

THE PASTOR'S RESPONSIBILITY TO THE CHURCH

OSCAR B. MINK
Crestline, Ohio

"This is a true saying, If a man desire the office of a bishop, he desireth a good work" (I Tim. 3:1).

I was not in the ministry very long before I realized the word "work" in the above text should be underscored. I have never found the ministry to be easy. But knowing the pastor's office is ordained of God affords me great joy, and like Paul, "I thank Christ



OSCAR B. MINK

Jesus our Lord . . . for putting me into the ministry" (I Tim. 1:12).

A pastor is not essential to the being of a church, but he is essential to the well-being of the church. The church that has a God-fearing pastor needs to realize it was God that joined together the church and the pastor, and woe to the man who endeavors to put asunder what God has joined together. The Bible plainly states the pastor is a gift of God to His church(es), ". . . He gave . . . pastors" (Eph. 4:11).

Every true pastor recognizes that his ministry is a multitudinous one. That his duties are many and varied. He knows he has been delegated the awesome responsibility of overseeing every function of the greatest institution on earth. Yet, some churches need to be reminded, while it is the duty of the pastor to oversee all things, it is not his duty to perform all things.

In this message I want to mention three things which I consider to be the most profound and demanding responsibilities of the pastor. I will list them in their logical order and endeavor to highlight each one in its respective place.

FIRST: The pastor should be an example of godliness.

SECOND: The pastor should properly feed the flock.

(Continued on page 4, column 3)

THE BLIND MAN AND THE LANTERN

I remember reading of a blind man who was found sitting at the corner of a street in a great city with a lantern beside him. Someone went up to him and asked what he had the lantern there for, seeing that he was blind, and the light was the same to him as the darkness. The blind man replied: "I have it so that no one may stumble over me."

Dear friends, let us think of that. Where one man reads the Bible, a hundred read you and me. That is what Paul meant when he said we were to be "living epistles of Christ, known and read of all men."

I would not give much for all that can be done by sermons, if we do not preach Christ by our lives. If we do not commend the gospel to people by our holy walk and conversation, we shall not win them to Christ.—D. L. Moody.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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

Vol. 47, No. 6

ASHLAND, KENTUCKY, FEBRUARY 18, 1978

WHOLE NUMBER 2159

WHY JESUS WENT THRU SAMARIA

JOE WILSON

Winston-Salem, N. C.

"And He must needs go through Samaria" (John 4:4).

In the fourth chapter of John we read of the salvation of the woman of Samaria. Here is the story of the finding of one of God's sheep. Here is the story of the salvation experience of one of God's elect. I sometimes think that one of the joys of Heaven will be the hearing and telling of the salvation experiences of the Lord's own people. Each story will be the same, and yet each story will

be different. You understand that there was no outward constraint on Jesus to go through Samaria at this time. But there was some



JOE WILSON

"must needs," there was some constraint. Let us see what it was.

There was no geographical necessity for Jesus to go through Samaria. It was the shortest route between Judaea and Galilee. But it was not the route usually taken by the Jews. It was not the

route Jesus usually took. The Jews and Samaritans had no dealings with one another. Jews traveling between Judaea and Galilee usually crossed the Jordan river, going on the other side from Samaria, and then recrossed the river. This did not involve a greatly added distance, and it kept them from passing through Samaria.

There was no necessity for Him to go through Samaria in the fact that the woman was a sinner in need of salvation. Arminians usually take this attitude and sob about this poor sinner woman needing a Saviour and Jesus going there for that reason. But there are millions of sinners, needing salvation just as badly to whom He has not come in saving power. In Acts 14:16 we read, "Who in times past suffered all nations to walk in their own ways." In the days before Christ we know that salvation was mainly shut up within Israel. Some, perhaps many outside the favored nation were visited with saving grace. But in the main, the saving Word of God was within the bounds of Israel and other nations walked (Continued on page 7, column 3)

ELD. ROY MASON SUCCUMBS FEB. 1

Elder Roy Mason of Aripeka, Florida, departed this life on February 1, 1978, due to a stroke he suffered. Funeral services for him were held in Tampa on February 4. Bro. Mason was a well-known pastor, writer and theologian. "Thou shalt be missed, because thy seat will be empty" (I Sam. 20:18).

Elder Mason is best known to the readers of TBE for his answers on the Forum and numer-



ROY MASON

ous other articles which appeared. He was author of "The Church That Jesus Built," "After Conversion—What," "Straight From the Shoulder," "Twilight Thoughts," "Florida Moods," "No! God Is Not Dead," "Down Memory's Stream," "Are We Facing the End of the World," "The Myth of the Universal Invisible Church Theory Exploded," "What Is To Be Will Be," and "The Fake and Fraud of Easter."

Calvary Baptist Church expresses their very deepest sympathy to his family and friends.

History Of The Baptists In Great Britain

G. H. ORCHARD
Steventon, England

(PART TWO)

From the Year 1600 to the Present Time (1840)

5. The queen's measures against non-conformists had been so energetically carried out by her servants (1600), in their zeal for episcopacy, that it is questionable whether, in the beginning of the seventeenth century, a good congregation could have been gathered in any part of the kingdom. The people in general appear to have resigned all pretensions to liberty, both civil and religious; and the nation, from the absence of spiritual instructors, was fast returning to its early state of barbarism. On Queen Elizabeth's demise, James, king of Scotland, was welcomed to the throne (1603). In Scotland he had experienced interruptions in his councils from the national clergy; and in his new situation many of these refused subscription to his articles of religion. To these indomitable spirits, James

observed, "Your scruples have a strong tincture of anabaptism." The king subsequently refused all concessions to nonconformists.

6. The claims of the ceremonies and customs of the Roman and English churches were now discussed by men of considerable talent and research: one result was that the Baptists were found to be the only body of professors against whom the arguments used against ceremonies unknown to Scripture, had no force. Their decided and uncompromising testimony against a custom sanctioned by all other parties aroused the animosity of the whole body of disputants. The Brownists (independents), in justifying the practice of infant sprinkling, accused the Baptists of having proclaimed open war against God's everlasting covenant, and of murdering the souls of babes and sucklings, by depriving them of the visible seals of salvation.

To this extravagant charge (1604), Mr. Smyth—a respectable man, and one of the leaders among (Continued on page 6, column 2)

NEW THINGS

ARTHUR W. PINK
(1886 - 1952)

In writing upon things new and old the question arises, What is the order in which they should be dealt with? Either is permissible according to taste, or for the purpose of emphasis, for no scriptural principle would be contravened which ever were given the preference. In our Bibles the Old Testament comes before the New, and in the experience of a Christian he is born naturally before he is born spiritually. Nevertheless, since our Lord said, "Every scribe which is instructed



ARTHUR W. PINK

unto the kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (Matt. 13:52), we cannot err if we follow that classification.

In view of the popular delusion of this generation, with its craze for what is novel and modern, and its contempt of that which is stable and ancient, it is perhaps necessary to point out that all new things are not good and desirable, nor all old things to be despised; for on the one (Continued on page 3, column 1)

THE GLORY OF ISRAEL IN THE MILLENNIUM

By JOHN ARCHER
London, England

Now these subjects of His kingdom, shall be both their tribes converted unto Christ, and the nations of the Gentiles thereof, in Matthew 19:28 it is said, they shall judge the twelve tribes; that is, govern and rule them, not that they only shall be then governed: but they only are named, partly because in these latter days the conversion of the Gentiles was not then known, and partly because in these latter days, ten of the twelve tribes are lost, but shall be found out and made subjects of this kingdom of Christ.

It is said in Isaiah 24:23: "God before his ancients shall reign;" that is, His ancient people the twelve tribes. Israelites and Jews, they shall be the subjects of God's kingdom (Ezek. 37:21). Israel and Judah (who never were joined since they were divided in Rehoboam's days) shall be one people for ever, under one king David, that is, Christ typified by David, for this division was since David; and as the twelve tribes shall be the subjects of this kingdom, so the cities of the tribes shall be built again, and inhabited by natural Israelites, especially Jerusalem, which shall be the most eminent city then in the world, or that ever was in the world.

Psalms 69:35-36, which is a prophecy of what should be done to Israel, both has a punishment for their crucifying Christ, verses 10-29, and also what should be done after Christ's death, verses 35-36. Zechariah 14:9-11 tells us when the Lord is one King over all the earth, then shall Jerusalem (Continued on page 6, column 5)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE LOVE OF GOD

"God is love" (I John 4:7).

The saying in the Bible that "God is love" is one of the deepest expressions in all the Scriptures. Its depth will ever increase in the mind of the growing Christian and still be incomprehensible. The God of the Bible is the unfailing source of all love. Love is the very essence of the nature of God; yea, God is love itself. It is not said that God attained love, nor that He by an effort maintains love; it is said in our text that the very structure of His being

is love. There is no part of His nature which lacks this element. Without this attribute, God would not be what He is.

LOVE DEFINED

To define the love of God is very difficult for the human mind and tongue. Generally, it is said to be that perfection by which God is eternally moved to self-communication. It is the preeminent perfection of His nature, and it must be distinguished from His mercy and goodness.

Elder C. D. Cole said the love

of God may be defined as "that eternal principle of His nature by which He is moved to bestow eternal and spiritual blessings. Love is the moving cause of all His acts of mercy and grace. The love of God is the guarantee that all things work together for the ultimate good of His people; it is the basis of all His redeeming activities" (DEFINITIONS OF DOCTRINES, Vol. I, p. 71).

To the human mind God's love seems to be at least twofold. There (Continued on page 2, column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR THE
BAPTIST PEOPLE

MILBURN COCKRELL --- Editor
Editorial Department, located in
ASHLAND, KENTUCKY, where
all subscriptions and communica-
tions should be sent. Address:
P. O. Box 910, Zip Code 41101.

PUBLICATION POLICIES: All matter for
publication should be sent to the editor.
All manuscripts sent should be typed and
double spaced. All such material becomes
the property of TBE and will not be re-
turned unless requested by the writer. We
reserve the right to edit and condense all
materials sent to us for publication. Church
news items must reach us one month prior
to publication.

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

COPYING PRIVILEGES: Unless otherwise
stated any article published in this paper
may be copied by other publications, pro-
vided they give a proper credit line stat-
ing that such was copied from this publi-
cation, and the date of publication; pro-
vided that such materials are not publish-
ed for profit. If we are not on an ex-
change list with the publication copying,
it is requested that a copy of the issue
containing the articles be sent to our ad-
dress. All copyrighted materials may not
be copied without written consent.

PUBLISHED 51 TIMES PER YEAR, with
paid circulation in every state and many
foreign countries.

SUBSCRIPTION RATES

One year \$4.00; Two years \$7.00
Five years \$14.00; Life \$50.00
CLUB RATE: 15 or more each \$3.00
When you subscribe for others or
secure subscriptions each \$3.00
BUNDLES: 10 to 50 copies to one address
\$20.00 for each 10 yearly; 60 to 100
copies to one address 20.00 for each
10 yearly.

FOREIGN: Same as in the United States.
PLANNING TO MOVE? — Notify us three
weeks in advance. The post office does
not forward second class mail unless the
addressee guarantees the forwarding
postage. They charge us 25c for each
"change of address." Please save us this
expense and the post office time.

Entered as second class matter MAY
9, 1961, in the post office at Ashland,
Kentucky, under the Act of March 3,
1879.

BRIEF NOTES

The Temple Baptist Church 2626
N.E. 10th Street, Ocala, Fla., is
without a pastor. They have about
18 families. They will pay the ex-
pense of any brother they invite
to preach for them. Those inter-
ested should contact Bro. C. B.
Saffrit, 911 N.E. 45 St., Ocala, Fla.
32670, or call him at 904-629-0839.

We have a fair supply of copies
of our special issue on "Regenera-
tion." These are free upon request.
Postage appreciated.

We still have some of the special
issue on "The Second Coming
of Christ" and "Our Christian
Heritage . . . 1776-1976." These
are also free upon request. Post-
age appreciated.

Elder Luther Hilton of Winston-
Salem, N.C., has accepted the pas-
toral call of the Antioch Mission-
ary Baptist Church of Hobart, Ind.
His new address is 2239 W. 37th
Ave., Hobart, Ind. 46342.

Bro. Hilton assumed his pas-
toral duties the last of January.
The church and pastor extend a
welcome to everyone to attend
services and worship with them.



The Love Of God

(Continued from Page One)

is the love of complacency and
the love of compassion. If the ob-
ject loved is lovely, then the emo-
tion of loving is that of complac-
ency. This is the kind of love God
has for Himself and innocent crea-
tures. If the object loved is one
who needs kindness, the emotion
is that of compassion. This is the
kind of love He has for His chosen
people who are by nature children
of wrath. But it is best to think
of these two kinds of Divine love
as one Divine principle with vary-
ing emotions according to the ob-
jects upon which the love is be-
stowed.

THE PROPERTIES OF GOD'S LOVE

The best way to understand the

THE BAPTIST EXAMINER

FEBRUARY 18, 1978

PAGE TWO

love of God is to study the char-
acteristics assigned to it in the
Holy Scriptures. Only then can
we get a glimpse of its properties.
How is it described in the Word?
What is it said to do? These ques-
tions are far-reaching and vital to
our subject.

FREE

As mortals we love them that
love us. Our love is influenced by
the actions and dispositions of our
fellow creatures. But such is not
the case with God's love. It is not
influenced by the actions and dis-
positions of His creatures. Jeho-
vah said: "I will love them free-
ly" (Hos. 14:4). The word "freely"
means impelled thereto by Him-
self alone, moved by His own es-
sentiality, bountifulness and lib-
erality. God loves, not for what
He can get, but for what He can
give.

This uninfluenced love lays hold
upon its object irrespective of its
unlovableness. The reason why
God loves is one of the secret
things hidden in His own breast.
It is a voluntary affection, ground-
ed in perfect reason and deliberate
choice. God loves because He
pleases to love. Moses said of Is-
rael: "The Lord did not set his
love upon you, nor choose you,
because ye were more in number
than any people; for ye were the
fewest of all people: But because
the Lord loved you" (Deut. 7:7-8).

God loved Israel not because
they were more numerous than the
Egyptians and Canaanites. Nor did
He love them because they were
meek in spirit, for they were stiff-
necked and ill-natured above all
people. Neither did He love them
because they loved Him. His af-
fection for them was owing solely
to His own good will and pleasure.
He loved them because it seemed
good in His sight to do so.

It must never be said that God
elected His people that He might
love them. The reverse is true.
Election is the fruit of God's love:
"And because he loved thy fathers,
therefore he chose their seed
after them" (Deut. 4:37). "Then
the Lord . . . chose the tribe of
Judah, the mount Zion which he
loved" (Ps. 78:65,68). Neither did
God predestinate them that He
might love them. Instead the Bi-
ble says it was "in love" that He
predestinated them to the adop-
tion of sons (Eph. 1:4-5).

God loved His people before
there was a particle of love for
Him in them. "We love him, be-
cause he first loved us" (1 John
4:19). His love to us is sponta-
neous, unmerited and free. He did
not wait for us to start loving Him
before He bestowed His love on
us: "But God commendeth his
love toward us, in that, while we
were yet sinners, Christ died for
us" (Rom. 5:8). He loved us when
there was nothing lovable about
us. He had affection for us when
our desires were contrary to His
desires, when we were trampling
His Word beneath our feet, spurn-
ing His grace, breaking His com-
mandments, and despising His
Holy Spirit.

We may well ask with Job:
"What is man, that thou shouldest
magnify him? and that thou
shouldest set thine heart upon
him?" (Job 7:17). There was noth-
ing in the creature to prompt or
attract God's love. All the love
we have in our hearts for God
grows out of His love to us. "We
love him, because he first loved
us." His love for us preceded our
love to Him. It is the cause and
reason of ours. All the love for
God in our hearts is a thing rising
from God's love to us.

ETERNAL

God Himself is eternal; there-
fore, His love is from everlasting.
Such a profound fact overpowers
our feeble mind, but the eternity
of His love is affirmed in the Scrip-
tures. In Jeremiah 31:3 it is writ-
ten: "The Lord hath appeared of
old unto me, saying, Yea, I have
loved thee with an everlasting love;
therefore with loving-kind-
ness have I drawn thee." Here is
seen God's ancient love for His
covenant people. The counsels of
God's love is everlasting and its

I NEED JESUS

I need Jesus to keep me true,
And His grace in all I do.
I need His strength to keep me strong,
When I am tempted to do wrong.

I need His love to keep me pure,
When passion tries its deadly lure,
I need His love to keep me sweet,
When evil and distrust I meet.

I need His wisdom to stand alone,
As I have none of my own.
I need His grace to be my stay,
When trouble comes my way.
I need His peace and joy within,
To keep my heart free from sin.

I need His ever watchful eye,
Christ my Saviour is always nigh.
Yes, I need Jesus, dear friend,
For my guide until the end.

Ottis Gammill,
Sunbury, Ohio

continuance and consequence are
the same. It does not go back a
year or even a millennium; it goes
back thousands of years before
ever the world was. It reaches to-
ward the future without end.

The Father loved Christ before
the foundation of the world, and
God is said to have the same love
for His people. Jesus Christ said:
"Thou hast sent me, and hast lov-
ed them, as thou hast loved me."
Then He adds: "For thou lovedst
me before the foundation of the
world" (John 17:23-24). If the
Father loved Christ as the Medi-
ator from eternity past, then He
loved the elect as early. How won-
derful to realize that God loved
me before I was even born; yea,

neither increases nor decreases. It
was in old eternity what it shall
be in the new eternity. It was be-
fore our conversion what it is af-
ter conversion is past. Though
health and wealth depart, though
friends and foes come and go,
God's love never alters or changes.
The Apostle John wrote of Jesus
Christ: "Having loved his own
which were in the world, he loved
them unto the end" (John 13:1).
The love of Christ for His people
did not end when He died at Cal-
vary. Neither will it terminate at
the time of our physical death.
Christ will love His people until
the end of the world. His love
shall go on enduring in the ages
to come.

It is true that God may change
His providential dealings with His
people due to their sins, but His
love remains unabated at all
times. God said concerning the
seed of David: "If his children for-
sake my law, and walk not in my
judgments; if they break my stat-
utes, and keep not my command-
ments; Then will I visit their
transgression with the rod, and
their iniquity with stripes. Never-
theless my loving-kindness will I
not utterly take from him, nor
suffer my faithfulness to fail"
(Ps. 89:30-33).

Nothing can separate us from
the immutable love of God: "Who
shall separate us from the love
of Christ? shall tribulation, or dis-
tress, or persecution, or famine,
or nakedness, or peril, or sword?
For I am persuaded, that neither
death, nor life, nor angels, nor
principalities, nor powers, nor
things present, nor things to come.
Nor height, nor depth, nor any
other creature, shall be able to
separate us from the love of God,
which is in Christ Jesus our Lord"
(Rom. 8:35,38-39).

Tribulation may separate us
from happiness, but not from
God's love. Persecution may sepa-
rate us from friends and foes,
but not from the immutable love
of God. Famine may separate us
from food and nakedness from
clothing, but neither can sever us
from God's love. Death may sepa-
rate the body from the spirit,
but it cannot break the bond of
God's affection for His people. All
the demagogues, dignitaries, de-
mons, and the Devil can never
"separate us from the love of God,

which is in Christ Jesus our
Lord." If there is no separation
from God's love, then it is ever-
lasting and immutable.

SOVEREIGN

Since God is a sovereign Being
His love cannot be otherwise. God
loves whom He pleases: "(For the
children being not yet born, nei-
ther having done any good or evil,
that the purpose of God according
to election might stand, not of
works, but of him that calleth);
It was said unto her, The elder
shall serve the younger. As it is
written, Jacob have I loved, but
Esau have I hated" (Rom. 9:11-
13). "It is written" in this last
verse looks back to Malachi 1:2-3.
In these words it is plain for all
to see that God's love is distin-
guishing and discriminating.

God is said to love Jacob before
he was born, even before he was
capable of doing good. Esau was
hated before he was born, even
before he was capable of doing
evil. In loving Jacob God showed
him unmerited favor, acting to-
ward him in love. In hating Esau,
God showed him no favor who was
entitled to none, acting according
to His justice. Had God acted in
justice without mercy toward Jac-
ob, He would have hated the two
brothers. Both Jacob and Esau
were guilty in Adam, wicked and
deserved wrath.

Since God is love He must be
sovereign in the exercise of His
love. No mortal has a claim on
God's love, nor can any guilty
sinner command God to love him.
Even men have favorites whom
they love and favor while not lov-
ing others, yet puny man would
deny God the right He allows man
to have. The depraved mind says
that God must love everybody, or
He is cruel and unjust. This is
poor reasoning. Am I cruel and
unjust because I love my wife and
children with a special love? If
not, then neither is God in loving
His people with a special love.

Does God love everybody? If
He does as the Arminian claims,
then why did He not love Esau?
The Arminian never stops to think
that his teaching is in direct op-
position to the Bible. But he con-
tinues to propagate such teaching
because he is more concerned with
his creed than the glory of Christ.
The Bible says in Psalm 5:5 that
God "hatest all workers of iniqu-
ity." There is no Arminian living
today who can reconcile this verse
or Romans 9:13 with his teaching
that God loves everybody.

The Bible never says God loves
the Devil's children in the same
sense as He loves His own. Never
is it declared that God loved Judas
as much as Paul, nor the sinners
in Hell as much as the saints in
Heaven, nor the Devil as much as
Michael the archangel. The Ar-
minian preaches a changeable God
who provided an atonement out of
love for all mankind, and then he
says God will send the majority
of the recipients of this atonement
to Hell. This is to change the love
of God into hate. Such a teaching
is worthy of those who preach
such, but totally unworthy of the
character of God.

HOLY

God's love is not some arbi-
trary, wild, passionate torrent of
emotion. His love is regulated not
by passion but by the principle of
holiness. There is never any con-
flict between the attributes of holi-
ness and love. The Bible says that
(Continued on page 3, column 3)

FEDERAL INCOME TAX HANDBOOK FOR PREACHERS \$2.95

This book is for 1977 returns and
it includes the latest tax law
changes passed by Congress. This
handbook is specially designed to
help ministers avoid costly mis-
takes. It is written by two CPAs
in Grand Rapids, Michigan. It
contains important professional
advice — without the high fee.
The handbook is revised and kept
up-to-date each year.

The book gives detailed explana-
tion of terms and rules in com-
puting liabilities. Chapters are ar-
ranged to correspond chronologi-
cally with the steps necessary to
complete the forms. There is re-
production of official forms, show-
ing entries and computation.

This book can save a preacher
time, frustration, and money.
Please order early as we are usu-
ally sold out by some time in
March. Presently, we have a good
supply and are ready to send them
out immediately.

CALVARY BAPTIST CHURCH
BOOK STORE
P.O. Box 910 Ashland, Ky. 41101

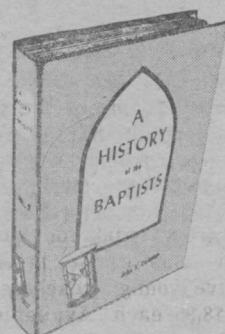
loved me when creation was but
an embryo in the eternal mind.

In Ephesians 1:4-5 the Scripture
says: "According as he hath chosen
us in him before the foundation
of the world, that we should be
holy and without blame before him
in love: Having predestinated us
unto the adoption of children by
Jesus Christ to himself, according
to the good pleasure of his will."

The Syriac version renders "in
love" as "through love." Here we
see the eternity of Christ and our
election in Him. If we were elected
in Christ before the foundation of
the world through love, then here
is seen the everlasting love of
God for His people. God's love has
no beginning and it can have no
end. From everlasting to everlast-
ing God loved His covenant people.

IMMUTABLE

The love of God, like Himself,
is unalterable and invariable. It



A HISTORY OF THE BAPTISTS

By John T. Christian
VOLUME 2

Volume 2 covers Baptist history
from Colonial times to 1845. Avail-
able now \$5.95
Volume 1 also available \$5.95
2-volume set available \$11.00
Kentucky residents must include sales tax.

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910

ASHLAND, KENTUCKY 41101

There may be a wrong way to do the right thing, but never a right way to do a wrong thing.

New Things

(Continued from page one)

And we read of "new gods" which Israel "wickedly followed" (Judges v. 8); and on the other of "old paths" which we are bidden to ask for. In our remarks we shall dwell the longest on those which are least understood, seeking to furnish help where it is most needed.

THE NEW HEART

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 34:25-26). Whatever fulfillment that prediction may or may not have in connection with the Jews at some future day, it is made good in the experience of the regenerate in all ages. The language is, of course, highly figurative, nevertheless it expresses simple but grand realities. It describes the essential features of that miracle of grace which is wrought within the people of God.

First, there is an effectual application of the pure Word of God unto their souls, whereby they are cleansed from the love of sin and conformed unto His holiness. "The fear of the Lord is to depart from evil," yea, "to hate evil" (Prov. 16:6; 8:13). When the love of God is shed abroad in the heart, its affections are drawn unto things above, and it finds its satisfaction in them.

Second, a new heart and spirit are assured. The heart is the cause of all motions and actions. By nature it is a heart of stone; insensible, inflexible, impenitent, impervious to spiritual things, unmoved by mercies or judgments, invitations or warnings; dead and dry — fit emblem of the vile and inveterate enmity of fallen man against God. But when He quickens us, then does He make good that word, "I will give them an heart to know Me" (Jer. 24:7). That is not a mere head knowledge of God, but an experimental one, which is accompanied by an approbation of Him, communion with Him, acknowledgment of Him; or, as Deuteronomy 30:6, says, "To love the Lord thy God with all thine heart, and with all thy soul." That new heart is tender, warm, pliable. The "new spirit" signifies an enlightened understanding, a sensitive conscience, a submissive will.

There is then an inward and universal change, producing a transforming and permanent effect: a change which brings its subject to serve God sincerely and cheerfully. Those gifts are the bestowments of God's sovereign favour and are communicated by Divine power. Nothing

whatever is here attributed to man: God appropriates the whole work unto Himself. The imparting of a vital principle requires a supernatural Agent. To remove the heart of stone and give a heart of flesh is an act of omnipotence.

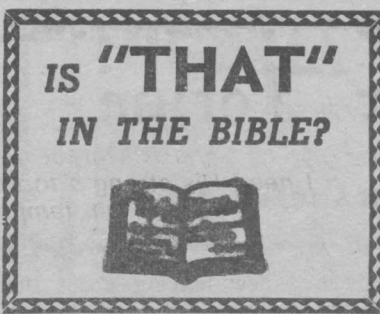
THE NEW COVENANT

This was inaugurated and established by the Lord Jesus, being founded on the blood of atonement. Its contents are described in Hebrews 8:8-12, where Jeremiah 31:31-34, is quoted. At the time God gave that assurance through the prophet, the fleshly descendants of Abraham were divided into two hostile groups, with separate kings and centers of worship. They were antagonistic to each other, and as such strikingly adumbrated the great division between God's elect among the Jews and the Gentiles in their natural state and status (Eph. 2:14-16).

But just as God announced that the separate houses of Judah and Israel should "become one" (Ezek. 34:16), so His elect among Jews and Gentiles are made one by Christ (Eph. 2:14-18), and therefore are all born-again believers designated the "children and seed" of Abraham (Gal. 3:7,29), and are "blessed with faithful Abraham" (Gal. 3:9). Thus the house of Israel in Hebrews 8:10, is to be understood mystically and spiritually (Romans 2:28,29; Gal. 6:16). That this new covenant is in force today is clear from "But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant" (Heb. 8:6), from "This cup is the new testament in my blood" (Luke 22:20), compared with I Cor. 11:24-25), and from "Wherefore the Holy Ghost also is a witness to us" (Heb. 10:15).

The question has been raised, both by Calvinists and Arminians, as to whether the promises of Hebrews 8:10-12, are absolute or conditional, and rarely has one answered to the satisfaction of the other; the former dwelling upon II Samuel 23:5, and the latter upon Isaiah 55:3, neither giving due weight to both of those passages.

Personally we would say that those promises are absolute as they were made by God to Christ; conditional as they are made by Christ to us — to a full interest in them, faith and obedience are indispensable. To the sinner Christ says, "Incline your ear" (cease your rebellion and submit to My lordship), "and come unto Me" (throw down the weapons of your warfare and cast yourself upon My mercy): "hear, and your soul shall live; and I will make an everlasting covenant with you" (Isa. 55:3). Human responsibility is there addressed and enforced: our compliance with those terms is conversion. Christ will not disgrace His grace by entering into a covenant with those who are still defiant and impenitent. "The honour of God would fall to the



Question:

"WHO WAS THE FIRST MUSICIAN AND WHAT INSTRUMENTS DID HE PLAY?"

Answer: Jubal, Genesis 4:21.

"And his brother's name was Jubal: he was the father of all such as handle the harp and organ."

Moffatt has "lyre and pipe." The Hebrew words, kinnor and ugar, are difficult to translate, as about all we know about them is that the former was a stringed instrument and the latter a wind.

ground if we should be pardoned without submission, without confession of past sins, or resolution of future obedience" (Manton).

THE NEW NAME

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17). The "hidden manna" speaks of (Continued on page 5, column 2)



The Love Of God

(Continued from Page Two)

"God is light" (I John 1:5) before it says "God is love" (I John 4:8). There is no weakness, or effeminate softness in this perfection of God. His love in no way causes Him to wink at sin.

In the darkness of this world of sin — in all the sorrow and suffering — in the torment of the wicked in Hell — we can be certain that a God of infinite benevolence rules over all. We may not be able to reconcile all that occurs in time and eternity, but may God give us the faith to believe all is under the control of a God of love and holiness. In spite of all the disorder and darkness, there is abundant evidence in the Scripture that our loving God is a holy God.

INFINITY

When it comes to the subject of the love of God there is a depth to which none can fathom; there is a height to it which none can scale; there is a length and breadth to it which defies measurement by any creature-standard. It is called in Ephesians 2:4 "His great love." The infinitude of His love is seen in the statement that it "passeh knowledge" (Eph. 3:19). It is so infinite in its nature that it surpasses all actual knowledge known to man. Whatever the measure of our attainment through the revelation of the Spirit on this side of eternity, God's love will forever remain a wonder of redeemed men and elect angels.

Its breadth may be seen in that it extends to some in all nations, in all ages and among all ranks of men. Its length can be seen in its continuance from everlasting to everlasting. Its depth can be seen in its stooping to the lowest condition of a sinner in the depths of sin and misery. Its height can be discovered in the heavenly happiness to which it raises the believer. God's love is higher than Heaven, deeper than Hell, longer than the earth, and broader than the sea (Job 11:8-9).

ITS MANIFESTATION

Among men there is what is known as "secret love." Some love other persons and never make it known to them. But such can never be said of God. His love is manifestable. God is love and He manifests what He is. Love is not some idle attribute in our God.

The greatest manifestation of God's love was seen in the gift of

His Son on the cross. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Here is seen the real and rich love of our God. How could a holy God love such a worthless and wicked world? How could He send His Son to die for Jews and Gentiles who would believe on Him? How could He possibly love the unlovable? I do not know why He did, but I know that the Bible says He did. How my heart leaps for joy to know that Christ "loved the church, and gave himself for it" (Eph. 5:25).

Another manifestation of God's love is seen in the new birth. I John 3:1 declares: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love this is in kind and degree! There is nothing like it among men! How well God manifested His love by conferring on us the privilege and power of sonship. Nothing but the love of God could make sons of corruption into the sons of God. Such a manifestation of love is beyond expression and without measure.

Another manifestation of His love is seen in the discipline of His children. Hebrews 12:6 states: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Chastisement is the proof of God's love. It is not a token of Divine wrath, but of corrective love. God does not send chastisement merely to inflict pain, He does it to confirm His parental love and to correct His offspring.

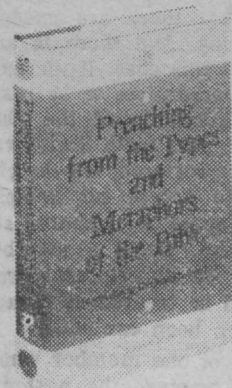
THE OBJECTS OF GOD'S LOVE

The primary object of the love of God is Himself. Self-love is in all intelligent beings. This is the love of complacency, or approving regard of a worthy object. God loves His own nature and character, because the infinitely excellent must be to God the highest object of complacent love. In love of Himself God has made the ultimate end of all He does in nature, providence, and redemption for His glory.

The three Divine Persons love each other. The Father loves the Son and the Holy Spirit. The Son loves the Father and the Holy Spirit. The Spirit loves the Father

THE TYPES AND METAPHORS OF THE BIBLE

By BENJAMIN KEACH



\$12.95

Elder Benjamin Keach lived in England from 1640 to 1704. He held to the doctrines of grace and premillennialism. Keach had very few equals in his day. His works in defense of Baptist principles were read all over England. Much of the greatness of Gill and Spurgeon should be traced to the "famous" Mr. Keach as he was called.

His books were for a long time found only in used book stores. We are happy to offer his book on the parables in a new printing by Kregel Publications.

CALVARY BAPTIST CHURCH BOOK STORE
P.O. Box 910 Ashland, Ky. 41101

and the Son. The Bible says: "The Father loveth the Son" (John 3:35; 5:20). The Father calls Christ His "beloved Son" (Matt. 3:17; 17:5) and "dear Son" (Col. 1:13). The Son is said to love the Father: "I love the Father" (John 14:31).

Those who receive the benefits of Christ's redemption are the objects of God's love. "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ" (Eph. 2:4-5). The love of God is the cause of our salvation. The basis of our redemption is the inexpressible affection of our God for us. This love is represented as a past act, looking back to eternity past. It is also seen as the antecedent of the dead sinner receiving spiritual life. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (I John 4:9).

The objects of God's love are called in Colossians 3:12 "the elect of God, holy and beloved." Those loved of the Lord are here styled the elect, meaning those chosen to salvation and holiness.

In Psalm 146:8 they are spoken of as the righteous: "The Lord loveth the righteous." This is not the self-righteous, but those made righteous by Christ's righteousness. God gave to them the love of communion and complacency. He sent Christ to fulfill all righteousness for them. Those loved of God walk in uprightness (Prov. 15:9).

III Corinthians 9:7 says: "God loveth a cheerful giver." Here God is said to love the person who gives from the spontaneous and glad desire of the heart. Such giving comes from a heart where the Spirit has implanted the love of God.

Those who love Christ are the objects of God's love. Jesus Christ said: "He that loveth me shall be loved of my Father, and I will love him" (John 14:21). The Father so loves the Son that He is certain to love all who love and honor the Son. No man can love God except God first loves him. God must give the sinner the grace of love. But when this is done there is a love of complacency promised to those who love the Son. Christ said: "I love them that love me" (Prov. 8:17).

God is said to love the believer: "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God" (John 16:27). Love does not begin with man, but the object whom God loves from eternity believes in Christ and loves Him supremely. If a person believes Christ is the Son of God, he will love the One altogether lovely. Faith in Christ is the fruit of God's everlasting love to His people.

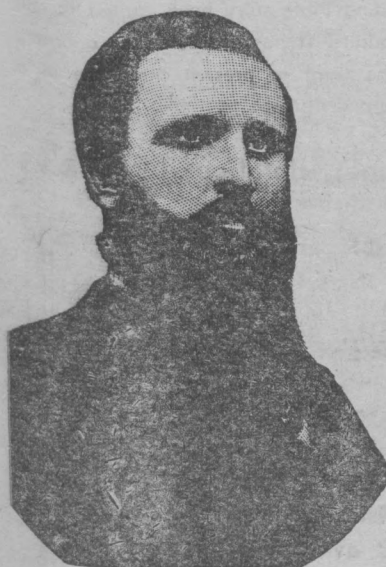
You may ask, "How can I know God loved me from eternity past? Is it possible to know you are one of the 'beloved of God'" (Rom. 1:7)? You can only by making sure you love God. Your love for Christ is the inward evidence of God's love of you. "We love him, because he first loved us" (I John 4:19). His love for you is the cause of your love to Him: "For love is of God; and every one that loveth is born of God, and knoweth God" (I John 4:7). If you love Christ be assured that God loves you and has given you good hope through grace (II Thess. 2:16).

I've found a Friend; O such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which naught can sever;
For I am His, and He is mine,
Forever and forever.

I've found a Friend; O such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which naught can sever;
For I am His, and He is mine,
Forever and forever.

THE BAPTIST EXAMINER
FEBRUARY 18, 1978
PAGE THREE

A GREAT NEW BOOK BACK IN PRINT! "BAPTIST CHURCH PERPETUITY"



ELDER W. A. JARREL

Calvary Baptist Church Book Store has republished "BAPTIST CHURCH PERPETUITY" by W. A. Jarrel. Elder Jarrel's book sets forth the continuous existence of Baptist churches from the apostolic age to 1894. It was written to answer the more liberal "HISTORY OF THE BAPTISTS" by Thomas Armitage in 1887. The liberals will never answer this book.

It is the opinion of the editor that "BAPTIST CHURCH PERPETUITY" is the greatest history of the Baptists in print today. Jarrel was more in agreement with our views than almost any other historian. It is an excellent book for seminaries and Bible colleges to use.

Place your order today for this great Baptist classic. It is a fine gift to give young preachers. The price is \$8.95 each. Available in hardback only.

ORDER FROM CALVARY BAPTIST CHURCH BOOK STORE
P. O. BOX 910 — ASHLAND, KENTUCKY 41101

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:
THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Is it according to gospel order to receive a member excluded from a sister church of like faith and order?"

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



We must remember that a church exercises discipline for the good of the erring member as well as the church. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorifying is not good. Know ye not that a little leaven leaveneth the whole lump?" (I Cor. 5:5,6). Whenever a church has exercised discipline in the form of exclusion, the person excluded is under chastisement. No other church should interfere.

Whenever a person comes for membership into a church from another church, the church should strive for a letter of commendation from the other church. (That is, of course, if it is a church of like faith and practice). There are certain circumstances where the person is received by their statement of faith and if their baptism is scriptural. Under no circumstances should a disciplined person be received unless it is absolutely proven that the discipline was unscriptural. Let me hasten to say that there will be very few cases like that, however. Very few churches will discipline a person unless it is necessary.

Any church that receives a disciplined person of another church is breaking fellowship with that church. If the King's Addition Baptist Church administers discipline and another church receives that person they will no longer be recognized by our church as a sister church.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The Scriptures seem to indicate that where a member is excluded from a church because of wrong and immoral conduct, then becomes repentant such that he wants to be received either back into that church, or else another church of same faith and order, he should be received. There seems to be an illustration of this given in I Corinthians 5:1-3, coupled with II Corinthians 2:5-10.

When we read the whole story, it seems to teach that a Corinthian had sexual relations with his father's wife (I Cor. 5:1). The Corinthians were not as disturbed about this as they should have been. Paul advises that this man be dealt with severely (I Cor. 5:5-7).

The wicked person is to be put away from among them. This would certainly indicate that the guilty one should be excluded (I Cor. 5:13).

Sometimes then, even as now, there was too much severity used, and in such a case, the person guilty of wrong was injured in his spiritual life. Some of these Corinthians when they started in on the man who was deserving of punishment, dealt with him too harshly. Paul speaks of this in II Corinthians 2:7, where he says, "Ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."

The above mentioned incident certainly warrants the idea that a saved person who is excluded from his church, upon his repentance and request for reception back into the church fellowship, should be received.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



I am convinced, and that fully, that when a member of one of the Lord's churches gets out of fellowship with the church he, or she is also out of fellowship with Him who is head over that church. He and His churches are so closely related to each other that it is just impossible to be in fellowship with one and out of fellowship with the other. And I am also convinced that the only way for an excluded member to have that fellowship restored is for him to make it right with the church that did the excluding. And when one of the Lord's churches accepts a member who is under the discipline of a sister church she is not just asking for trouble, she is begging for it. And sooner or later she will get it.

Accepting a member who is under the discipline of one of the Lord's churches is the quickest and surest way that I know of to break the fellowship between the two churches. I want to hasten to say that there are exceptions to all rules. And there is an exception in this case. If the excluded member desires to be restored to the fellowship of the church, and if he puts forth Scriptural efforts to be restored, but the church refuses to accept his apology, I feel that some other church should accept him. Or if a member is excluded on unscriptural grounds he should be treated as though he had never been excluded.

I knew of one member who was excluded because the pastor said he called this member on the phone and he hung up on him. If he had hung up on the pastor that was a pretty flimsy ground for exclusion. However, this member

said he knew nothing about the pastor calling him, and to his knowledge he had never hung up on anybody. It is pathetic that a Baptist pastor can sometimes have a dislike for a member, and in an effort to get rid of that member he will manufacture an excuse for him to be excluded. But if the exclusion is one Scripturally it is a dangerous thing for a sister church to accept him before he has at least tried to be restored to fellowship.

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
272 Euclid-Chardon
Road
Kirkland, Ohio



Assuming that such exclusion is not for frivolous, capricious or vindictive reasons, then I would answer, "no, it is not according to gospel order to receive one who has been excluded from a sister church."

Paul instructed the Thessalonian church clearly on this subject: "We command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thess. 3:6).

Bear in mind that the church in Thessalonica was a Baptist church of our faith and order. Notice again:

"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (II Thess. 3:14).

The goal of exclusion is that the errant member might be ashamed and crave to be restored to the fellowship of the saints. Should a sister church receive such a person, that goal would never be realized, therefore, such action would not be according to gospel order.

Pastor Responsible

(Continued from page one)

THIRD: The pastor should defend the flock.

The Pastor Should Be An Example Of Godliness Unto The Church

Paul writes to pastor Timothy, and says, "... Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). Peter writes saying pastors should be "examples to the flock" (I Pet. 5:3).

The story is told of a pastor who was more at home on a hunting trip or out in a boat fishing than in the pulpit. The pastor and some friends had a hunting trip planned, but a parishioner died and the pastor had to remain behind to preach the funeral. He was annoyed by this delay. He told his friends to go ahead, that he would catch up with them a little later. As soon as the funeral was over he started out in pursuit of his friends. He knew where they were going, but did not know exactly how to get there. He met an old lady on the road, a member of his church. The pastor sought information of her. She said, "Follow this road to the top of the hill and there you will see a sign-pastor, follow the arrow, soon you will see another sign-pastor, follow its direction

and you will soon catch up with your friends."

The pastor said, "I thank you for the information, but tell me, when you say sign-pastor, do you not mean sign-poster?"

"You see," said the old lady, "before you became our minister, we called them sign-posters, but since you have been here, we call them sign-pastors, for they point others the direction, but they never go themselves." If the pastor fails in being a pattern of Christ, his entire ministry is a failure, and irreparable damage will be inflicted on the church, for he is the chief example to the flock in this world. The pastor is not the supreme example; Jesus Christ, and He alone is the absolutely perfect example. Yet, every pastor should be able to say, like Paul, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).

The pastor by virtue of his office is a leader, and he is to lead by his walk, as well as by his talk. The pastor's ministry is but a brief few years, and there is not time for him to be anything but his best. His life is to magnify Christ, and he must be willing to live decreasingly so Christ might be increased. It is not reason that the pastor should leave the Word of God and serve tables, but it is his duty to give himself continually to prayer, and to the ministry of the word (Acts 6:2-4). For the pastor "to serve tables," that is, for him to be burdened with the carnal needs of the church, manifests an infringement by the church whereby the spiritual power of the pastor is circumscribed. He cannot be an effective leader, nor the proper example when so burdened.

Most pastors do not mind being the first one at church, and the last one to leave. He does not mind shoveling snow to make a walkway to the church door. Most are happy to pick up, or provide transportation with his car for some who do not have a ride to church. The pastor does not mind visiting hospitals and homes of the sick, etc. But these duties are not exclusively those of the pastoral office, but belong to every member of the church. Usually the pastor strives to take the lead in these things, hoping to set an example thereby. Yet, the fact remains, if the church would accept in greater measure the carnal responsibilities, the pastor would be more spiritual, a better preacher, and a real power for God in the community.

The best pastor merits some criticism. Jesus Christ is the only member who cannot be justly criticized, but woe to the person who destructively criticizes his pastor. Moses was maligned by Miriam and Aaron (Num. 12:1). Moses did not recriminate, but

went right on with the business of leading Israel. However, God rebuked them and Miriam was struck with leprosy. They confessed their sin. Moses prayed for them and Miriam was healed (Num. 12:11-14).

Some people, it seems, feel the vocation they have been called to is to keep the pastor straight. I read where one self-appointed critic objected to every proposal the pastor put forth. One mild mannered brother voiced an objection to the attitude of the persistent critic. The critic, in angry tone cried out, "These objections are within the realm of my rights!" The meek brother replied, "Jesus didn't get His rights, He got our wrongs." Most people feel a degree of reluctance when it comes to criticizing a doctor or a lawyer, but when it comes to criticizing a preacher, every man feels himself a competent critic. A lot of preacher criticism is nothing but excuse hunting to justify the Sunday golf game, or ball game, or some other lust of the flesh. Generally, the pastor smiles and goes on his way, more determined to be an example of Christ.

Paul says of himself and his missionary company, "... unblamably we behaved ourselves among you that believe" (I Thess. 2:10). And he exhorts Titus, "... in all things shewing thyself a pattern of good works" (Titus 2:7). Thus, we conclude, the prime responsibility of the pastor to his church is to preach Christ through the medium of an irreproachable character. The pastor should, at all times, be ready to subject himself to the most rigid of moral scrutiny.

It Is The Pastor's Responsibility To Feed The Flock

Paul said to the elders of the church at Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts 20:28).

One of the prerequisites for the pastoral office, yea, the chief one, is: love for Christ. It was not until Christ received an affirmative reply from Peter to the question, "Lovest thou Me?" that He said to Peter, "Feed My sheep" (John 21:16). A head full of seminary training is no substitute for a heart filled with love for the Head of the church. Love for Christ begets love for His church, and the pastor's love for the church is the parent of a proper spiritual diet.

It is not so much a problem in N.T. Baptist churches of what to feed the sheep as it is how to feed them. The "what" to feed is abundantly revealed in the N.T. Christ said, "Teach them to observe all things whatsoever I have commanded you ..." (Mt. 28:20). Let

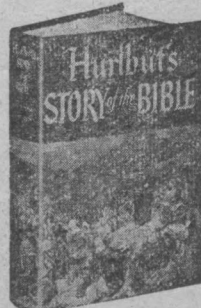
BOOKS FOR BOYS AND GIRLS

HURLBUT'S STORY OF THE BIBLE

By JESSE LYMAN HURLBUT

America's leading Bible story book, suited for all ages, including adults. It has proved to be a timely help to those who want to present the Bible in a compelling manner.

Over 750 pages, clothbound 8.95



MARIAN'S BIG BOOK OF BIBLE STORIES

By MARIAN SCHOOLLAND

226 simply-told stories for ages 6 to 12. Even the very youngest child can understand these stories told by the author with clarity and dignity. Sturdily bound, attractive jacket.

345 pages, clothbound \$5.95



Order From

CALVARY BAPTIST CHURCH BOOK STORE
ASHLAND, KENTUCKY 41101

J. R. GRAVES Seven Dispensations

569 Pages

\$3.50

CALVARY BAPTIST CHURCH
P. O. Box 910 Ashland, Kentucky 41101





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.

"LOVE"

SHARON R. HAYNES
Chardon, Ohio

Genuine love is possessed only by those who have been possessed by Jesus Christ. We love, because He loved.

Love is selfless; living for God and others. Love is being thanked for something you don't remember doing.

Love in a friend can make them beautiful, no matter what their outward appearance. Whereas a physically beautiful, but self-centered person can be very unlovely.

Love gives great joy and pleasure when it is shared by two people in such a way that it flows like a warm spring of water between the two and is not complete in one, but must continually be fed by the flow from the other. So it is with friends and lovers. So it should be between Christ and His body (church). His love beams down from Heaven like rays of sunlight; so our love for Him should be sent in praise and thanksgiving on the wings of doves.

Love wears no claws, because love is gentle; thinking no unkindness nor harm toward another. Love can be hurt, but does no injury to friend or foe.

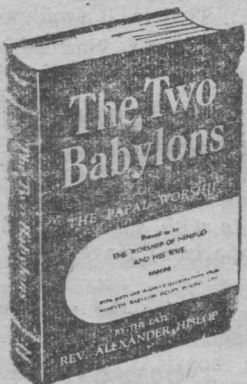
Love knows when a brother or sister is burdened and love cares. Love helps, without complaint, but with a thankful heart.

Love rejoices in good received from God; and bows humbly, ac-

A BOOK WHICH SHOWS THE HEATHENISM OF EASTER, Etc.

THE TWO BABYLONS OR PAPAL WORSHIP

By
Alexander
Hislop



330 Pages
\$5.25

This book compares Roman Catholicism with the religion of old Babylon, and shows that Romanism has brought over the paganistic practices of old Babylon, labeling them as "Christian," thus continuing the same idolatry that was practiced hundreds of years ago.

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

If you want the truth about the practices of Romanism and about demon holidays, you want this book.

— Order From —

**CALVARY BAPTIST CHURCH
BOOK SHOP
ASHLAND, KENTUCKY**

cepting the evil (Job 2:10).

Love may feel faint, but bears up in God's strength and perseveres.

Love is not something I keep on my shelf and take down when needed. Love must be ever present, or my life is much in vain.

Love is Christ in you and Christ in me; the same love and the same mind in one accord (Phil. 2:2). What could be more beautiful or give more joy to these hearts of flesh!

New Things

(Continued from Page Three)
Christ's feasting him with spiritual and inward refreshments — those enjoyments of Himself which the world knows nothing about. The giving of "a white stone" is a figure taken from a custom of the ancients, that being handed to those acquitted after trial, as a black one was to those condemned; thus it signified absolution from guilt.

The "new name" tells of acceptance, as adopted ones take the name of the family into which they are adopted. The giving of a new name not only betokened a new beginning, but carried with it a high honour as is clear from the case of Abram (Gen. 17:5). Jacob (Gen. 32:5), Simon (John 1:42), and Saul when commended to a new word (Acts 13:9). The new name is an expression of the Lord's personal delight in the individual overcomer: no one else knows it because the ground of this knowledge is hid in his own consciousness and experience. In this world his name is of no account, but then he will be owned by the Lord of glory, and be advanced to a new dignity.

THE NEW SONG

The fundamental passage on this is Psalm 40:3, where the speaker is the Lord Jesus. In the preceding verse, He owns the Father's action in bringing Him up out of a horrible pit and miry clay, setting His feet upon a rock, and establishing His goings. Thus it is the resurrected Christ who is in view. On the eve of His death, at the passover supper, He had sung one of the old Psalms (Matt. 26:30), but upon His triumph over the grave a new song was put into His mouth, "even praise unto (not simply 'His,' but) our God."

Thus the members are conformed to their Head in this, too, and exhorted, "O sing unto the Lord a new song; for He hath done marvelous things" (Ps. 98:1). This is a call to the renewed soul to celebrate the honour of the Lamb, who fulfilled the law on his behalf, put away all his sins by the sacrifice of Himself, and brought in an everlasting righteousness for him. Then has He not given him abundant cause to rejoice and to laud his wonderful Saviour? The Son of God took upon Him the form of a servant, became the poorest of the poor, suffered and died in his stead. Then let him raise unto Him a song of loving gratitude and praise. Let him make melody in his heart unto the Lord, let him give vent to his joy (and not stifle it), let hosannahs resound unto the Conqueror of his foes. The angels celebrated the wondrous work of God in creation—"the morning stars sang together" (Job 38:7); but the

NIGERIA WORK CONTINUES TO GROW



This is a picture of Elder John Imah laying his hands upon Bro. James Imah in his recent ordination in Nigeria. Bro. James is now ordained to the full gospel ministry.

Church has a far grander cause to hymn His praise, even redemption. The new song will be sung in Heaven (Rev. 5:9), but the saints are learning to lisp it even now.

THE NEW LIFE

"That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4); abstaining from the things which displease, practicing what honours Him. Thanksgiving is to be translated into thanksgiving, showing forth the virtues of Him who has called us out of darkness into His marvelous light (I Peter 2:9).

NEW MERCIES

"It is of the Lord's mercies that we are not consumed . . . They are new every morning" (Lam. 3:22-23). Each fresh day brings fresh proofs of His unfailing compassions, chief of which is His renewing us in the inner man day by day (II Cor. 4:16).

THE NEW EARTH

"We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:13). The question is often asked, When will the prayer be answered and God's will be done on earth as it is in Heaven? When the new earth replaces the old one, for there "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9).

Pastor Responsible

(Continued from page 4)

not the dilatory pastor excuse his laziness by saying, "Yea, but I do not know what the 'all things' of the commission consist of." He will never know unless he gives himself "continually to prayer, and to the ministry of the word." Paul was preeminently a man of prayer and study and being blessed thereby, said to the Ephesian pastors, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). One of the great things about the Bible is its ability to say for the preacher what he cannot find words for to say himself.

The pastor should never make eloquence in speech his main objective in preaching. He should

**THE BAPTIST EXAMINER
FEBRUARY 18, 1978
PAGE FIVE**



This is a picture of the Philadelphia Baptist Church of Nigeria. It was taken after the ordination service of Pastor James Imah.

labor to express his ideas accurately, forcibly, and with as few words as possible. He should, above all, speak as a dying man to dying men. Seminaries may have their place in this age, but the local church is God's agent through which the Holy Spirit works in making saints out of worldlings. "Only He, Who made the world can make a preacher." Arminian seminaries have produced a legion of preachers with tremendous powers of expression, but what worth is a man with tremendous powers of expression, if he has nothing to express? There is no right way to feed a sheep wood, hay and stubble. Preaching is the greatest work on earth, and when a pastor enters the pulpit, his study and preparation should be of such nature, that it enables him to feed the sheep. A pastor who enters the pulpit with less than his best is guilty, in degree, of despising the church.

There never was a church that did not demand more time than the pastor had to give it. Yet, every pastor needs hours every day of uninterrupted study and prayer, and the church that does not allow the pastor this time short-changes itself. The church with a true pastor needs to realize that their pastor has invested many hours so they may worship a few minutes. One pastor said to another, "I wonder why you spend so much time on your sermons, with your ability and ready speech. Many's the time I've both written a sermon and caught a salmon before breakfast." The studious pastor replied, "Well, sir, I would rather have eaten your salmon than listened to your sermon."

Peter charges the pastor saying, "Feed the flock of God which is among you, taking the oversight thereof" (I Pet. 5:2). The "flock of God" consists of sheep of various ages and learning. The same flock may have in it a Ph. D. and a ten-year-old fourth grader. And once the pastor begins to rationalize, saying, "I will put this in for little Jimmie, and I will put something else in for Dr. Allwise," the sermon at that point takes on a total humanistic character and can only serve to feed the intellect. The pastor needs to keep in mind, it is the Holy Spirit Who

dishes out the spiritual manna, feeding both the wise and the unwise. If the pastor prepares his sermons with a purpose to glorify God, he need not worry, all the sheep will be fed. It is true, "New born babes desire the sincere milk of the word" AND "Strong meat belongeth to them that are of full age" (I Pet. 2:2; Heb. 5:14). Yet, the aging process is the work of the Holy Spirit. Accumulated years and keenness of intellect do not, per se, contribute to spiritual growth. It was not David's skill with a slingshot that killed Goliath. David let the stone loose, but it was the Holy Spirit that directed the stone to its mark. It is the pastor's responsibility to preach the Word of God in season, and out of season. If he is faithful in this the sheep will be fed, for the Holy Spirit will plant the word in the heart of the sheep, and they shall grow in grace and knowledge of our Lord and Saviour Jesus Christ (Isa. 55:11; II Pet. 3:18).

The pastor is an aqueduct through which the water of life flows, not that God does not use all believers as conduits of truth, but the ministry of feeding the sheep is primarily the pastor's, and if his life is clogged up with the cares of this world, the inevitable will be a spiritually starved and dwarfed church. If the morally honest pastor will be faithful in study and prayer, he need not fret himself about the end result of his preaching, for God has promised to use him "for the perfecting of the saints."

The Pastor Is Responsible To Defend The Church

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief: for that is unprofitable for you" (Heb. 13:17).

What an awesome responsibility is charged to the pastor! He "MUST" give an account of his watchmanship over the flock unto God. On the other hand, the responsibility of the church is to "obey them (pastors) that have the rule over you, and submit yourselves." A soldier may not see any sense in the training or (Continued on page 6, column 1)

THE SOVEREIGNTY OF GOD

By
ARTHUR W. PINK

320 Pages

Cloth \$6.95

Paper Back \$1.95

If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

**CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky, 41101**

Pastor Responsible

(Continued from page five)

discipline required by the military, but many a soldier has learned that submission thereto enhanced their safety in the time of battle.

Satan hates the N.T. Baptist pastor more than he hates any other Christian, for he holds the highest rank in the army of the living God. In ancient warfare there were men especially purposely trained to kill the captain or leader of the opposing forces. They knew if they could kill the chief officer, it would have a demoralizing effect on the enemy, usually resulting in a rout and sure victory. The devil employs the same tactics in his war against the Lord's churches.

Satan has his spiritual sharpshooters, and they have adjusted their scopes, and focused them on the Lord's undershepherds. Our adversary, the Devil, walks about like a roaring lion, and he knows if he can devour the shepherd, the sheep will become easy prey. The chief reason Satan singles out the pastor as the primary object of his hatred is not because the pastor is necessarily a better Christian (the church tolerates good members, but nothing less than the best satisfies God), but that he has been charged by God with the care of the church (I Tim. 3:5). And the wise pastor knows that the church's security is the Devil's opportunity.

The Devil is too wise to use Arminianism or ecumenism in a frontal attack against the Lord's churches. He knows they would be quickly and emphatically repulsed. So, what he does is: dress up one of his agents in sheep's clothing and infiltrate the flock. Christ warned against this satanic method saying, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Mt. 7:15). The wolf cannot long restrain his nature, and there will soon be in motion a plan to tear the church apart. The command to the pastor is: "... rebuke them sharply" (Titus 1:13), and the command to the church is: "... note that man and have no company with him" (II Thess. 3:14). Satan has an army of highly trained church saboteurs, and the pastor is ever to be on the watch for them to expose them before they can light the fuse which leads to the destruction of the church. More ships are lost at sea from internal problems than from the external elements, and we are living in an era when more churches are destroyed by internal strife than by external persecution.

"But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). It is the pastor's responsibility to stand uncompromisingly against every person and thing that would in any measure injure the church. One pastor said he wrote sermons out in manuscript form, read them over, and if there was anything in the sermon which would offend any of his parishioners, he struck it out. A pastor should strike out everything which does not glorify God, and he should leave in everything that will edify the church no matter how offensive it may be to some member. "The fear of man bringeth a snare: but whose putteth his trust in the Lord shall be safe" (Prov. 29:25). A ministry designed to please men excludes the favor of God (Gal. 1:10).

The story is told of a pastor who had in his congregation a member who was very wealthy, and the pastor compromised some of his convictions in order to court and keep the favor of the wealthy member. The member came down with a terminal illness and he began to reflect upon his past life. He thought of the large sums of money he had spent on his fam-

ily, and the little he had given to the Lord's work. The pastor came to his bedside to comfort him. The pastor said, "You have given as much to the church as any other member, and after all, we everyone are unprofitable servants."

But the member found no peace in his pastor's words, and as his end drew near he took the pastor by the hand, and said, "I am going to the judge, and I am unprepared to meet him—you have been unfaithful to me. For years I have lived and have taught my family to live mostly for the world. We have denied ourselves nothing, but spent great sums on personal comforts, luxuries, and pleasure. When I gave those tens and twenties to the church, they should have at least been fifties and hundreds. My energy, time and money have been devoted to self-pleasing, and now I must give an account of my stewardship to the eternal and infallible Judge. Pastor, I am beyond recovery, do what you can to warn other professors who are in the same current self-indulgence, which is carrying them to utter destruction."

God says to His pastors, "I have set thee a watchman... therefore thou shalt hear the word at my mouth, and warn them for me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked on his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33:7-9).

So, if the pastor will live Godly, preach the truth without fear or favor, and defend the church at the peril of his own life, he will hear his Lord say unto him at the end of the journey, "Well done, thou good and faithful servant" (Mt. 25:21).

Baptists, Great Britain

(Continued from page one)

the Baptists — replied in a work entitled, "THE CHARACTER OF THE BEST." He thus expresses the sentiments of the Baptists of that day, and their reasons for separating from the Pedobaptists: "Be it known, therefore, to all the separation, that we account them in respect of their constitution to be as very a harlot as either her mother England or her grandmother Rome is, out of whose loins she came. The true constitution of a church is of a new creature baptized into the Father, Son, and Holy Ghost: the false constitution is of infants baptized," etc.

7. The misrepresentations by which the Pedobaptists assailed the sentiments of the Baptists at this period (1610) in reference to infant salvation were well calculated to prejudice their cause. The Mennonite brethren, or family of love, who had for half a century maintained their position in the kingdom, memorialized the king on these misrepresentations, hoping, from his inaugural declaration, to obtain protection; but their prayer was disregarded, and their situation became increasingly critical.

Mr. Wightman, a Baptist, was convicted of divers heresies, Dec. 14, 1611, and was burnt soon after. The first and the last martyrs in England were Baptists. Some of them now emigrated to America, and honourable mention is made of them in that land.

Mr. Smyth and his brethren were the first to publish a work against persecution. It was entitled, "PERSECUTION JUDGED AND CONDEMNED." This book was dedicated to all that truly wish Jerusalem's prosperity and Babylon's destruction. It is well written: it mentions the long and harassing sufferings which the Baptists had been exposed to, and the patience with which they had endured them. In further vindica-

tion of their views (1618), a Dutch work was translated, entitled, "A PLAIN AND WELL-GROUNDED TREATISE CONCERNING BAPTISM." The contents of this little book occasioned considerable alarm, and the council was prevailed on to issue a proclamation against the Baptists and their books (1620). They once more appealed to the king; avowed nobly their peculiarities, represented the hardships and grievances they had endured under his government, and entreated some mitigation of his measures. Their appeal proved of no avail.

8. Charles the First succeeded to the throne of his father, 1625. The puritan party now possessed considerable strength and influence among the representatives of the people. This circumstance, however, did not aid the Baptists, and their difficulties led many to seek asylum abroad (1630). Among these was Mr. Roger Williams, who raised a Baptist church in Rhode Island, and by a disinterested example exhibited the first pattern of religious and civil liberty to the surrounding nations.

Society in England became now very unsettled, and to this state of things the religious controversies contributed. Among the works which issued from the press were various treatises on dipping and pouring in baptism. The investigation caused the sentiments of the Baptists to become widely diffused; and many Pedobaptists united with their churches, which were formed on the principle that unity of view is essential to gospel order. These communities were called to experience much opposition (1633); and their sufferings, with those of the nonconformists in general, roused the nation to the abolition of episcopacy and the monarchy.

9. The confused state of the nation permitted the Baptists to propagate their religious sentiments with some freedom (1640). The cessation of the privileges of Episcopals allowed some and led others to examine the Word of God themselves; and a degree of light broke upon the people only then enjoyed. A dissemination of unfettered truth greatly increased the Baptist communities. Some of their ministers are spoken of as men of learning and respectability, even by their enemies.

Their popularity drew forth many severe pamphlets (1641) from those who had no other weapon to wield. They defended themselves in a work entitled, "A TREATISE ON DIPPING." Other publications followed, and the scriptural doctrine of believers' immersion took deep hold of the minds of the English people. The ordinance was openly proclaimed and openly administered. This success called for the Pedobaptists; public discussions between Christian ministers on the mode and subjects of baptism continued for years, which very much increased the Baptist brethren.

To confirm converts in their scriptural views, and convince the public of the reasonableness of their doctrines and practice, the London churches put forth a con-

fession of faith, in fifty-two articles. Mr. Cornwall also published his "VINDICATION OF THE ROYAL COMMISSION OF KING JESUS." This work (1643) was dedicated to the House of Commons, and was distributed at the doors of its members. These efforts were attended with success. Neal says that "the Baptists increased wonderfully." There were many of them in the army; indeed, "the Anabaptists were Oliver's favorites in conflict;" and Baxter, who was chaplain to the Protector, says, "they are a godly set of men."

10. One cause of their success (1644) was supposed to be the general prejudice against dipping new-born infants, on account of the unpleasant casualties it sometimes occasioned. Pouring was a novel rite, and many were opposed to any alteration. The controversies had also convinced vast numbers that infant baptism had not a shadow of support from the Word of God. The quality of water to be used was now very solemnly discussed; and sprinkling was at last deemed sufficient for all the purposes of Christian baptism. This declaration (1645) occasioned many mock ceremonies, which irritated the body of Pedobaptists exceedingly.

A gathering storm from the union of opponents prompted Mr. Roger Williams, of Rhode Island, who was on a visit to England, to publish "THE BLOODY TENET OF PERSECUTION FOR THE CAUSE OF CONSCIENCE." Spanheim sent forth his "ENGLAND WARNED BY GERMAN'S WOES." Considerable union of effort was now apparent to suppress the Baptists. Their enemies sought parliamentary aid "to suppress the prevailing errors and heresies which overspread the land" (1646). The government prohibited the Baptists in the army from preaching and baptizing.

To meet these orders, and counteract their baneful effects, the Baptists sent forth a confession of their faith and practice, addressed to parliament, with sixteen ministers' signatures. This was supported by Blackwood's "STORM OF ANTI-CHRIST." The Baptists exceeded at this period all the sects of the land. "Persons of this persuasion filled the army with preaching, praying, and valiant men" (Russell). Their services and sentiments were considered by parliament (1647), and a declaration was made in their favour. It is acknowledged that a feature of sanctity at this time appeared among all classes in the nation.

The Baptists, who had engaged in the conflict to secure liberty, now felt their importance in the nation, and evidenced anxiety to secure the boon on a permanent and equitable basis; but Cromwell's ambition was checked by these exertions, and he resolved on removing the Baptists from those posts of honour which were likely to offer any opposition to his projects. He consequently remodeled his army, removing the Baptists from all military places of trust and dignity (1649).

This proceeding did not prevent their increase; they spread in the country, and most of the horse and foot regiments were declared to hold their views. The Presbyterians, in order to check their progress, declared against Toleration, and procured a law, that whosoever should say that the baptism of infants is unlawful or void, and that such persons are to be immersed, be ordered to renounce his error, or be committed to prison till he find sureties.

"On account of the spiritual destitution of Wales, a commission was entrusted to Mr. V. Powell, a Baptist minister, and through his efforts and those of others, the Baptists in a few years amounted to twenty thousand in the principality" (Neal). In the same year measures were taken by government to improve Ireland. Here it was discovered that some Baptist churches existed,

and a correspondence was opened between the brethren at home and in the sister isle. The increase of the Baptist churches in the middle of this century (1650) is apparent, and their interests were strengthened by the union of some clergy-

In 1653 the first association of Baptist churches in England and Wales was formed. The question was now mooted how far political and military affairs should engage (Continued on page 8, column 3)

Glory Of Israel In ...

(Continued from page one)

be built, and as the Israelites, so all the Gentiles which are saints shall be subjects of this kingdom (Rev. 21:24). But the Israelites shall have the greatest glory, as the elder brothers double portion, as the natural branches of a flock before a wild branch ingrafted, therefore it is called the kingdom of Israel. Acts 1:6, though it contains all saints (Israelites and Gentiles) because its primitive glory and principal, shall be Israel's, for indeed the Israelites shall be first raised to this glory, and at Jerusalem will Christ begin to show Himself, and then by and from the Israelites shall glory descend to the Gentiles, as the gospel first did (Luke 24:47). There is a double fulness of the Gentiles (Rom. 11:12; 15:25).

One is, that which is to be from the time of the Jews rejection, till their calling again, verse 25. While the Gentiles alone without the Israelites are God's people, a set number of persons, and a set degree of grace and glory is appointed to them; which accomplished is called their fulness, and till that is fully done, the Israelites must be kept out.

Another fulness of the Gentiles, is a set number of persons converted to the faith, and certain degrees of grace and glory to come to them upon the taking in of the Israelites again to be God's people, verses 12-15, which shall be so great an increase, as if they received life from the dead, and shall be much more than what they got by the Jews rejection; this indeed is called the fulness of the Israelites (Rom. 11:12). But from this fulness shall come in a greater fulness to the Gentiles than ever they had before, both greater degrees of grace and glory; therefore it is said the kings of the earth, that is, of the Gentiles bring their glory into it (Rev. 21:24-26). That is, it swallowed up all former glory of others, and also for multitudes there shall be more nations of the Gentiles converted than were, even all the nations of the earth (Mal. 1:11). Thus much for the subjects of this kingdom, which shall be a world of saints with some wicked (few in comparison) slaves and tributaries.

Now consider the privileges of this kingdom, which are wonderful (as though it be so large yet) first all the subjects of it are free-men, shall be holy, and not seemingly saints, but true saints, not any sinner (Isa. 35:8; 60:21; Rev. 21:27; 22:14-15; Zech. 14:20-21), yea, no hypocrite shall be there, (Rev. 22:15), none that makes a lie (Isa. 60:21).

This kingdom being administered by Christ, and so many saints raised from the dead, how can hypocrites be undiscerned? None are to be in this kingdom, as free subjects of it, but such as shall be saved, being elected (Rev. 21:27). Christ the Lamb hath a Book of life, written out of the Book of the Father's election, in which are the names of all that shall partake of the privileges of this kingdom, and they are only such as are in the Father's book of election, as appears, because they are opposed to sinners and to the damned (Rev. 21:7-8) which are only reprobates.

(THE PERSONAL REIGN OF CHRIST UPON EARTH, pp. 25-27, 1642 edition).

MARTYRS MIRROR

By

THIELEMAN J. VAN BRAGHT

\$17.95

This book was first printed in the Dutch language in 1660. It was translated into English in 1745. The book contains over 1,000 pages and tells of over 4,011 people who died a martyr's death for their faith.

The book is what it claims to be: "The story of fifteen centuries of Christian martyrdom from the time of Christ to A.D. 1660." It ought to be called "The Book of Baptist Martyrs."

All of those who are interested in Baptist church history will want to purchase this great book. It is well-bound and neat in appearance.

CALVARY BAPTIST CHURCH BOOK STORE

P. O. Box 910

ASHLAND, KENTUCKY 41101

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

In a full-page advertisement in the Sunday edition of the Bolivian newspaper LOS TIEMPOS, four anti-Communist groups charged that 20 Catholic priests, including two bishops, are sheltering themselves under the habit to carry out subversive activities for the Communists in Bolivia.

The organizations detail murders, drug corruption, prostitution, and tortures committed by the Communists with the support of so-called Third World priests in Bolivia.

C. Carman Sharp, pastor of Deer Park Baptist Church, Louisville, Ky., asked Gwen House Phillips, a laywoman, to fill his pulpit on Sunday morning while he was out of town. This is a Southern Baptist church.

Evangelist Billy Graham has accused the January 1978 issue of McCALL'S of not quoting him correctly. Graham said, "I do believe that non-Christians are lost." He added, "Neither do I condemn or oppose legitimate missionary efforts to special groups."

It is worth noting that he did not repudiate his statement, "I use to play God, but I can't do that any more." Neither did he deny saying, "I've found that my beliefs are essentially the same as those of orthodox Roman Catholic."

The Billy Graham Evangelistic Association had an income in 1976 of \$28.7 million, and it has accumulated wealth of \$23 million. The evangelist's current annual salary from the BGEA is \$39,500 a year. Is Billy afraid he may lose some support because of his liberal views?

Rep. Joseph Fisher (D-Va.) has requested Justice Department investigation of witchcraft activities at the federally funded International Women's Year meeting in Richmond last June.

The workshop on witchcraft was promoted on the letterhead of the Virginia State Meeting and posters were visible stating "Women and Spirituality—run by witches."

Jo Ann Gasper, chairman of the Ad Hoc Committee, has commented: "I find it very strange that self-professed witches can ply their trade at a federally funded meeting and yet we were refused the pledging of allegiance to the flag of the United States."

Dr. Moshe Arens, head of the Knesset's Foreign Affairs and Defence Committee, has said that despite peace talks with Egypt Israel must keep in mind the possibility of war with other Arab coun-

tries, such as Syria and Iraq, and that a war situation could develop which would drag in Egypt.

Syrian President Hafez Assad said last week he doubted a separate peace between Egypt and Israel could prevent the Egyptians from joining the Arabs in another war against Israel.

Joseph Stalin proposed to destroy this country. His plan was: "If we can effectively kill the national pride and patriotism of just one generation, we will have won the country. Therefore, there must be continued propaganda abroad to undermine the loyalty of the citizens in general and the teenagers in particular. By making readily available drugs of various kinds; by giving a teenager alcohol; by praising wildness; by strangling him with sex literature, . . . the psychopolitical preparation can create the necessary attitude of chaos, idleness and worthlessness."

Piotr Vins was detained by Soviet secret police in the night of December 8, 1977, while traveling on the Kiev-Moscow train. The 23-year-old son of Georgi Vins, the imprisoned Soviet Baptist leader, was en route to Moscow where he intended to demonstrate with others for the release of his father and other religious and political prisoners held by Soviet authorities (JESUS TO THE COMMUNIST WORLD).

U.S. Health, Education and Welfare (HEW) Secretary Joseph A. Califano has announced a \$23 million anti-smoking campaign. This is a sweeping effort to break the smoking habits of some 55 million Americans.

Califano says that "last year, smoking was a major factor in 220,000 deaths from heart disease, 78,000 lung cancer deaths, and 22,000 deaths from other cancers. These facts mean that people who smoke are committing slow-motion suicide."

The campaign will depend largely on voluntary action and will include proposed bans on smoking in airlines, toughen smoking restrictions in federal buildings, strengthen health warnings on cigarette packages, raise taxes on cigarettes, increase anti-smoking education, and increase spot announcements against smoking on television and radio.

The proposal did not include cutting federal price supports for farmers raising tobacco. The federal government spends \$80 million a year to support the growing of tobacco and its price, through a series of guaranteed loans and

grants from the Department of Agriculture.

SEATTLE (EP) — One out of 70 youngsters in the U.S. between the ages of 12 and 18 regularly gets drunk, according to statistics revealed by Patricia Fisher of the Seattle Times.

ST. PAUL, Minn. (EP) — All Minnesota schools would be required to teach the Biblical account of a six-day creation along with the theory of evolution under a bill to be introduced in the Minnesota Legislature.

If they failed to do so, they could lose their public funding, according to the measure. The bill is being pushed by the recently-organized Scientific Origins Association, which said that students should be given "a balanced version of the theory of origins so they can decide for themselves."

Special creation, the bill says, "means the belief that all matter and life was created out of nothing (ex nihilo) by divine power approximately 6,000 to 10,000 years ago in six solar days."

NEW YORK (EP) — Contributions to 10 major U.S. Protestant denominations out-paced inflation

THE REDEEMER'S RETURN

By A. W. PINK

\$6.95

This is one of the greatest books ever written on the subject of the second coming of Jesus Christ. It is pre-trib, pre-millennial. Those who love His appearing will want to purchase and read this great book. Mr. Pink deals with such topics as the hope, the necessity, the time, the signs, etc. of the Redeemer's second coming.

ORDER FROM
CALVARY BAPTIST CHURCH
BOOKSTORE

P.O. Box 910 Ashland, Ky. 41101

in 1976, according to a survey by the National Council of Churches.

The survey reported contributions totalling \$3,672,406,679, as against \$3,429,259,955 in 1975, an increase of 7.1 per cent. During the same period, U.S. inflation increased the cost of goods and services by 6 per cent.

PRINSBURG, Minn. (EP)—This west central Minnesota community of 467 persons is an unusual place.

It has no beer parlors, no liquor stores, no dance halls and no billiard parlors.

The only school within the city limits is the Central Minnesota Christian School and there is only one church, also Christian Reformed.

The church has 850 members—many live outside the community limits — and the pastor estimates that 95 per cent of them attend Sunday morning services. About 80 per cent are back for the Sunday evening services, he said.

Jesus . . . Samaria

(Continued from page one)

in their own ways to their destruction.

In Acts 16:6,7 we read, "And were forbidden of the Holy Ghost to preach the Word in Asia . . . but the Spirit suffered them not." Here there were lost sinners in the mentioned places needing salvation. The apostle wanted to go and preach to them, but the Spirit did not permit them to go, but rather sent them to Philippi. So we see that God is sovereign in that He goes to some with the gospel and in saving power, and to others He does not even send the gospel of salvation.

There was no necessity in the woman herself. She was not a moral or religious woman. She was a very wicked sinner living

in great sin and shame. She had no desire for and no interest in spiritual things. She left her home that day with her only interest at the time to get water for the necessities of physical life. She had no understanding of spiritual things. In fact, she had very perverted notions about them. She was a totally depraved sinner, living in deep sin, with no understanding of spiritual things and no interest in them. She was not hungry and thirsty for salvation. She was not crying out in her heart that one would come and show her the right way. Her salvation originated not in or with herself. Her salvation originated in the heart and will of a Sovereign God. I suggest to you three reasons as to why Jesus had to go through Samaria that day.

There was the "must needs" of electing love. This woman had not chosen Christ, but before the world began He had chosen her (John 15:16). This woman had been chosen in Christ before the foundation of the world that she might be holy and without blame before Him in love (Eph. 1:4). This woman had been from the beginning chosen to salvation through sanctification of the Spirit and belief of the truth (II Thess. 2:13). This woman's name had been written in the Lamb's book of life from the foundation of the world (Rev. 17:8).

See her in her sin. See her five husbands. See her living in sin with one who was not her husband. Who would have thought that such a vile worm would be among the elect of God? But she was. Before the world began, when God elected those who were to make up His family, He chose her among them. Oh, amazing grace! Oh, the wonder of sovereign and saving grace that often bypasses the religious and seemingly moral, and goes to the very depths to choose and save one of the chief of sinners. Brethren, we cannot tell, we do not know who the elect of God are. The vilest of the vile, the most rebellious of rebels, those who seem to us to surely be reprobates, may be among the elect of God and yet be made the object of salvation. Let us despair of no man. Let us be faithful in our witness of the gospel to the lost. That man who today seems most indifferent, most wicked, who today resists all our efforts — that man tomorrow may be broken by the Spirit of God using the hammer of the Word and be made to repent and receive Christ as Lord and Saviour.

There is an election. All the elect must and shall be saved. Therefore Jesus must needs go through Samaria. It is not possible that one of the elect shall perish. Praise God. Our hope of salvation. Our hope for our lost loved ones, our hope for success in preaching the gospel is based on the election of God.

Then there is the "must needs" of redeeming blood. There are a people who have been from eternity given to Christ. They are His people and the sheep of His pasture. Jesus laid down His life for the eternal salvation of His sheep. In John 10 Jesus speaks of His sheep. He says in verse 26 that there are some who are not His sheep. He divides men into those who are and those who are not His sheep. He then declares that He lay down His life for the sheep. How can any man read this chapter and yet believe in a universal atonement—believe that Jesus died for goats as much as for sheep. Not so, beloved. Jesus dies for His sheep, only for His sheep, effectively and savingly for His sheep. The sheep for whom He died — the sheep redeemed from the curse by His precious blood must all be everlastingly saved.

If a blood-bought sheep is not saved, then the wisdom of God is utter folly. The all-wise God has devised a plan that does not work. He has become as a man who must work on a try-and-see

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

ELD. FRED T. HALLIMAN
Route 1, Box 153
Garrison, Ky. 41141

and maybe-so basis. Oh, no. The God of the Bible is too filled with all wisdom to devise a plan that fails in its execution.

If a blood-bought sheep is not saved, the love of God is an ineffectual thing. Oh, how men dishonor the love of God when they teach that He loves everyone! They argue against our doctrine of special love for a particular people and say that we dishonor the love of God. They say that God loves everyone and that they honor the love of God. Dear friend, convince me that God loves everyone and you destroy the glory and beauty and blessedness of God's love. You blot the sun out of my life and cast a dark and terrifying shadow over all the rest of my days. You tell me that God loved Judas. But Judas is in Hell. You tell me God loved Pharaoh. Pharaoh is in Hell. You tell me God loves me. So what? What does that mean to me? I may go to Hell with Judas and Pharaoh. But tell me the glorious and Biblical truth that God loves His people with an everlasting love and that with lovingkindness He draws those whom He loves. Tell me the Biblical truth that God's love is an effective love that saves all who are its object. Then when I am made to know that Jesus loves me, I have something to rejoice in. His love for me becomes the sun of my soul, the joy of my life, the greatest thing to me in Heaven or earth, in time or eternity. I ask you, what good is a love that gave Jesus to die for a man, but does not save that man? Could I go among the tormented in Hell and dry their tears and stop their suffering by telling them God loved them?

If a blood-bought sheep could be lost and not saved, then the justice of God would become unrighteousness indeed. To receive payment at the death of Christ, and then demand payment in Hell by the sinner would make God more unjust than the most scheming, stealing, cheating merchant upon the earth. Should I owe a debt. Should a dear friend go and pay that debt at great cost to himself and bring me the receipt (Continued on page 8, column 1)

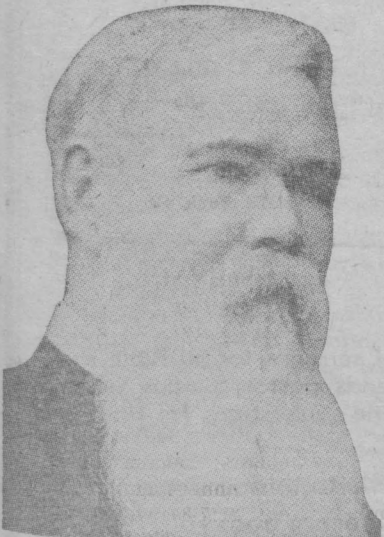
AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL

Elder B. H. Carroll was a widely known evangelist, preacher, and teacher in Texas. He was one of the founders and early presidents of Southwestern Baptist Theological Seminary in Fort Worth.

These six volumes are the fruit of many years of teaching. Studying these books is like sitting in the classroom of a master teacher. Carroll was known for his practical, down-to-earth application of the Word, one of the traits that made him so popular as a preacher.

These books are an unusual and rare blend of paraphrased portions of Scripture, concise and readable introductions, word studies, character studies, model sermons, pertinent illustrations, brief expositions, and much more. They are newly reprinted and offered to the public once again. Price \$75.00.



ORDER FROM CALVARY BAPTIST CHURCH BOOK STORE
336 1/2 - 13TH STREET P.O. BOX 910 ASHLAND, KY. 41101

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Stations:	Time:	Dial:	Watts:
WCMI, Ashland, Ky.	Sun. 8:00- 8:30 a.m.	1340	1,000 AM
WFTO, Fulton, Miss.	Sun. 1:00- 1:30 p.m.	1360	2,500 AM
KHYM, Gilmer, Tex.	Sun. 1:00- 1:30 p.m.	1060	5,000 AM
WYRD, Syracuse, N.Y.	Sun. 12:00-12:30 p.m.	1540	1,000 AM

Jesus . . . Samaria

(Continued from page seven)
for such payment. Should the one to whom I owed that debt sue me in court for said debt. No judge on earth, no jury on earth would make me pay that debt. The most wicked judge upon the earth would dismiss such a suit. Yet the Arminian has a doctrine that makes God more unrighteous than the most wicked judge among men. Oh, my brother, "payment God will not twice demand, first at my bleeding Surety's hand, and then again at mine." God's holiness and justice demand and guarantee the eternal salvation of all those for whom Christ died.

If a blood-bought sheep is not saved, then the death of Christ is a vain and ineffectual thing. No longer can we sing of "Power in the Blood." His blood was shed in vain. His supreme sacrifice was a wasted thing and is of no use whatsoever unless man will add his own free-will decision to it. I know of few doctrines that are more dishonoring to the person, the work, and the death of Christ — than for men to say that some for whom He died will go to Hell.

Then there is the **must** of eternal and absolute predestination. The Bible teaches the absolute predestination of all things. You believe this or you deny the Word of God. The good and bad, the sweet and sour, the dark and bright — all the things of time

are a part of the eternal predestinated purpose of a sovereign God. The time and the circumstances of the salvation of each one of the elect are included in the absolute predestination of God. This woman was elected to salvation. The time of her salvation experience, the place, the preacher of the gospel to her, all the circumstances relating to her salvation experience was predestinated by God. It was predestinated that she would be saved on this day. And at this place. And that Jesus would preach the gospel to her. And it was this eternal and absolute predestination that made it necessary for Jesus to go through Samaria.

Let us ask some questions. What if Jesus had taken the usual route of the Jews and bypassed Samaria? What if Jesus had come to the well a little earlier or a little later? What if the woman had enough water and did not need to come to the well that day? What if she had been a little earlier or a little later? Now these "what ifs" belong to Arminianism. Oh, the "what if" of the Arminian! What if the Christian fails in his life? Then some will go to Hell who would have been saved. What if the believer does not witness to the lost? Then some will go to Hell who would have been saved. What if a baby cries during the invitation, or someone looks around, or disturbs the invitation? Then some will go to Hell who would have been saved. What if the preacher does

not give just the right invitation? What if the preacher announces that he is closing and does not sneak up on the sinner and take him by surprise as one Arminian "soul winner" suggests. Then some will go to Hell who would have been saved. What if? What if? What if?

Well, all this fits very well with the Arminian and his doctrines and practices. But "what if" has no place in the vocabulary of the sovereign gracer. God has predestinated all things and there is no "what if they do not come to pass," but they will surely come to pass. God works on the gospel preacher. God works on the elect sinner. God brings them together at the predestinated place and the predestinated time, and the Spirit uses the gospel in giving life to the dead sinner and the salvation experience takes place. Oh, glorious and blessed truth! Let us who believe the truth banish "what if" from our lips and let us exalt the glory of free and sovereign and effectual grace. The Arminian god is too little for he cannot save man unless man will let him.

The Hardshell god is too little for he cannot get the gospel to the elect. But the God of the Bible is big enough. He is the sovereign Almighty God who elected a multitude to be saved and has predestinated and will bring about the getting of the gospel to them and the saving of their soul.

Well, Arminians cannot answer the question of why Jesus had to go through Samaria. There is nothing in their theology that will furnish material to answer this question. If the Arminian ever learns the answer to this question, he will have to renounce his heresy and receive the truths of sovereign grace. Brethren, hold your Arminian friend right here. Ask him this question. Demand that he answer it. Oh, that God would deliver him from his heresy!

We sovereign gracers who believe the Bible on how sinners are saved can answer this question. We get our answer from the Bible. Jesus had to go through Samaria because of electing love, because of redeeming blood, and because of absolute predestination. And the good shepherd, our dear Lord Jesus Christ will go — He will go in the gospel — He will go through the preacher and witness of the Gospel — He will go through the work of the Holy Spirit — He will go to teach one of the elect sheep of God — the sheep for whom He lay down His life — and He will find each and everyone of His sheep, and He will lay each one upon His shoulders and bring each one to everlasting glory. Praise His dear name! God bless you all.

Baptists, Great Britain

(Continued from page six)
the attention of Christians. Many Baptists had openly and severely censured the Protector's line of policy; and some of them were suffering for their political philippics. Cromwell's resolve to remove all Baptists from his government and army awakened in the veterans a kind of defiance; and the officers sent him and his council a memorial of remonstrance (1654). It asks if the Baptists have not filled his towns, cities, provinces, islands, castles, navies, tents, armies, and court. "Your council is not free; only we have left you your temples for yourself to worship in, so that I believe it will be a hard thing to root them out" (Neal, v. 153).

Their influence was so considerable, that the Protector proposed to admit the Baptist ministers with the Episcopalian bishops into the church; but this they refused. Finding he could not win them by court favour, nor silence their

centuries by threats, he carried out his measures by removing them from all confidential situations. Soon afterwards he died (1657), and in a short time Charles II ascended the throne. This king caused a retrograde movement of fifty years (1662); after the loss of so much wealth and blood, the advantages obtained were by a few acts of parliament almost wholly neutralized.

The Baptists had to endure trials of the severest kind: they were fined, imprisoned, branded, and dismembered. These cruelties were borne by many with heroic patience. The Act of Nonconformity added a few clergymen to our persuasion, but the societies raised up under their ministry were of a mixed character. The measures proposed by the government, whether of leniency to seduce, or of severity to compel, did not effect their object. The nonconformists nobly withstood all proposals of compromise.

The Baptists, says Sir James Mackintosh, "suffered more than any other under Charles II (because) they had publicly professed the principles of religious liberty" (Hist. Revol.). "The Anabaptists," says Burnet, "were men of virtue and universal charity: they were from being on treating terms with the church of England; so that nothing but a universal toleration could make them capable of favour and employment."

12. Dr. Wall says that during the reign of Charles II the Baptists did not increase. Mr. Hutchinson states, that in 1676 they had spread like a cloud over the English horizon. They are stated from calculation to have been about ten thousand in and about London. In 1684 all their meetinghouses were closed, and such measures were enacted as to place them in a situation experienced just one hundred years before: but amidst these plans of extirpation, the king died (1685).

James II, who succeeded, was equally hostile to Protestants. An ill-concerted plan to relieve the country from these measures involved many dissenters in Somersetshire and Dorsetshire but oppression opened the way for a deliverer in the person of the Prince of Orange (1688). It has been computed that between the Restoration and the Revolution 70,000 persons suffered on account of religion, 8,000 persons were destroyed, and 12,000,000 pounds of money paid in fines.

13. William III obtained for the nonconformists the Toleration Act. This act gave liberty to dissent. The Baptist churches now increased considerably. "They are the most numerous," says Dr. Wall, "of any sort of men that separate from the establishment. In Essex, Kent, Suffolk, Surrey, etc., there are very few that make a separation from the church but they. There are also great numbers of

them in London and its suburbs." In 1689 the representatives of upwards of 100 churches assembled in London.

14. The number of their churches led the Baptists soon after the revolution (1691) to form themselves into twelve associations. One of the epistles of the Western Association expresses great satisfaction in the union, communion, and peace which prevailed in all the churches. This prosperity soon subsided, particularly in the London Association. Agricola's views were revived by Dr. Cripps (1696), and proved a spiritual laudanum to the body.

Though the brethren became considerably divided on speculative points (1700), yet they set forth, in the name of one hundred churches, a confession expressive of Trinitarian and Calvinistic views. This was done probably to check the Socinian and Antinomian doctrines which about this time (1704) threatened the communities, and which in after years agitated, divided, and subdivided the churches. Weakened thus within, and exposed to the power of high church principles from without, their situation became very critical. Some of their places of worship were destroyed (1710), and some of the brethren were harassed by petty actions for teaching others.

The threatening storm aroused the London ministers; and they invited the country churches to join with them in united prayer. This appeal to Heaven was remarkably answered, and deliverance was given in the time of danger (1712); but after this seasonable relief the churches settled into a profound slumber. Infidelity, Socinianism, and papacy now spread far and wide. Collins attacked Christianity on the ground of the unreasonableness of infant baptism (1724). His work made a great stir, and thirty-five answers were written.

In the middle of this century (1750) it was discovered that the Baptist churches had much diminished in number since the revolution.

The modern question led to the discussion of the nature and extent of the invitations of the gospel, the state of the heathen, and the duty of Christians to evangelize them. The slavery question was agitated (1780), and the Baptists sent the first petition to parliament against this nefarious traffic. Missionary societies were proposed (1792), and Cary with Thomas left for India. Steadman, of Broughton, and Saffery, of Salisbury, led the way in itinerating through the villages. From their report, the Home Mission was proposed. Since that period they have greatly increased. At the end of this century the Baptist churches in England amounted to 326, and in Wales to 56.

In 1840 their number in England was about 1250, and in Wales 244.

At Least Five People To Whom You Can Send TBE

YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky 41101

SEND US 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

5 SUBS \$10.00

Have This Paper Delivered Every Week — For a Whole Year!

1. _____
(A SINNER)

Address _____
Zip Code _____

2. _____
(A PREACHER)

Address _____
Zip Code _____

3. _____
(A SUNDAY SCHOOL TEACHER)

Address _____
Zip Code _____

4. _____
(A CHURCH MEMBER)

Address _____
Zip Code _____

5. _____
(A YOUNG PERSON)

Address _____
Zip Code _____

Enclosed \$ _____ for _____ Subs

Your Name _____

Address _____

**GIVE US READERS
We Will Give Them The Truth**

THE BAPTIST EXAMINER
FEBRUARY 18, 1978
PAGE EIGHT



"SAIL ON"

BY
JOHN R. GILPIN

140 Pages

Hard Back

\$6.95

A veritable gold mine of sermons for all Bible lovers. Ideal for gifts to your friends, pastor, Sunday School teacher and others. Offers fine suggestions for homiletical purposes.

Rare combination of Bible truth and simplicity

LIMITED EDITION — ORDER TODAY!

CALVARY BAPTIST CHURCH BOOKSTORE
P. O. BOX 910 — ASHLAND, KENTUCKY 41101