches were represented, having in all 349 members.

STATE CONVENTION

The following statement pertaining to the organization of the Minnesota Baptist State Convention, we copy from the minutes of the Convention of 1861:

"As early as the summer of 1858, many brethren thought that a State organization was demanded by the interests of the denomination. At the anniversary of the Minnesota Baptist Association of that year a committee was appointed to take the matter into consideration. This committee recommended the formation of a State Convention, and immediately after the adjournment of the Association a meeting was called for that purpose, when a preliminary organization was effected, of which Hon. J. H. Keith was President, Elder J. D. Pope, Secretary, and William Wakefield, Esq., Treasurer."

But little was done that year, except to procure a charter and prepare the way for future operations.

The first annual meeting was held at Winona, Aug. 29, 1859, when the Convention assumed a permanent form by the adoption of the charter and constitution. The principal officers were re-elected. The board agreed to raise \$200 towards the salary of Elder A. Gale, exploring missionary of the American Baptist Home Mission Society for Minnesota.

The second anniversary of the Convention was held at Minneapolis, Sept. 7, 1860. The meeting was largely attended, and manifested a commendable interest in the work of the Convention. J. D. Ford, M.D., was elected President, Elder J. D. Pope, Secretary, and Wm. Wakefield, Esq., Treasurer. The members of the Convention pledged \$200 for colporteur work, with the understanding that two colporteurs would be employed through the year. The services of Elder B. Wharton and Brother G. L. Case were secured in connection with the American Baptist Publication Society.

The third anniversary of the State Convention was held in Owatonna in 1861, and reveals a gratifying advance. The number of ministers then in the State was 68; number of churches, 96; number of Associations, 6; with a total membership of 2,384. At the close of the first decade of conventional work (1868) the statistics show seven Associations, with a membership of 3,940. In 1869 the board reported that ten of the churches in the State are self-supporting. The whole number of Associations reported at the last anniversary (1879), counting the Scandinavian Baptist Conference as one, is eight, and the total membership in the State is 6,854. The three churches

reporting the largest membership are First Minneapolis, 421; First St. Paul, 346; First Rochester, 245.

EDUCATIONAL HISTORY

Early in the history of the State an effort was made to found a university. A charter was obtained and a primary building erected in the city of Hastings, but the financial embarrassments which occurred in 1857 and 1858 were so severe as to fatally cripple the enterprise.

For a number of years no further effort was made to found a literary institution, but at the annual meeting of the State Convention, in the autumn of 1874, "a centennial committee" was appointed, who reported favorably, and at the annual meeting of the Convention, in 1875, three committees were appointed: 1. On location for an academy. 2. On finance. 3. On charter. The committee on location recommended the city of Owatonna as an eligible place for Minnesota Academy. The report was adopted. The committee on finance were authorized at the same meeting to erect an academic building, and if their judgment approved, to commence a school.

At the next Conventional meeting (1877) a building had been erected at an expense of \$4400, five teachers were employed, and a school in successful operation having 101 students. During the following winter the committee on charter obtained from the Legislature a revision of the old university charter, under which the Minnesota Academy was organized. The finance committee is to be perpetual, having entire charge of the pecuniary affairs of the institution. The endowment fund now amounts to \$5500. The academy is already doing a noble service for sound learning. It receives much encouragement from Congressman M. H. Hunnell, a member of the Baptist church in Owatonna, who is deeply interested in the educational affairs of the State, and from other enlightened and liberal Baptists.

In 1880 there were in Minnesota nine Associations, 154 churches, 112 ordained ministers, and 7,056 members.

(THE BAPTIST ENCYCLOPEDIA, Vol. II, 1881 Edition, pp. 799-800).

Blessing Of Covenant

(Continued from page 4)

es as unprofitable servants. They live in Him, to Him, and by Him — their living in Him shows Christ is their life; their living to Him shows Christ is their ultimate end; and their living by Him shows Christ is their strength. They receive the Spirit, and so live in the Spirit, and walk in the Spirit. They bring up the bottom of their lives to the top of their light. They do not only know what is to be done, but do what they know. The darkness of carnal professors will be the blackest because their light seemed to be the clearest, but these are better inwardly in substance, than outwardly in appearance. In a word, they are as much in love with the enjoyment of holiness, as with the enjoyment of happiness; or to be holy here, as well as happy hereafter, or to live to God on earth, as well as with Him in Heaven.

V. God's covenant people ascribe all the glory to Him, and take all the shame to themselves. Both riches and honor come of thee; the power, the glory, and the victory is thine, and of thine own have I given thee (I Chron. 29:11-12). Luther was contented to be counted a devil, so that Christ might be exalted. Others make their end their god, but these make their God their end. The glory of God (faith one) should be the "Golden-Butt" at which all our "Arrows of duties are shot." The only way to be crowned in Heaven is to cast our crowns at Christ's feet on earth.

VI. God's covenant people can say, there is nothing which they

enjoy that is of any worth without God be enjoyed with it. Therefore they know to want God is the greatest evil, and to enjoy God is the greatest good. If God be withdrawn, all their comfort is gone. It is day when we have Him, but it is night when we want Him. What is health and no God? Riches and no God? Pleasures and no God? Honors and no God? Relations, wives, children, friends, and no God? A little will do with God. Nay, if we have nothing besides Him, we have enough. Nay all, but if we have all other things and no interest in God, we have nothing.

VII. They that are God's peculiar people are a holy people, a heavenly people, a humble people. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66:2). "God resisteth the proud, but giveth grace unto the humble" (James 4:6). "Be ye holy; for I am holy" (I Peter 1:16). "Thy people shall be willing in the day of thy power, in the beauties of holiness" (Psalm 110:3).

VIII. They are an obedient people. They walk in God's ways and keep His precepts. "For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever" (Micah 4:5). They yield universal obedience to God, or do whatsoever Christ says (John 15:4), and that too because they love Him. Also, they are constant in their obedience, and they keep God's precepts always even to the end.

IX. They are an upright people, a sincere people, sincere in their obedience. "Surely they are my people, children that will not lie" (Isa. 63:8); not children of deceit, or falsehood, but faithful and upright in heart. They are called "The assembly of the upright" (Psalm 111:1); that is, sincere worshippers of God, Israelites indeed, in whom is no guile, no falsehood, or no reigning hypocrite. Moreover, they are called "The generation of the upright" (Psalm 112:2), men of clean hearts, and undefiled in the way (Psalm 119:1), or perfect ones, i.e., they want no essential thing of true Christians.

X. God's gospel covenant people are an united people, being constituted or incorporated into a church state (Acts 2:41, 47), according to the institution of Christ in the New Testament, being separated from the world (John 15:19; II Cor. 6:17; Rev. 18:4; Job 12:2) in worship, and all evil traditions, customs, and worshipping God in spirit and in truth (John 4:24), giving themselves up one to another (II Cor. 8:5); keeping all the ordinances (I Cor. 11:2) of Christ as they were once delivered to the saints (John 20:31), owning the Holy Scriptures to be the only rule of their faith and practice (John 5:39; II Tim. 3:16), having regular and ordained officers, viz., both pastors (I Tim. 3:2) and deacons (I Tim. 3:8), and walking in love, and watching over one another as becometh saints (Eph. 4:3; 5:1-2).

XI. Lastly, the peculiar people of God love all the children of God, even such that differ from them in some things that are circumstantial. They love as Christ loves. As they love Him that begat, so they love them also (and all them) that are begotten of Him (I John 5:1). "If God were your Father, ye would love me: for I proceeded forth and came from God" (John 8:42). He that loves the father will love the child so far as he resembleth the father. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). "He that loveth not his brother abideth in death" (I John 3:14). And this is a sign that they are passed from death to life.

(Continued on page 6, column 1)

THE REDEEMER'S RETURN

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Blessing Of Covenant

(Continued from page five)

Brethren, this love is not in word and in tongue, but in deed and in truth also. How doth it appear you love your wife, your children? Even so let it appear you love all the people of God, i.e., let nothing be too dear to part with for their sakes. Speak well of them, and do much for them, and bear them always upon your hearts when you are at the throne of grace. If you would approve your selves to be God's people, this being so, what shall we think then of him that hates any one of the children of God, or bears malice in his heart against him and reproaches him.

Thirdly, I shall show you what a great blessing and privilege this is.

1. Can there be a greater privilege than to be made God's own peculiar people (I John 3:1)? For hereby God is their Father, and they His children. (1) He loves them as His children. (2) He feeds them as His children. (3) He clothes them as His children. (4) He teaches them as His children. (5) He pities them as His children (Isa. 63:9-10). (6) He guides, leads, and protecteth them as His children. (7) He chastens them in love as His children (Heb. 12:5-7). (8) And lays up for them also as His own children. "If children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17).

Oh, what an honor is it to be the sons and daughters of God (II Cor. 6:16)? Of the great God, the King of Heaven and earth? Nay, to be begotten and born of Him (John 1:12-13).

2. They have the privilege to dwell in His house; nay, to dwell with God, and to have communion with Him (I John 3). Moreover,

3. Their enemies are God's enemies, and their friends are God's friends — the angels that are God's servants are their servants and are sent to minister unto them (Heb. 1:14).

4. They are espoused by Jesus Christ; they are the jewels of His heart (Mal. 3:17) or His chiefest treasure.

5. God will never leave them, nor forsake them. And,

6. All things shall work together for their good (Rom. 8:28).

7. And He will crown them at last with glory and immortality.

QUESTION: What assurance hath God given that they shall be His people for ever?

ANSWER: 1. Because His love is eternal (Jer. 31:3), or unchangeable. His love is their security — nothing can separate them from the love of God which is in Jesus Christ our Lord.

2. The decree and eternal election of God is their security (Rom. 8:39).

3. Because the mercy of God which is in Jesus Christ our Lord endureth for ever (Psalm 52:1).

4. Because the goodness of God endureth also for ever (Psalm 52:1).

5. Because His covenant and faithfulness can never fail (Isa. 54:9-10), in which they are made His people.

6. Because He hath put His fear into their hearts they shall not depart from Him (Jer. 32:40).

7. The promise and oath of God is their security (Heb. 6:18-19).

8. They are justified and pardoned for ever (Rom. 8:30-31).

9. Christ's suretyship is their security. They are put into His hand and none can pluck them out (John 10:28).

10. The death, resurrection, ascension, and intercession of Jesus Christ is their security (Rom. 8:34).

11. Their union with Christ, which is an undissolvable union, is their security (John 17:20-22).

12. The inhabitation of the Holy Ghost is their security (John 14:17, 23). It remains, and shall remain in all true believers for ever. They have it as a principal of eternal life and as an earnest, witness, pledge, and seal of glory to come unto them.

APPLICATION

Oh the wonder of Divine goodness! How amazingly doth it flow forth in this covenant to sinful mankind? Herein we may see the scheme and model of His thoughts, the method of His councils, and treaties of man's recovery. Behold the motions of His goodness in its descent to earth, and ascent to Heaven, carrying at least the creature with it, to the wearing a crown upon its head. Here is a medicine provided before the disease — a pardon for traitors before the rebellion broke out.

2. We infer from hence that the Christian religion, revealed religion, excels all religions in that it shows the way of peace with God.

3. What greater demonstrations of love, of infinite love could God give? What give Himself to us? What hath He more, all happiness is comprehended in God?

4. Behold the excellency of faith as it applies Christ and takes hold of Him and gives peace to a poor, troubled and wounded spirit; and also see what sure footing, and firm foundation there is for faith in this covenant.

5. Moreover, from hence you may see the strength and sufficiency of Christ in all the concerns of His mediation, together with His excellencies. How precious is He Who is made all in all

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things to us?

6. Reproof. But how doth this reprehend their folly and ignorance who affirm that believers, yea, justified persons, may finally and totally fall away and perish? How are such here detected?

Terror. It may also be for terror to such who think they are God's people and yet are unbelieving and profane persons. They glory they are Christians, born of Christian parents: nay, Protestants, and know the articles of their religion (and were baptized, as they call sprinkling) but are swearers, drunkards, unclean persons, proud, and covetous ones. Alas, what will their religion signify? You hear who are God's people and what kind of people they are.

7. It also shows you the necessity of regeneration and union with Christ, and that you must renounce all for His sake, that was gain to you, or you must perish for ever (Phil. 3:7-9).

8. Lastly, what comfort is here for all drooping believers, weak in faith? What in covenant with God and yet fear? What are you put into Christ's hand and yet doubt? Has God given you such security that your persons are accepted, your sins pardoned for ever and yet hang down your heads? All is yours, whether you know it or not. God is yours, pardon is yours, peace is yours, strength in weakness is yours, succour in temptation, life is yours, death is yours, i.e., for your good. Death that is so great an evil and so dreaded by the wicked is yours — that is your great gain, yea, a mighty blessing to you. Bread is yours, bread for your souls, and bread for your bodies, even all that God sees good for you, is yours.

(THE DISPLAY OF GLORIOUS GRACE, pp. 240-258, 1698 edition).



The Mother Of Jesus

(Continued from page one)

of the old Pagan Romans, introducing, for example, a number of festivals, so that there would be something corresponding to the ancient festivals to please the people. And as all Pagan nations had their female deities, there naturally arose a feeling which made the mother of Jesus a sort of female divinity.

Then, when art came into use in the churches, when they introduced image worship, there was nothing more natural than that the mother and the babe in her arms should be the chosen subject of artistic representation in places of worship; that the great artists of Italy should not only find this most popular and remunerative for their pencil, but most pleasing for themselves. So galleries were filled with many charming delineations of the Virgin and child.

I suppose, also, that the spirit of chivalry in the Middle Ages may have had something to do with this. There was then a high, ro-

mantic sentiment towards woman as such, and this may have caused Mary to be regarded as the representative woman, so that romance added itself to devotion. For these and other causes it has come to pass that not only in the Roman Church, but in the Greek and Armenian and Coptic Churches, and all through the East, they talk a great deal more about Mary than about her son. I have at home a great collection of Latin hymns of the Middle Ages, made by a German scholar, in which there are three times as many about Mary as about Jesus and the apostles all put together.

Now, I say the Baptists mind has violently reacted from all this, and it is not strange that we should shrink shudderingly from what is practically idolatry, no matter how skillfully explained away. But isn't it a pity that we should go to the opposite extreme as regards the mother of our Lord? Let us look, then, at what the Scriptures teach. It was said to her by the angel, "Blessed art thou among women," and she said, "Henceforth all generations shall call me blessed." There is no ground there for worship. "Blessed among women," Elizabeth was called, and Jael, who killed Sisera. The meaning of Mary's own saying is, all generations shall call me happy, shall felicitate me, shall recognize that my position is a happy one. There is no foundation for calling her "the Blessed Virgin Mary," as an act of worship, but there is a foundation for taking peculiar interest in what the Scriptures teach concerning her. It is not much that they do teach, and doubtless that is well, for otherwise it would have been perverted in the interest of that semi-idolatry we have been speaking about; but from what they do teach we may draw some useful lessons, and may, at the same time, get some interesting views of her son, who is, O wonder of wonders! our Divine Redeemer.

1. First, recall Mary's early life. Now, I could bring you some so-called manuals about the Blessed Virgin Mary, which would give you a great mass of detail about her early life, but unfortunately they are all late tradition; in fact, they are all pure fiction, and without the advantage of being well invented. They are commonly dull and stupid. But when we look to the Scriptures themselves, some things we do know about her early life. We know that instead of being at a convent at Jerusalem, as the silly traditions say, she lived at the little town of Nazareth.

This village, nestling down in its deep and retired valley, is never mentioned in the Old Testament, and even Josephus, who writes about a dozen places within a few miles of it, never speaks of Nazareth. It was an insignificant and quite out of the way place, far from the bustling, noisy world. Yet, here Mary was to rear the appointed Saviour of men. Out of silence and obscurity was to come in the appointed time the Saviour of men.

Now must you suppose it was a desirable community to live in. Those who wrestle with the giant vices that gather in great cities often dream that in a quiet little retired village it would be easy to do right, but Arcadia simplicity and purity is seldom anything more than a dream. Those people of Nazareth were singularly bad.

They showed toward Jesus Himself a rudeness and ferocity to which we know of no parallel in His ministry. They rejected Him rudely. They tried to take His life. And one of whom Jesus said that he was an Israelite in whom there was no guile, and who lived in a neighboring village, asked in astonishment, "Can anything good come out of Nazareth?" It was a bad place. And Mary lived among those rude people of Nazareth.

Besides knowing the place of her abode, we know of Mary that she was familiar with Scripture. For when the great time in her life

came, and, inspired, she burst out into praise, almost every expression she uses is from the Old Testament. Her whole mind and heart were full of the sacred writings, so that their language came spontaneously to her lips. That is an important point; she was familiar with the Scriptures.

2. In the next place, think of Mary's belief and rejoicing. There came to her the most wonderful promise that ever was made on earth, and the most incredible. It seemed at first blush to be impossible, and the question she asked concerning it touched that very point. She said: "How can these things be?"

It is in that respect we see an instructive difference between Mary and Zachariah. Zachariah said: "How shall I know this, seeing I am an old man and my wife is old?" He speaks as a man not disposed to believe and who insists upon having better proof. But Mary speaks as one who is disposed to believe, and asks only to have an apparent impossibility removed, that she may believe.

You see here two types of character, two states of mind, such as often exist with us in relation to the Scriptures. There are people that present their difficulties in such a way as to show plainly that they are like Zachariah; they don't much want to believe, and they insist on their difficulties and cherish them, and are not anxious you should remove them. There are others who have sore difficulty in the way of believing, so that we owe them our tender respect and sympathy, who are asking only that they may get rid of what seems to them to stand in the way, so that they may believe. God be gracious to all such! God help them out of their trouble!

Mary believed, not "because it was impossible," as the mediaeval philosopher fancifully said. She believed notwithstanding it seemed impossible, because it was expressly ascribed to the power of God. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." And Mary said: "Behold the handmaid of the Lord; be it unto me according to thy word." We do not want to believe a thing that is impossible, but, like Mary, we have to believe what includes many elements that are incomprehensible. In the nature of things it must be so. There was much that Mary could not understand, and as the years came and went she did not understand them still.

When the shepherds came after the babe had been actually born, and reported what the angels had said, we are told that Mary "kept all these things and pondered them in her heart." She could not know the meaning. When Simeon, in the Temple, said such wonderful things about the child, we read that Mary and Joseph wondered about all these things that were told concerning him; and when the child showed such extraordinary knowledge at 12 years of age, we are told that Mary and Joseph were amazed. It was necessary that they should not understand it. If the reality as to what it was had forced itself upon them, it would have been impossible that they should have lived under the same roof. So Mrs. Browning makes her say:

"Bright angels, — move not! —
lest ye stir the cloud
Betwixt my soul and his futurity!
I must not die, with mother's work
to do,
And could not live — and see."

In the very idea of an incarnation there are necessarily many things incomprehensible. My friends, if you take this Bible, which comes so strangely home to all our spiritual wants, which, in all seasons of conscious spiritual weakness, offers the very strength we need, which affords us that help against sin which is not found anywhere else in this world — this Bible, which the more progress we make in trying to do right, seems the more sweetly adapted to all (Continued on page 7, column 3)

TARGET ON TRUTH

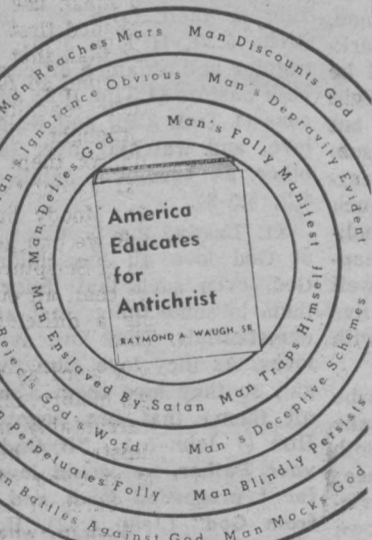
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THE BAPTIST EXAMINER

JUNE 11, 1977

PAGE SIX

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

A document called "The Chicago Call: An Appeal to Evangelicals," which is expected to stir a good deal of discussion and controversy in the evangelical community, was issued at a meeting in Chicago of 46 professors, pastors, editors and lay members.

Two Roman Catholics from the Aquinas Institute in Dubuque, Iowa, took part in the discussions and drafting of the statement.

The document confesses "that we have lost the fullness of our Christian heritage, too readily assuming that the Scriptures and the Spirit make us independent of the past." In so doing, it says "we have become theologically shallow, spiritually weak, blind to the work of God and others, and married to our culture."

This is a clear cut attempt to add tradition to the Scriptures as a source of authority. Liberals among evangelicals are trying to Catholicize evangelicalism. It seems religious folk just can't wait to get into a one-world church.

A leading newspaper in Johannesburg stated that Jews are leaving this area in large numbers. Six hundred doctors are said to have left South Africa in the past few months and a large number of Jewish lawyers are also expected to leave. About 1,200 African Jews are expected to move to Israel by the end of June, 1977. These people are fleeing from the impending Communist takeover of all Africa.

The military brass are trying to raise the religious consciousness of its troops around the world. The Army has just bought 70 copies of the "New Media Bible," an ambitious multimedia depiction of the Old and New Testaments. Each one contains 10 quarter-hour sound movies, 10 narrated filmstrips, 10 teacher's guides, and 10 slick magazines containing Biblical articles. The cost: \$140,623.

Instead of serving a 2½-year sentence for the stabbing death of a variety store clerk, an 18-year-old Dedham, Massachusetts, youth has been placed on probation so he can undergo a special training program to overcome a learning disability. Judge Thomas E. Dwyer in Norfolk Superior Court revoked the jail sentence ordered in Dedham District Court in October for Mark P. Kelly of 63 Bullard Rd. who was found guilty of manslaughter in the murder of Rodney L. Swanson, 29, of Walpole in October 1975.

Part of the terms of the probation calls for Kelly to attend a private boarding school under a federally funded program. Officials said Kelly suffers from dyslexia which affects his reading ability.

Truth is sometimes stranger than fiction. Since when did a poor read-

ing ability justify murder? Some man who has "horse sense" should put a dunce cap on the head of Judge Thomas E. Dwyer.

It would seem America is coming around to the doctrine of former Attorney General Ramsey Clark. He recommended a maximum prison sentence of five years for any crime, including murder. "Punishment," he said, "is a crime."

Rome's Jewish community expects to regain jurisdiction over the ancient Jewish catacombs of Rome as part of the proposed changes in the Concordat between the Roman Catholic Church and the Italian government. Tens of thousands of Jews lived in Rome in the early centuries of the Christian era and are buried in sites maintained by the Vatican since 1929.

Reformed Baptist ideas in the area of ecclesiology continue to appear in the circles of the Baptist Missionary Association of America, composed of 1,457 Landmark Baptist churches. Those who hold to the universal church heresy are permitted to stand in the association and declare their belief.

An article in the BAPTIST TRUMPET (5-4-77) by Mrs. Maggie Chandler on "The Bride of Christ" is shocking. She affirms "that the Bride of Christ is made up of all believers." She further says on I Corinthians 12:13 that "this verse in no way suggests water baptism, but rather Spirit baptism at the point of regeneration which places us 'in Christ.'" Commenting on Ephesians 5:25-27 she says, "I understand that 'church' is here used in the sense of God's 'elect' — all the saved."

Mrs. Chandler concludes by saying, "I am not alone. There are many others who share my convictions. My thanks go to Bro. Tidwell who allowed me to share with you my thoughts on this subject."

In a letter to Editor Tidwell, Gerald Drope, pastor of Lakeside Baptist Church, Newport, Ark., condemned the article by Mrs. Chandler. He concluded his remarks by saying, "At the recent national BMA meeting we seemed to be quite unified on the subject of the Bride. A motion to weaken our position was voted down by about 1,200 to 121!"

NEW YORK (EP) — Americans gave a record \$29.42 billion to charitable causes in 1976, an increase of 9.4 per cent over 1975.

A report from the American Association of Fund-Raising Counsel (AAFC), Inc., said 43.6 per cent of this amount went to churches and other religious organizations. The \$12.84 billion in 1976 represents an increase of 9.9 per cent

over 1975 religious contributions, and is the largest share of total charity giving.

Next largest share, 14.9 per cent, went to charities involved in health operations. They received \$4.37 billion, up 9 per cent in a year.

Private and community foundations gave \$2.13 billion to charitable causes in 1976, up 6 per cent from 1975, primarily because of an increase in the value of the assets of the more than 26,000 U.S. foundations.

Corporate giving last year of \$1.35 billion was up 15.4 per cent from the 1975 total, primarily because of record corporate profits of \$147 billion, according to the AAFRC report.

ARLINGTON, Va. (EP) — Roman Catholic charismatics here heard two conspicuously divergent addresses on faith healing.

On the one hand was the straightforward analysis of Jesuit priest-scholar; on the other, a warm emotion-laden, spontaneous-like sharing of family experiences by the sister of President Carter.

The occasion was called "an ecumenical experience of the healing body of Christ," held in the football stadium of Yorktown High School, sponsored by the Catholic Charismatic Renewal of Northern Virginia.

The speakers were John C. Haughey, S. J., research associate at the Woodstock Theological Center at Georgetown University, and inner healing evangelist Mrs. Ruth Carter Stapleton.

ANNANDALE - ON - HUDSON, N.Y. (EP) — Sun Myung Moon, founder of the Unification Church, and 10 of his followers were arrested here and charged with trespassing on the campus of Bard College, an Episcopal Church institution.

Although Mr. Moon and the others said they were sightseeing, college president Leon Botstein said some had been carrying walkie-talkies and that their actions "didn't seem" like those of sightseers.

The Mother Of Jesus

(Continued from Page Six)

Our spiritual wants — if you take this Bible, you find that it reveals an incarnation, and that this, from the necessity of the case, involves many things that seem almost impossible. There must be ever so many allusions to things in which we can make no progress at all, as to comprehending their nature. We are in Mary's position. We are not expected to believe an impossibility, but warranted and bound to believe an assured fact, notwithstanding there be many things about it whose nature we cannot possibly comprehend. It seems that this distinction might have value to any one troubled about these problems, and anxious to receive the truth.

Notice, further, that Mary, in believing, rejoices. She said: "My soul doth magnify the Lord; from henceforth all generations shall call me happy." It was a wonderful thing, that young girl, the child of poverty, in that little out of the way village, daring to say that all coming generations should know of her and call her happy; but she said it, because God had promised. She said it with no idea of personal merit, with no thought of personal pride, but because God had promised.

If one of you should stand here by my side, and we two should, with the most genuine humility in our power, say we think we are children of God, we hope we shall be blessed forever in Heaven, we are confident we shall dwell amid the purity and glory of the better world, there are some people ready enough to say: "You think a great deal of yourselves; you count yourselves favorites of Heaven," and all that. Yet, in fact, the profession would be made not in self-complacency, but in simple, humble reliance on a divine promise. And

why should not a human heart trust a divine promise, as then, so now and henceforward and forever more, and trusting a divine promise, rejoice in a divine hope?

3. In the third place think of Mary training her child. We know something of the nature of that training. We have read of young Timothy, that from a child he knew the Holy Scriptures that his mother and grandmother had taught him, and had learned to share the faith that was in them.

That is a picture we may transfer to the humble home of the carpenter of Nazareth. That child needed to be trained. Do we not read that He grew in wisdom and stature? If He increased in wisdom, there was need of education. We find that the mother trusted Him almost without bound. And we know that He was not really what children so often imagine themselves to be, wiser than His parents. He went down with them and was subject to them.

The human mind has to grow. If there was a real incarnation, the human mind had to grow. It needed to be developed. There was room for education. There was demand for it. Yea, and He Himself, toward the close of His ministry, must have meant the same thing as to the capacity of the human mind to contain knowledge, when He said: "Of that day and hour knoweth no man, not even the Son, but the Father only." The human mind cannot know all things. And our Lord's human mind could not hold all knowledge. Such is the declaration of the record, that His mind grew in wisdom and His body grew in stature, and Mary was the mother that trained Him.

It seems idle sometimes for a poor toiling mother to indulge in enough — I know not that there are such here present, but you find cases of that sort everywhere — there are some people ready with the romantic ideas which poets and novelists write about a mother's high mission; and yet it is good for such a one, amid trial and sacrifice and suffering and struggles, to remember, and comfort herself in remembering, that hers is a high mission. After all, the noblest thing that is done in this world is when a mother does in truth and wisdom and fear of God train up a child. Let us all stand back in her presence. Let us call upon all men whose aspirations are the highest, whose work is the noblest, to stand aside and acknowledge cheerfully, "Hers is the best work, hers is the noblest work done in the world." And if that be the case, it must be a work of sacrifice and suffering, for there is nothing good ever done on earth save with sacrifice.

Let the toiling mother solace herself with the thought that all motherhood has been dignified and made sublime by the young mother in the little town of Galilee, who was training in an humble home that child that was to be the Saviour of the world and the glory of the universe. It was a unique task no doubt, and yet I say it has ennobled all motherhood, and any struggling, sorrowing mother may take comfort in the thought that she is engaged in a like good work. Blessed be God! what mother here knows of the high possibilities that are before her child? What Christian mother can fail to know of that supreme possibility, that blessed certainty, that she trains up a spirit immortal when she brings up a child in the fear of the Lord.

But, now please observe that Mary must have trained this child in the knowledge of God's Word. My friends who are parents, we abuse everything; and so we abuse the benefits of the Sunday school. There is grievous danger that we parents shall turn over to the Sunday school our parental duty of training our children in God's Word. It is one of the perils of our time. Though we have those in the Sunday school to help us in the task, and ought to be heartily thankful for their help, yet the

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work is ours none the less, and the work will, for the most part, remain undone unless we do it—the work of training our children in the knowledge of God's Word. Let us train them to look at God's Word as the guide of their life.

I read somewhere of a mother whose husband was a grossly wicked man, who used to cry out against all things religious, and declared that he believed not in God; yet she reared up a number of children by his side, and they all became Christians. Some friend asked if she would tell how she managed this. She said, "I never set my word against their father's, but when he says anything against God's service, I hunt up a passage and say, 'Your father says so and so, but here is what your heavenly Father says,' and then I read it to them." That was all the secret she had, but what a blessed secret!

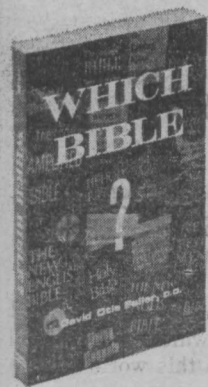
Parents, learn to have the Scriptures on your tongue's end for the benefit of your children. Good old John Wesley was a trifle superstitious, after the fashion of his time, when he used to open the Bible at random and make use of whatever text he happened first to light upon. Far better than that is it for us to have the mind so full of the Scriptures, their teachings so familiar to our thought, that whenever we need one of them it will come by natural association of ideas. And so Mr. Moody has taught all of us that if we can get some happy quotation of Scripture, it will be worth more than all our wisdom in explaining a difficulty to an inquirer.

4. I pass on to say a word as to a later point in Mary's history. She seems to have unwarrantably interfered in the ministry of her Son. At the wedding at Cana she suggested for Him a course of action, and He said: "Woman, what have I to do with thee," or rather "What have we to do with each other?" There was nothing harsh in this, but there was an intimation that they had entered into new relations, that He who had been to her as a child to its mother could not be controlled by her in His public action, and she must

(Continued on page 8, column 1)

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The Mother Of Jesus

(Continued from page seven)
draw back.

A year or two later, when Jesus was teaching all the morning in a crowded house, and there were so many questions to be answered that they had not time for the mid-day meal, we read that "His friends" went forth to seize Him, for they said, "He is beside himself." Now, put the Gospel histories together, and it appears that those friends were His mother and His brothers; and when they sent Him a message over the heads of the crowd in the house, that His mother and brothers were without and wanted to see Him, the answer, too, is very remarkable. He said: "Who is my mother, and who are my brothers?" And He looked around in a circle upon those that sat about Him and said: "Behold my mother and my brothers; for whosoever shall do the will of God, he is my brother, and sister, and mother." His kindred were seeking to interfere with His work, and said He was beside Himself.

No wonder men call Christian earnestness fanaticism. Jesus Himself, the founder of it all — they said He was crazy. His own mother and His brothers said this because He was in earnest. What a comfort there is for all of us in the application He made of their request: "Whosoever shall do the will of my Father in Heaven, he is my brother, and sister, and mother." How does a man love his brother? Think of the warm affection with which a man cherishes his brother. Then think of the tenderness with which a manly nature loves a sister. Then add to these, yea, compass them all around with the love that a real man has for his mother — a love that will ever grow as he grows older — and now consider. Jesus has said — it may include you and me, with all our unworthiness — "Whosoever shall do the will of God is as dear to me

as brother, and sister, and mother." The Scriptures contain many wonderful things, but what more wonderful than those words?

5. There is one other theme, of which I know not how to speak — Mary at the cross. Description is here dumb. Imagination stands in mute wonder. There are many points of view from which to look at the cross, and one not the least instructive, no doubt, would be to try to place yourself in imagination beside that sorrowing mother, through whose heart now—according to old Simeon's prediction long before — a sword was passing, a sword of cruel suffering and death.

You would remember how suffering is the inevitable consequence of sin in this world, how suffering was the necessary condition of human salvation, even that poor mother's suffering as she looked upon her atoning Son. Then remember how out of His death came life again, and out of that sorrow came springing joy. I cannot speak of that; who can? But you might sit down sometime and think it all over. Try to stand beside the mother at the cross, try to imagine how she felt, and try, also, to imagine how He felt towards her; for amid all the strange sorrow of that dark hour, He that was dying thought of His widowed mother, and felt, as every true man feels, that He must make some provision for her future. Yea, amid that great event of the universe, with that darkness settling down upon all His soul as the Sin-bearer, He made provision for His widowed mother. Yet, what a simple provision it was! He had a loving friend, and to him He said: "Take her; do you be her son and she will be your mother," and that was all.

6. And now, finally, think a moment of Mary in Heaven. If ever there comes a pang to the glorified ones, methinks Mary must look down with unutterable grief upon the thousands and millions that almost worship her instead of wor-

shipping her son, the Saviour.

"O centuries
That roll, in vision, your futurities
My future grave athwart,—
Whose murmurs seem to reach me
while I keep
Watch o'er this sleep,—
Say of me as the Heavenly said—
"Thou art
The blessedest of women!"
blessedest,
Not holiest, not noblest — no high
name,
Whose height misplaced may
pierce me like a shame,
When I sit meek in heaven!"
—Mrs. Browning, "The True
Mary."

It is not unnatural, it is because they have forgotten that He, the divine One, is Himself human. The human heart longs after human sympathy, and the consciences of guilty men make them wish for a human mediator between themselves and the God they shrink from. Luther tells us that in youth, with his Romish education, he was afraid of Christ. He never heard a word about Christ, save as the babe in the mother's arms, or the sacrifices on the cross, or the Judge in the last day. His idea was that he must call upon the saints, and especially upon the Virgin Mary, to pity him and intercede for him with Christ.

When people have such views of Christ, no wonder they seek some human mediator. The only cure for it all is to know that Christ the Divine was truly human, that Mary was no more truly human than was Jesus, the Son of Mary. Truly Divine and also truly human, He is able to sympathize with us in our infirmities, to lay a hand of love and pity upon our poor sinful heads, and yet, with the other hand, to lay hold upon the very pillars of God's throne, and to be our Advocate with the Father, our one Mediator — all the mediator we need or should desire. O Jesus, son of Mary, and yet Son of God, before the mystery of Thine incarnation we bow, and trusting in the mystery of Thine intercession, we pray thee make us, make us, wholly Thine!

ed in death. Had they not been immortal, all vestiges of them, save in the records of courts and councils, would have perished. Their existence and continuity can be traced down the ages by "the stains of their martyr's blood, and the light of their martyr's fires."

Since the days of the apostles, they have come to the surface in the Novatians, the Donatists, the Paulicians, the Paterines, the various communities of Waldenses, the so-called Anabaptists of Germany, the Mennonites, or Dutch Baptists, the Baptists of England; and are seen today in the Baptists distributed all over the world.

Cramp says: "When Luther blew the trumpet of religious freedom, the Baptists came out of their hiding places to share in the general gladness, and to take part in the conflict."

The Baptists have suffered, in common with other Christian denominations, at the hands of wicked rulers, and of the Roman hierarchy. They have also suffered by themselves for their peculiar views as Baptists, at the hands of Lutherans, Episcopalians, Presbyterians, and Congregationalists; and for no one thing more than their rejection of infant baptism. In Germany they were plundered, thrust into dungeons, banished, and numbers of them beheaded or burned alive. Torture was frequently employed to wring from the sufferers the names and abodes of their associates, or to force them to renounce the faith. In Switzerland, in 1526, it was ordered that if any baptized others, or submitted to baptism (re-baptism, they called it), they should be drowned without mercy. Many Baptist ministers were drowned; and they held their meetings in secret, in the woods, and under cover of the night. Finally, they left the country in large numbers going to Moravia, where, for a season, they were tolerated; but, at length a law was passed expelling them, and they left, some going to Hungary some to Transylvania, some to Wallachia, and others to Poland.

In the Netherlands, the hand of oppression was heavy on the Baptists. In 1532, three were burned at the Hague. By edicts, published in the following year, all persons were forbidden to harbor Baptist preachers in Holland; and Baptists refusing to recant were to be slain. The torture was constantly resorted to. The victims were stretched on the rack, or thumb-screws were employed, or a similar instrument applied to the ankles. No regard was paid to sex, station, or age. Under Bloody Mary, a good proportion of the martyr blood that flowed was from the veins of Baptists; and many passed to Heaven through the fire.

In the early settlements of America, Church and State were united by law, and the Church sustained by taxation and State appropriations in Massachusetts, Connecticut, and Virginia; and persecutions

against Dissenters were violent and severe.

Though persecuted by others, the Baptists have never persecuted. They have always opposed the union of Church and State. In Virginia, in 1784, when they had almost conquered in their struggle for religious freedom, a compromise was proposed in the form of the famous "Assessment Bill." Every one was to be taxed to support religion; but to have the liberty of saying to which denomination his tax was to be applied. The Baptists saw that this was an alliance of Church and State and opposing it, secured its defeat.

In Georgia, in 1785, a law for the establishment and support of religion was actually passed, through the influence of the Episcopalians. It embraced all denominations, and gave all equal privileges; but the same year, the Baptists remonstrated against it, sent two messengers to the Legislature, and it was promptly repealed. The first modern treatise ever written upon "Religious Liberty," was by Leonard Busher, a Baptist in 1614.

The Baptists have not only been the firm friends of "Religious Liberty," but of "Civil Liberty" as well.

Thomas Jefferson had much to do in shaping the government of Virginia, and of the United States. He was not a Baptist, but he was brought up in close relations to them; and about ten years before the Revolution, he attended, for several months, the meetings of a small Baptist church near Monticello, his county seat, and became much interested in their church government; and declared that it was the only true democracy existing in the world; and that he believed it would be the best plan of government for the American Colonies.

A National Constitution for the United States was adopted in 1787. Its provisions were satisfactory so far as they went; but many felt that "Religious Liberty" was not sufficiently guarded. The Baptist General Committee of Virginia, in 1788, expressed their disapproval of this important omission, and, after consultation with James Madison, they wrote to President Washington, saying, that they feared that liberty of conscience, dearer to them than property or life, was not sufficiently guarded in the Constitution. Washington sent a kind and encouraging reply, and in the very next month, Virginia proposed that immortal "First Amendment" to the Constitution of the United States:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and petition the government for a redress of grievances."

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Origin And History . .

(Continued from page one)
between the apostolic churches and the Baptist churches of today, in their modes and forms of worship.

The apostolic churches were distinguished for the plainness and simplicity of their worship. "They had no magnificent cathedrals, gorgeously arrayed priesthood, no prescribed ritual, no splendid religious shows, no pomp of music, no parade of images and paintings."

Quietly, and unostentatiously they met in some "upper room," or other humble sanctuary, to sing, to pray, to read and expound the Scriptures, and to exhort one another to faithfulness in the Christian life.

The Baptists claim to have descended from the apostles.

It is true that the line of descent cannot be traced. Like a river, that now and then in its course is lost under the surface of the ground, and then makes its appearance again, the Baptists claim that, from the days of the apostles until the present time, there have not been wanting those persons, either separately or collected into churches, and known under different names, who, if now living, would be universally recognized as Baptists.

Since the origin of the Baptists, long and eventful ages have elapsed. Some of them were ages of ignorance and darkness. Men were afraid to speak or to write — almost to think. The principles for which the Baptists contended were fiercely denounced as heresy and treason. To speak, was to be hush-

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