

Tithing—The Only Way Taught In God's Word

By JOHN FOSTER

John Foster was born in the parish of Halifax, Yorkshire, England, Sept. 17, 1770. At fourteen he was converted and immersed by Elder Fawcett into the Wainsgate Baptist Church.

Feeling called to the ministry he attended the school of his pastor at Breatly Hall. Sometimes he spent whole nights reading in the valuable library at Breatly Hall. From Elder Fawcett's school he became a student in the Bristol Baptist College.

From college he went to labor in the ministry in Newcastle, and subsequently in Dublin, in Chichester, in Dowend, near Bristol, and in Frome. His success was not remarkable due to a disease in the throat. Finally he was compelled to partially relinquish a calling he loved.

He was an able writer. Foster's Essays are well-known among English Baptists. Sir James Mackintosh, after reading them, declared that they showed their author to be "one of the most profound and eloquent writers that England has produced."

When Foster finished his course in this world, he fell asleep in Jesus, Oct. 15, 1843. At his death all ranks of men united in paying honor to his memory and in deploring the loss of an intellectual giant.

"Will a man rob God?" (Mal. 3:8).

That there should be a principle of property among certain things belonging to one man, considered by himself and others as his own, is very necessary and proper; but there has always been a very strange propensity to break through this law. This law forbids any one to take away a thing belonging to another—a most necessary law for all human civilization and national peace. Indeed, there cannot be peace and prosperity without it. Those who are without it would become vagrant wanderers among the woods, in constant competition for what each could seize. And yet there is a great propensity to break through it. All classes have done so. Monarchs have broken through this law—they have attempted to appropriate everything to their own use; and have armed bands of robbers—called soldiers—and employed them at their will, in breaking through this law.

To restrain this propensity is the grand object of human legislation; and we know with what im-

perfect success. With all its punishments it has been ineffectual. We do not wonder at this. We may wonder what would be our condition if it were not for these laws.

What would be the condition of the world, if all men might take



JOHN FOSTER

just what they liked? What would become of ships, shops, houses, gardens?

But there is another kind of robbery which sounds very strange. (Continued on page 5, column 4)

TWO VIEWPOINTS OF LIFE

Ira D. Sankey lived in Brooklyn the last few years of his life, and after years of blindness, died there in 1908. When a cousin visited him in Brooklyn in May 1907, out of his blindness and frailty he dictated a farewell message to his friends.

"I believe in Him who said, 'Verily, verily, I say unto you, He that believeth on me hath everlasting life.'

"I believe in the Son of God with all my soul, might, mind, and strength and am therefore saved by the word of one who cannot lie. I have only a little longer weary tossing on the billows' foam, only a little longer of earthly darkness, and then the sunshine of the Father's throne. So sure am I of meeting in Heaven those of my friends who are following the Lamb, that I send them this final message, that God is love, Good night, Good night. (Signed) Ira D. Sankey."

The contrasting view is the one held by the famous Indian, Ghandi. Some so-called Christian leaders have tried to represent Ghandi as a Christian because of his pacifism and personal standards of morality. But those who designate Ghandi as a Christian need to re-

(Continued on page 8, column 5)

THEME OF ALL SCRIPTURE

RAYMOND A. WAUGH, SR.
Midland, Texas

"For there are three that bear record in heaven; the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness in earth,



RAYMOND WAUGH

the Spirit, and the water, and the blood; and these three agree in one. . . . He that believeth on the Son of God hath the witness in himself; he that believeth not God

hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son."

Our text is, "There are three that bear record!"

You may ask, record to what? That is a fair question. We can say that it is essential that a record be of something or someone. Our first task, then, is to determine to what in particular the three bear record. Because we know by the Word that the record is in Heaven, we know that we can not actually grasp this record with the physical hands.

Nevertheless, we need not give up and assume that our task is an impossible one. For we were given the Word that that to which the three bear record in Heaven is witnessed to in the earth by three.

The three bear witness in the earth and agree in One. And the three bear record in Heaven concerning the Son. We cannot properly disassociate the Son and His shedding of blood so far as our hope of eternal life is concerned for we read, "without the shedding of blood is no remission" (Heb. 9:22). Our eternal life in the Son, then, depends upon His shedding of His blood for the remission of our sins.

Since we cannot disassociate the Son and His Sacrifice, we can conclude that the record which the three bear in Heaven is that to which the three bear witness in the earth. The record and the witness in the truth is the same. It is but the difference of approach, one from above and one from below. The record in Heaven is of the Word to which there is witness in the earth.

The Death Of The Son

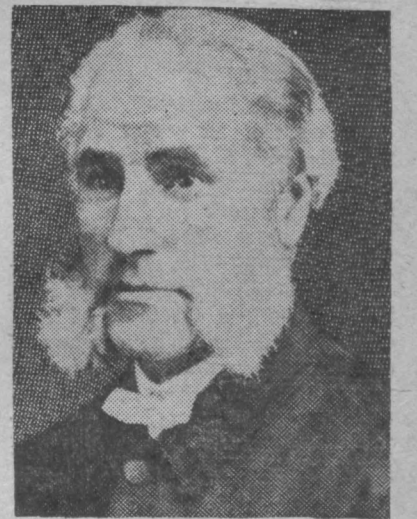
We find that the Son of God was "delivered by the Determinate Counsel and Foreknowledge of God" into wicked hands to be (Continued on page 2, column 4)

THE SAVIOUR'S MISSION OF MERCY

By GEORGE PHILLIPS

"For the Son of Man is not come to destroy men's lives, but to save them" (Luke 9:56).

These words are annexed to a reproof administered by the Saviour to His disciples. He was going from Galilee to Jerusalem, and had sent messengers to prepare for His reception in one of



GEORGE PHILLIPS

the villages of the Samaritans. Upon His entering it the inhabitants treated Him with discourtesy and contempt. Such conduct towards the Master roused the zeal and indignation of the disciples, so that James and John wished at once to punish them; hence desired Jesus to permit them to command fire to come down from Heaven and consume those vile Samaritans, as Elias did on a for-

(Continued on page 4, column 3)

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

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WHOLE NUMBER 2174

WHAT DO YOU MEAN—BORN AGAIN?

PASTOR RICHARD WEIRICK
Butler, Ohio

In John, chapter two, the Lord Jesus had come to Jerusalem from Capernaum. It was while He was here at this time that He cleared the Temple of all of the profit makers. There were two cleansings of the Temple: the first was in the beginning of His earthly ministry, and the second was at the end of His earthly ministry.

Also, while He was in Jerusalem at this time, He performed many miracles and many who beheld the miracles believed, but this belief was only a miracle faith. It was not faith in the Son of God. Among these people who beheld the miracles was a man named Nicodemus. In John 3, this man came to Christ by night for he was a Pharisee, and he did not want his Pharisaic friends to see him inquiring of this man "sent from God." However, he was not coming in mockery, but in a sincere frame of heart. He wanted to

know the truth.

Notice a few things about this discourse between Christ and Nicodemus. First of all, Jesus spoke of spiritual truth to an earthly man who did not understand. "How can these things be?" (v. 9). Nicodemus was an earthly man who could not understand spiritual truth, "For the natural man receiveth not the things of the Spirit of God for they are foolishness unto him." Spiritual truth is only understood by the regenerated man, or the one who is born again by the Spirit of God.

Secondly, Jesus used the wind to illustrate the new birth: "The wind bloweth where it willeth and thou hearest the sound thereof, but can not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (v. 8). He is saying here that as you only see the results of the wind, so we see only the results of the new birth. Then from the illustration of the wind, the Saviour mov-

ed right into the brazen serpent (v. 14). Christ used this to show man's duty to the Son of man; that is to look and live.

The fact that the Holy Spirit moves according to His own sovereign will upon the heart of man, does not negate the fact that before man can have a home in Heaven, he must look to the Son of God, and live. God works within the heart of man, and man works out his salvation in fear and trembling (Phil. 2:12-13).

WHY IS THE NEW BIRTH NECESSARY?

Christ stated that a man was in the need of being born again, but why must he be? In the Greek, this is not a commandment but a declaration of fact. Christ is not commanding men to be born again, but stating that if a man is to get to Heaven, he must experience the new birth.

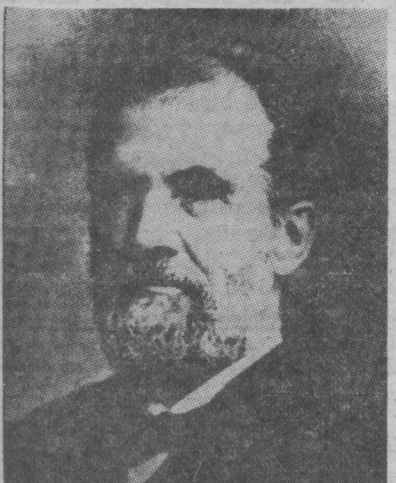
The new birth is necessary, first of all, because the character of (Continued on page 8, column 3)

DEFINITION OF CHURCH INDEPENDENCE

J. M. PENDLETON
(1811-1891)

There are three prominent forms of church government, indicated by the terms Episcopacy, Presbyterianism, and Independency.

Episcopacy recognizes the right of bishops to preside over districts of country, and one of its fundamental doctrines is that a bishop is officially superior to an elder.



J. M. PENDLETON

Of course, in that church, a modern bishop has under his charge the "inferior clergy" as well as "the laity;" for it is insisted that the "ordaining power" and the "right to rule" belong to the episcopal office. In apostolic times "bishop" and "pastor" were terms of equivalent import. The leaders of the church of Ephesus are styled (Acts 20:28) "overseers"—in the original "episcopoi," the word (Continued on page 7, column 2)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

ASSURANCE OF SALVATION

The Apostle Paul urged the Corinthians: "Examine yourselves, whether ye be in the faith. Know ye not your own selves, how that Jesus Christ is in you; except ye be reprobates?" (II Cor. 13:5). These church members were enjoined to examine themselves concerning their spiritual state. This was because it is a matter in which they might be easily deceived, and wherein a deceit is soul-destructive.

There is more religious confusion in our generation than the world has ever known. Religious

leaders, blinded by their craze for numbers, have made salvation synonymous with church membership. Ministers are compassing sea and land to make one proselyte, and when is proselyted, they make him twofold more the child of Hell than before. Modern evangelists and pastors speak of the four simple steps and of man's supposed ability to make a decision for Christ. Multitudes of church members know no more about salvation than a mule does arithmetic. Preachers attempt to lead others where they have never

gone themselves as the blind continue to lead the blind. Most people have churchianity instead of Christianity.

CAN YOU KNOW THAT YOU ARE SAVED?

Salvation is not something one can sing about on the golden street of the New Jerusalem. It is not something to be hoped for at the judgment bar. Salvation is something to be received, enjoyed and assured of in this present life. Certainly Peter would not have urged us to "give diligence to (Continued on page 2, column 1)

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Assurance, Salvation

(Continued from page one)
make your calling and election
sure" (II Pet. 1:10), if one elected
and effectually called could not
know that these things were so.
One can know he is one of God's
elect: "Knowing, brethren beloved
of God, your election" (I Thess.
1:4). Job said: "I know my re-
deemer liveth" (Job 19:25) and
so can every redeemed person.
David declared: "The Lord is my
shepherd" (Ps. 23:1) and every
one of the Lord's sheep can be
that sure the Lord is his shepherd.
The Shepherd not only knows the
sheep, but also the sheep know
the shepherd. "I am the good
shepherd, and know my sheep,
and am known of mine" (John
10:14).

If there is one thing to be sure
of, it is your own salvation. You
can be wrong about Bible doctrine
and still be a saved person, but
you can be right about Bible doc-
trine and be a lost person. So I de-
sire to show you by God's Word
how you can know you have pass-
ed from spiritual death to eternal
life, how you can have a personal
confidence in a present salvation.

CONVICTION OF SIN

A renewed man can recall a
time the Holy Spirit convicted him
of his sinfulness (John 16:8). This
convicting work of the Spirit
causes a man to see that the flesh
profits nothing. The convicted sin-
ner is brought to the gates of Hell,
he undergoes a foretaste of Hell
on earth. Under such "sorrows of
death" and "pains of hell" (Ps.
116:3), he cries out: "I am a sin-
ful man, O Lord" (Luke 5:8). Or
he may say like Isaiah: "Woe is
me! for I am undone" (Isa. 6:5).
Or he may say like the jailor:
"What must I do to be saved?"

Individuals who have no trace
of conviction of sin have not been
renewed by the Spirit of God. It is
impossible for an individual to
have the sinless Christ dwelling
within and not have a new sense
of sin.

UNFEIGNED REPENTANCE

Repentance is the missing note

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PAGE TWO

in modern preaching. In the Bible
it is said to be "from dead works"
(Heb. 6:1) "toward God" (Acts
20:21) and "unto life" (Acts 11:
18). It is a change of mind which
results in a change of conduct.

True repentance includes con-
viction (Acts 2:37), contrition (II
Cor. 7:10) and confession (Ps.
51:3-4) of sin. It is being sorry
enough for sins to confess and
forsake them (Prov. 28:13). An old
hymn went: "Repentance is to
leave . . . The sins we loved be-
fore . . . And show that we in
earnest grieve . . . By doing so
no more."

Have you obeyed God's com-
mand to repent (Acts 17:13)? If
not, you are still in the bond of
iniquity and the gall of bitterness.

FAITH IN CHRIST

Saving faith is a definite ex-
perience. The Apostle Paul relates
of himself: "I know whom I have
believed" (II Tim. 1:12). One
cannot personally trust his soul to
Christ's safe keeping without
knowing what he has done. By
this act a person can be assured
in his own heart that God made
him "accepted in the beloved" (Eph.
1:6).

If you know you have experi-
enced faith in Christ, then you
can be certain of salvation, for
God has promised to save all who
believe on His Son. I John 5:1
reads: "Whosoever believeth that
Jesus is the Christ is born of
God." Then in even plainer words
verse 13 informs us: "These
things have I written unto you
that believe on the name of the
Son of God; that ye may know
that ye have eternal life."

Saving faith is more than a
mental concept of Christ (Jas. 2:
19). It is a "faith which worketh
by love" (Gal 5:6), a transform-
ing thing which lasts for life and
increases daily. If your faith pro-
duces a holy life, a life separated
from the world and separated to
Christ, "thy faith hath saved thee;
go in peace" (Luke 7:50).

A REAL CHANGE OF LIFE

"If we say that we have fellow-
ship with him, and walk in dark-
ness, we lie, and do not the
truth" (I John 1:6). If God cannot
keep a person from a sinful,
worldly life, then He cannot keep
that person out of Hell. The Lord
has not saved a drunkard from
his drinking if he still drinks.
Christ has not redeemed a man
from lying if he still lies. Christ
saved His people "from their
sins" (Matt. 1:21).

There must be harmony be-
tween the life and the profession.
If a man's religion did not change
his life, then he would do well to
change his religion! If a man does
not live differently from what he
did before conversion, his re-
pentance needs to be repented of
and his faith is dead.

God does not save a man by
grace so he may live a life of dis-
grace. He does not quicken a per-
son to live like a man spiritually
dead. He does not justify a man
by faith unless faith has made the
justified one a just man. I would
sooner expect to see an infidel in
Heaven as a man who is not
"careful to maintain good works"
(Tit. 3:8). I John 2:29 declares:
"Every one that doeth righteous-
ness is born of him."

OBEDIENCE TO THE COMMANDMENTS

The person who has been quick-
ened by the Spirit surrenders to
the Lordship of Jesus Christ (Acts
9:6). He will have a willingness to
obey the Lord in all His command-
ments (John 14:15). The Apostle
John wrote plainly on this: "And
hereby we do know that we know
him, if we keep his command-
ments. He that saith, I know him,
and keepeth not his command-
ments, is a liar, and the truth is
not in him" (I John 2:3-4).

I do not expect to see those in
Heaven who habitually and delib-
erately refuse to obey the Lord's
commandments. Again John says
in chapter 3, verses 7 and 8:
"Little children, let no man de-
ceive you; he that doeth righteous-

ness is righteous, even as he is
righteous. He that committeth sin
is of the devil." Some poor de-
ceived church members are going
to miss salvation as far as Hell is
from Heaven! Some have joined
the church but they were never
really converted. They just got
their clothes wet! They are relig-
ious but lost.

The Lord's commandments are
not grievous to the regenerate
man, for he knows Christ is "the
author of eternal salvation unto all
them that obey him" (Heb. 5:9).
In regeneration God makes a per-
son walk in His statutes and keep
His judgment (Ezek. 36:27). Goats
may disregard the Shepherd's
voice and follow Satan, but not
the Lord's sheep.

LOVE FOR THE SAVED

I read in I John 3:14: "We
know that we have passed from
death unto life, because we love
the brethren. He that loveth not
his brother abideth in death." Here
love for the brethren is made an
absolute test of personal salva-
tion. A saved person loves every
one who is a part of God's family.
This love for one another is the
normal experience of all who are
born again.

REALITY IN PRAYER

Prayer holds a vital place in the
experience of a Christian. Since
the life of Christ was one of
prayer, even so the one in whom
Christ dwells will be moved to
prayer. Psalm 65:4 discloses:
"Blessed is the man whom thou
choosest, and causest to ap-
proach unto thee." Luke 18:7 re-
veals that God's elect "cry day

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and night unto him." I dare not
believe in a man's salvation if he
does not daily cry unto the Lord.
If there is no prayer, the soul is
dead.

THE INDWELLING SPIRIT

Those born of God are given
the indwelling Spirit. Romans
3:9 says: "The Spirit of God
dwells in you." God's Spirit is in
our heart to give us assurance of
salvation. Paul tells us in Ro-
mans 8:16: "The Spirit itself bear-
eth witness with our spirit, that
we are the children of God."

Oh, dear friend, does God's
Spirit dwell in you? Does He bear
witness of your sonship? If not,
you are yet in your sins. Of the
Spirit Christ said: "Whom the
world cannot receive" (John 14:
17). "Now if any man have not
the Spirit of Christ, he is none of
his" (Rom. 8:9).

ABILITY TO UNDERSTAND THE BIBLE

While the natural man cannot
receive spiritual truths (I Cor. 2:
14), the renewed man has receiv-
ed the Spirit of God and can know
spiritual truths. The indwelling
Spirit teaches us all things that
are spiritual (I John 2:27). A
Christian can understand the Bible
because the Spirit will teach it to
him. With the unsaved this is not
the case. The cry of the redeemed
man is: "O how love I thy law!
it is my meditation all day" (Ps.
119:97).

PERSEVERE TO THE END

"And ye shall be hated of all
men for my name's sake; but he
that endureth to the end shall be
saved" (Matt. 10:22). Christ taught
that only those who actually do

withstand the chilling influences
of the world and endure to the
end are saved. Perseverance is
not the lot of the laborious preach-
er of the Word; it is the common
lot of all believers. It must be so,
for only then can we prove that
we are believers. God says of His
people in Jeremiah 32:40: "They
shall not depart from me." Again
we are told in Job 17:9: "The
righteous also shall hold on his
way, and he that hath clean hands
shall be stronger and stronger."

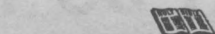
Only superficial professors fail
to endure to the end (I John 2:19).
If a man does not hold on, if he
goes back to sin, if he never re-
turns to God, he is a spiritual
Egyptian! Such a person does not
have the salvation which is in
Christ Jesus!

CONCLUSION

The heart where Christ dwells
is aware of His wonderful presence.
The believer is not left to his own
misguided feelings as to the pre-
cise manner in which the indwell-
ing Christ will be manifest. Our
assurance of salvation does not
rest upon a changeable experi-
ence, but upon the things written
in the unchangeable Word of God.
The written promises of God are
our title to mansions in the sky.
Men are sure of salvation by the
Word of God, not by the fleshly
emotionalism far too prevalent at
the present time. It becomes men
to believe God's Word. What He
says, He will do. No self-merit
or religious works are of any
value in saving you. Christ alone
can save. Good works must follow
salvation to give us assurance of
conversion, but they do not save
or help save.

"Blessed assurance, Jesus is
mine . . . O, what a foretaste of
glory divine . . . Heir of salvation,
purchase of God . . . Born of His
Spirit, washed in His blood." Jesus
is mine. Is He yours?

"But these are written, that ye
might believe that Jesus is the
Christ, the Son of God; and that
believing ye might have life
through his name" (John 20:31).



Theme Of Scripture

(Continued from page one)
"crucified and slain" (Acts 2:23).
He was to shed His Blood by be-
ing crucified, which meant He
was to die on a cross. Clearly, He
was to die for sin. More than that,
however, He was to be raised
from the dead (Acts 2:24). And
by the Scriptures we learn that
He was to be raised from the dead
to make intercession for those for
whom He had and would shed His
blood (Heb. 9:24).

We had this word at the begin-
ning, "There are three that bear
record in Heaven; the Father,
Son, and the Holy Spirit, and
these three are one." We con-
clude, then, that these three bear
record in Heaven to the Son's
death, burial and resurrection.
And, "There are three that bear
witness in the earth, the Spirit,
the water, and the blood; and
these three agree in one." We
may conclude further, that they
agree in the one work; namely,
the Son's death, burial and resur-
rection.

Since the Work was determined

BRIEF NOTES

The Grace Baptist Church, 1490
Spring, Gladwin, Mich., needs a
pastor. If any elder is interested in
taking the church, he should con-
tact Bro. Calvin Kern at 3499
Clendening Rd., Gladwin, Mich.
48624.

Elder Charlie Buford, former
pastor of Grace Baptist Church of
Gladwin, Mich., has accepted the
pastorate of the Belaire Baptist
Church of Starkville, Miss.

by the counsel of Three, we can-
not say that it was forced upon
the Son. Rather, it is the determi-
nation decided upon by the
Father, Son, and Holy Spirit who
are the One God. The Three were
a party to the covenant of the de-
livery of the Son.

The Father did not force the
work upon the Son, and the Holy
Spirit did not force the work
upon the Son. Neither did the Son
decide of Himself. The delivery of
the Son to death was the work of
Three. The Father, Son, and Holy
Spirit determined as One. As we
have seen, the Son was "delivered
by the determinate counsel and
foreknowledge of God . . . to be
crucified" and to die.

The Resurrection Of The Son

More than that, however, the
Son was to be raised from the
dead. This, too, was determined
by God, the Father, Son and
Holy Spirit. According to the
Scriptures, "Christ was raised
from the dead by the glory of the
Father" (Rom. 6:4) Christ Jesus
himself had "power to lay" down
His life and "power to take it
again" (John 10:18), and He was
"quickened by the Spirit" (Acts
13:30). The wondrous truth is,
"God raised Him from the dead"
(Acts 13:30).

The work of anyone of the three
is unquestionably the work of all
three. Whenever the Father
works, the Son works, and when-
ever the Son works the Holy
Spirit works. Whenever anyone of
the three works, then God works.
And whenever God works, the
three work (John 5:19 and 15:26).

The three work as one and the
one works as three. The record
which they bear is one, but it is
threefold; namely, death, burial
and resurrection. Likewise, the
three bear witness to the one
Work. But the one work is also
threefold; as before, death, burial
and resurrection.

The Witness To The Work

From the beginning, the Holy
Spirit witnesses to the necessity of
the shedding of blood for "the re-
mission of sins" (Lev. 17:11). The
Holy Spirit pointed to Calvary
where the supreme sacrifice was
to be made, when the Son would
shed His blood (Isa. 53:12).

The water bore witness that it
was necessary to be covered by
the blood in order to receive re-
mission of sins (See Heb. 13:20-
21). And the blood bears witness
that it is necessary to be resur-
rected after the fashion of the Son
(Rom. 6:5). Furthermore, the
blood bears witness that we can
stand in the likeness of the Son
if we will be identified with Him
(Continued on page 3, column 1)

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Theme Of Scripture

(Continued from Page Two)
in His Work of death, burial and resurrection (Rom. 8:17).

This theme of all Scripture, death, burial, and resurrection, is made clear in the Word. We find this truth most specific in, "Know ye not, that so many of us as were immersed into Jesus Christ were immersed into his death? Therefore, we are buried with Him by immersion into death; 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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:3-5). Our repentance spells death for all that is past. Our immersion is the burial, the emblem of our covering.

The Theme In Types

The theme of all Scripture is the Son's death, burial, and resurrection. This wondrous work, having been prepared "from the foundation of the world" (Rev. 13:8), was in effect the moment that Adam and Eve sinned.

The first foreshadowing of the work of the Son was accomplished when God pronounced death because of Adam and Eve's sin and shed the blood of animals in order that they might have a covering (Gen. 3:21). The pre-picturing of resurrection was given in their lives which they lived after the sacrifice of the animal that had died that they might be covered. They lived after death had been pronounced and after the blood had been shed in order that their nakedness might be covered.

Typically, they lived on resurrection ground!

We read further, "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering" (Gen. 4:4). This is evidence, also, that it was on the basis of sacrifice and shedding of blood. God looked upon Abel's sacrifice and had respect to him and his offering.

Abel was on the resurrection side of sacrifice. Not that the blood of animals could save from sin, but the type of the work was a picture (Heb. 11:4). It foreshadowed the work of the Son of God who would offer Himself "once in the end of the world . . . to put away sin by the sacrifice of Himself" (Heb. 9:26). We can know, then, that it was on the basis of the Son's sacrifice that Abel was accepted (Heb. 11:40), even as "He hath made us accepted in the beloved" (Eph. 1:6).

In the life of Abraham, we find this theme of death, burial, and resurrection very prominent. This was especially so with regard to the sacrifice which he was to make on a mountain in Moriah (Gen. 22:1-14). God told Abraham to take his only son, Isaac, and to go into the land of Moriah and to offer him on one of the mountains that God would show him. When Isaac did not see any animal for

sacrifice, he asked his father, "Where is the Lamb for the burnt offering?" (Gen. 22:7). His father, in reply, said, "My son, God will provide Himself a lamb for a burnt offering" (Gen. 22:8).

The type was complete! Abraham's word was fulfilled in Jesus' death!

Regarding the narrative, we remember that Abraham was about to sacrifice his only son, when God spoke again, "Lay not thine hand upon the lad" (Gen. 22:12). Isaac was spared! Wonder of wonders! Abraham "looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son" (Gen. 22:13).

"In the stead of his son!" The ram was offered "in the stead of" Isaac!

This, too, looked forward to the death of the Son of God. For Jesus was offered instead of every sinner who will believe on Him. As God says, "Who gave himself a ransom for all" (I Tim. 2:6). Truly it is written, that "He should taste death for every man" (Heb. 2:9). If we truly can receive it, "Christ hath also once suffered for sins, the just for the unjust, that He might bring us to God" (I Pet. 3:18).

Instead of Isaac, the ram was offered. This was a prophecy in type of the death of Jesus. And instead of you and me — and all others who will believe — the Lamb of God was offered!

Isaac found it convenient to be identified with the sacrifice. By the sacrifice of the ram, Isaac was permitted to live. From his position on this side of the sacrifice, Isaac could look back. He could see that he was on what we may call the resurrection side of sacrifice. Abraham, too, is numbered with those who lived by faith and who gave prophecy to the coming of the Lord Jesus Christ (Hebrews 11). He, too, lived on the resurrection side of sacrifice.

The Theme For Israel

Miraculously, the children of Israel were delivered from the death of unbelievers by the sprinkling or covering of blood. God makes this truth manifestly clear in Exodus 12:21-24. Israel was delivered from the judgment of death which the Egyptians experienced, and they were brought forth into a new life.

The word which God decreed as Passover was a ritual which the children of Israel observed in all their generations. They strayed from the right way of God's leading many times, but through the years the Passover was kept. Across the centuries they were identified with the Son of God by their sacrifices and memorial feasts.

Thus, the people whom we know as Jews, even today, is a separate people. Through the centuries, they have remained a people. Though they have been persecuted and experienced the ill-will of men, perhaps more so than any people on earth, they have continued to be identified with the



For June 11, 1978

I Thessalonians 5:12-18.

Intro.: The well being of the church is dependent both on her relationship to the world and the relationship of the membership to each other. Particularly this is true between pastor and people. So God through Paul gives specific admonition for our conduct in connection with both.

Verse 12

"And we beseech you, brethren to know them which labor among you." As we have already seen, especially in Chapter Two of this Book, there is a very definite responsibility of the preacher to the flock. Now we are called upon to see the responsibility of the flock to the minister. First, they are to know them, that is, to see them in their proper position as the servants of God, as His ambassadors, as His gift, as stars in His right hand (II Cor. 5:20; Eph. 4:8-11; Rev. 1:16). If this be true of the pastors or preachers they will labor among you. Paul referred to this in Chapter 2, verse 9.

Now these are said to be "over you in the Lord." The pastor or bishop is said to be the overseer. He is to watch over the church and to properly instruct the church in the carrying out of the Lord's commandments (Acts 20:28). They are to watch for the souls of members and must give an account to God for the members (Heb. 13:17). In this respect members are to obey. They are to submit. They are to be followers of Paul as he follows Christ. However we must also keep in mind that pastors are not to overrule (I Pet. 5:3), and that the Head of the church is Christ. Bishops are undershepherds of the Chief Shepherd and they must give account to Him.

Verse 13

"And to esteem them very highly in love for their work's sake." Paul in writing concerning Epaphroditus said "hold such in reputation;" this was for his work's sake. So we do not worship man as such, but we are to recognize the pastor for his office sake. Paul said, "I magnify my office." Both pastor and people are to do this. The Son of God. If we can understand, "The adoption, and the glory and the covenants and the giving of the law and service of God and the promises" (Rom. 9:4) pertain to them, we can know that they are identified with the Son of God in His death, burial, and resurrection.

The "Passover Lamb" is slain but risen!

Therefore, there is no place for the Passover Sacrifice, except as it takes place in the hearts of men. The Passover Sacrifice is finished, but there is the Lord's Supper at which we "show the Lord's death till he come" (I Cor. 11:26). "It is finished" is God's message for all who will hear and believe (John 19:30).

Today, the Jews are buried in the nations of the earth. But it will not always be so. Rather, we read, "that blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Rom. 11:25). This, however, is not the end. "Blindness in part is happened" to this people that you and I might see God's preparation for a sacrifice, His provision of a sacrifice, and the attending resurrection which is His provision for our justification.

But there is more!

God makes His sovereign purposes and His omnipotence known (Continued on page 5, column 2)

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

office of a pastor is a good work (I Tim. 3:1) "and no man taketh this honor unto himself but that is called of God, as was Aaron." Paul thanked God for "putting" him "into the ministry."

"And be at peace among yourselves." As pastor and people work together like husbands and wives in their proper place, we have peace (I Cor. 14:33). The Word of God says we are to endeavor "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). God's people are to have salt in themselves and have peace one with another (Mark 9:50). Because the Devil is seeking to create divisions in the churches, we have to be always on guard.

Verse 14

"Now we exhort you, brethren." In order to preserve peace and harmony in the church, there are several things we should do, and Paul beseeches the Church at Thessalonica to carry them out.

"Warn them that are unruly." Unruly means to be walking disorderly. Again we read the exhortation to the church, "Let all things be done decently and in order" (I Cor. 14:40). Like the home, there are on occasion members who walk disorderly. They rebel against authority and set out to do as they please. Unless the situation is corrected it will bring trouble in the church. So the preacher has the responsibility to warn them, to show them the error of their way, and the consequences of such action. In this way many times we can restore them (Gal. 5:1). This is one form of discipline.

"Comfort the feebleminded." The word "feebleminded" means to be small souled or fainthearted; to be despondent. Because of the infirmity of the flesh and many times under trials and afflictions God's people grow discouraged and downcast and need the balm of Gilead. It is so easy to be like Elijah under the juniper tree, and like Jacob when he said "all these things are against me." It is then we need "words of comfort."

"Support the weak." Similar to feeble, but probably refers to those who are newly come to the faith and have not yet learned the Word of God. They need the support of those who are older in the faith (Rom. 15:1). They need to be held up in prayer and to be strengthened by the Word of God. How we need to take the "babes in Christ" by the hand until they learn to walk spiritually (Acts 3:7; 18:27,28).

"Be patient toward all men." One fault of preachers, on occasion, is that they expect too much out of the church members too soon. They want to see immediate results and fail to allow time for growth and for correction. They expect perfection overnight. Sometimes we worry more about our embarrassment before other preachers if the church we pastor isn't "100 per cent" than the well being of the members. We are like the father who lives in his son and if he doesn't do everything just right, is humiliated by the father in the presence of others.

Verse 15

"See that none render evil for evil unto any man." This is one of the hardest things on the flesh, as it is human nature to want to vindicate ourselves. There is always the tendency to strike back especially if someone wrongs us, but by the grace of God, we should return good for evil. We are to love our enemies, and pray for them that despitefully use us (Matt. 5:44; Rom. 13:10). Sad to

say, there are times when even Christian brothers and sisters will wrong each other, but the innocent should never be vindictive.

"But ever follow that which is good, both among yourselves, and to all men." How much better we feel when we "walk in the Spirit" and perform Christian deeds, for "love never faileth." It is then that people see that we have been with Jesus. What a blessed spirit in a church when this is done. This spirit will then flow out to the community in words and deeds of mercy.

Verse 16

"Rejoice evermore." There is the "joy of salvation" which is a natural thing for the child of God. We can, and if truly saved and in fellowship with the Lord, go on our way rejoicing (Acts 8:39). The reasons for real joy in the child of God are numberless. John wrote that the saints might have full joy (I John 1:4). He was following the example of the Lord Jesus Christ (John 15:11; 16:24; 17:13). It was Paul's request that the saints at Rome be filled with joy (Rom. 15:13). Yes, "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4). The world has at best a counterfeit joy, but God's people have the real thing. Unending and uninterrupted joy is the final lot of God's people (Ps. 16:11).

Verse 17

"Pray without ceasing." Communion with God is one of the greatest privileges for the child of God. Prayer is the ladder which connects earth with Heaven. It is the supporting life line to the saints. We should therefore "come boldly to the throne of grace" (Heb. 4:6). We should make our requests known unto God (Phil. 4:6). If we have been with Jesus in the closet of prayer it will manifest itself in our home, in the services at church, and in our daily lives. Since prayer is such a vital thing to the saved, we should, like the early disciples, ask the Lord to teach us to pray, "for we know not how to pray as we ought." We do have the Holy Spirit to help us and the example of Jesus and the model prayer to guide us.

Verse 18

"In everything give thanks." Intermingled in our rejoicing and praying should be the sweet incense of thanksgiving (Phil. 4:6). "Let us come before His presence with thanksgiving" (Ps. 95:2). "What shall I render unto the Lord for all His benefits toward me?" (Ps. 116:12). He "daily loadeth us with benefits" (Ps. 68:19). May we never forget these benefits (Ps. 103:2). May we continually count our many blessings which promote thanksgiving. Notice in these admonitions it is to be "evermore," "without ceasing," and "in everything." Therefore at all times in all situations, and for all things. This is brought out also because these imperatives are all present tense. How long has it been since we have rejoiced, prayed, and given thanks? Do we need a revival?

"For this is the will of God in Christ Jesus concerning you." Paul emphasizes this is God's formula for a happy, healthy Christian's life. Yea, more than a desire, it is God's will and commandment. Therefore He will use means to produce it in His children. He will conform us into the image of His Son.

THE BAPTIST EXAMINER

JUNE 3, 1978

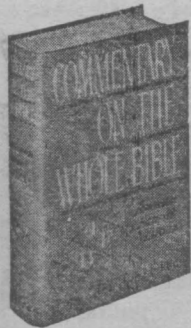
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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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"In Luke 21:8 the Lord told His disciples not a hair of the head would perish. How can this be reconciled with the large number who were martyred for their faith?"

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The statement made in this verse is not an overall statement. It is dealing with the last days. During that time, God will protect His people.

Those who have been, and are being, martyred for the love of Christ receive special blessings. There will be many who will be killed in the service of Christ. This, of course, is an entirely different situation from the events of Luke 21.

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In God's infinite counsel many of His elect have been appointed unto martyrdom, and many have died the most cruel deaths upon the altar of faithful service. Christ told His disciples, "... I send you forth as lambs among wolves" (Lk. 10:3). As defenceless lambs they were torn asunder, and Nero lighted his garden with human Baptist torches, but not one died contrary to the will of God.

Christ the Author of all life, instructs His followers, saying, "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell (Mt. 10:28). In the next verse He tells them that not even a sparrow shall fall to the

ground except by the appointment of the Father (v. 29). Then to show the all prevasiveness of His providence, He says, "But the very hairs of your head are all numbered" (Vs. 30). Therefore, seeing a hair cannot fall to the ground apart from the will of the Father, we are forced to conclude, neither can any of God's elect suffer martyrdom except by divine appointment.

Death as well as all other things is under the control of Almighty God. Knowing "Precious in the sight of the Lord is the death of His saints" (Ps. 116:15), has encouraged many a pilgrim on his way to the martyr's fire. While the elect are not exempt from corporal suffering in this life, they know "If we suffer, we shall also reign with Him" (II Tim. 2:12). While Baptist history has been written in the blood of their martyrs, they have not suffered the loss of a single hair that will not be restored to them in the resurrection of the just. Yea, and on the top of those restored heads will sit the martyrs crown (Rev. 2:10). The grave cannot hold one hair of any of God's elect (I Cor. 15:54-55); therefore, in the eternal perspective not one single hair of any of God's people shall perish.

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On the surface this question seems to have no answer. But when we get down under the very thin surface there is really no problem. It is true that this verse says, "not a hair of your head shall perish". But what does the word "perish" really mean? In our present day usage of this word it means to cease to be, or to pass out of existence. But verse 16 shows us that our present day thinking does not fit in with Biblical teaching concerning this word. Here our Lord tells His disciples that some of them would be put to death. Then He says, "But there shall not a hair of your head perish." So this cannot mean that they won't be put to death.

In John 3:16 we read, "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." And in John 10:28 our Lord says, "I give unto them eternal life; and they shall never perish." Here the word "perish" comes from APOLLUMI which means to destroy. So our Lord is saying that His sheep shall never be destroyed. They may be burned at the stake, fed to hungry lions, or just return to dust, but they cannot be destroyed.

The hair on Abel's head when Cain killed him has become dust centuries ago. But when that wonderful resurrection day comes every one of those hairs will adorn his resurrected body. Please don't ask me how God will do all this. I could not have told Him how to create the universe. And I still would not know how He did it had He not told me in Psalm 33:6,9. There we read, "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth. For He spake, and it was done; He com-

manded and it stood fast."

With our poor finite minds we cannot conceive of such mighty power. But He says that not a hair of our heads shall perish. And in Isaiah 46:16 He says, "I have spoken it, I will also bring it to pass." And I say, I believe every word of it.

Saviour's Mission

(Continued from page one)

mer occasion, probably in the same immediate locality.

This desire of the disciples was prompted by love and zeal towards their Lord, with faith in His mighty power; nevertheless much imperfection was evinced, strange fire, zeal without knowledge, the workings of the old man, the depraved nature; hence they were reproved for the hasty spirit of revenge manifested, as not being in harmony with the genius of the gospel dispensation. Though suffered in the time of Elias, circumstances alter cases — the old economy is abolished, the Master is now come, the errand is love and mercy, "For the Son of Man is not come to destroy men's lives, but to save them." We notice:

I. The errand upon which Christ might have come.

He might have come to destroy. Antecedently, we should have thought this would have been the errand of the Prince, for

1. Man was sinful, guilty, and condemned.

The crown of innocence had fallen, all had come short of the glory of God, become vile and sinful, by nature and practice, rebels against the Most High God, aiming to revolutions the divine empire and dethrone Jehovah. Condemned already, being in unbelief, the evidence clear from the moral law and enlightened conscience. Justice ready to enforce the death warrant; hence what could be expected but natural, spiritual, and eternal destruction—

"Plunged in a gulf of dark despair
We wretched sinners lay,
Without one cheerful beam of hope
Or spark of glimmering day."

2. Man seemed ripened for and devoted to destruction.

As a barren, rotten tree, fitted for the fire, or dry stubble ready to ignite at the touch of the spark. Man was not only a moral invalid, but a disgrace, filled with a loathsome disease contaminating all around and offensive to the Holy God, and an anomaly among all holy intelligent beings, standing in vain presumption on the brink of Hell, hence loudly calling for destruction.

3. Former precedents as to Jehovah's conduct towards transgressors would favour the idea of destruction. Precedents at the bar or senate often have great weight. The angels that kept not their first estate were hauled over the battlements of bliss down to the abodes of remediless woe. Shall man, lower in the scale of being and equally guilty, be saved? In relation to man himself, God has punished the antediluvians, the Sodomites, Korah, Dathan, and Abiram. Sin still abounding, may we not expect the extirpation of every family and individual, that a general destruction by fire or water should wind up the awful drama?

4. The ease with which destruction could be executed.

It is much easier to destroy than to save. The tree that has taken many a year to grow may be felled by the axe in a few hours; the wealth of the merchant that has

taken a long period to accumulate may be destroyed in one night; the fiery element may reduce valuable treasures soon to ashes; many a stalwart son, over whom parents have tenderly watched for years, has been laid low in a moment on the battlefield.

It is comparatively easy for man to destroy. How much easier it is for God to destroy. It is recorded of Pompey that when opposed by Caesar, being asked about his military resources, he proudly replied, "Do not trouble yourself; it will be sufficient for me to stamp the ground with my foot to make whole legions rise out of it."

He was deluded, and his skilful rival became his victor, for soon Julius Caesar swayed his sceptre over the vast empire of Rome. With the Almighty there is no delusion. He has only to apply the match and the world is in ashes; the hosts of Heaven with drawn swords would pass over the land at His bidding; all the elements of nature would combine to destroy at His fiat; His simple volition could lay us in dust, and banish our spirits to Gehenna. Not so easy to save, even with God. Man thus condemned, fitted for destruction, with a precedent in the doom of fallen angels, and destruction also so easily effected; it would have been no wonder had the Son of Man come to destroy universally, without mercy. We observe—

II. The errand upon which He came. Not to destroy men's lives, but to save them.

1. The original design from eternity was to save. God had thoughts of peace respecting fallen man from eternity; before man was created, the material universe brought into existence, or angelic beings formed the scheme of redemption was devised; ere man was wounded by the fall, the healing balm and means to raise him were contemplated; the Lamb was slain, in purpose and design, "from the foundations of the world."

"Hail sovereign grace that first began
The scheme to rescue fallen man."

2. The promises, types, shadows, and symbols, were all in harmony with the errand of mercy. From the first promise down to the last prophet, all pointed to "the Lamb of God, which taketh away the sin of the world." Melchisedek, Moses, Joshua, and David were types of Him, the Pascal Lamb, with the various victims offered upon Jewish altars, the manna, the smitten rock, the uplifted serpent of brass; all centered in Him as the anti-type or substance. The mystic machinery of divine providence, the concurrent events, human and angelic agency, and even the policy of demons, all were directed or

overruled, though often unconsciously on the part of the agents, to develop Jehovah's plan of mercy.

3. The life, death, and triumphs of Christ embody the sentiment. He came to save, not to destroy. It was His object in leaving the throne and laying aside His royal robes of glory. Kings and emperors have left their palaces and gone forth with their armies to destroy; much bloodshed, carnage, and death have been the result. The Prince of glory left the imperial palace of the universe to save the lost; the condensation of Peter the Great, and the philanthropy of Howard, Clarkson, and Wilberforce, are infinitely exceeded in Jesus. Behold His benevolent miracles, healing all manner of diseases, casting out demons, raising the dead; applicable spiritually also, for He shone upon dark minds, healed the broken-hearted, applied the balm to the wounded conscience, pardoned the guilty, and raised the spiritually dead from corruption to a life of purity and blessedness.

"Blessings abound where'er He reigns;
The Prisoner leaps to loose his chains;
The weary find eternal rest,
And all the sons of want are blest."

By His death He made full atonement, paid the ransom price, honoured the law, satisfied the claims of justice, "the just for the unjust to bring us to God." By His resurrection. He has conquered Death, extracted the monster's sting, opened a subterranean passage to the skies; having lit up the dark portals of the tomb with the lamp of life and immortality. By His entering Heaven He prepares a place for His people, sends down His Spirit to make them meet for glory, is their Intercessor and Forerunner, that as He lives, so they shall live also.

We notice—

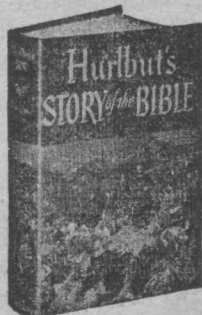
III. The excellency of the errand.

The excellency of the errand will appear if we consider that —

1. The greatest benefit is conferred upon man. When the blood of Christ is applied by the Holy Spirit to the sinner's heart, what a marvellous and pleasing change is effected. Lifted up from the horrible pit, pardoned, adopted, justified, sanctified, and glorified; brought from the brink of Hell to the midst of Heaven; graciously effected in relation to countless myriads. What moral grandeur is displayed in this mission of mercy! How marked the contrast when compared with the bloody campaigns of emperors and heroes that saturate the land with blood, slaughter thousands on the battlefield, devastate cities, and

(Continued on page 7, column 4).

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PAGE FOUR



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

SHARON R. HAYNES
Chardon, Ohio

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:11-12).

When I think of sin, I think SICK. Sin makes one spiritually sick, as a germ or virus makes one physically sick. But sin does not stop with one's spiritual life. Sin is spiritually degrading, emotionally deceiving and physically corrupting.

Sin confuses the mind and numbs the heart. One no longer knows right from wrong. The heart no longer feels for another, but lives only for self.

One either lives to sin or to do battle against sin. I sometimes wish I had the capability to stand back and observe my battle. The dust from the rage has so engulfed me, I can not see which side is prevailing.

But then with such a thought I chide myself; for Who is on my side? The Lord is on my side! Then why do I doubt? I doubt because, I wonder, that God could be on the side of such a sinner. Does anyone else sin as I? Maybe DOUBT is my sin. Could it be?

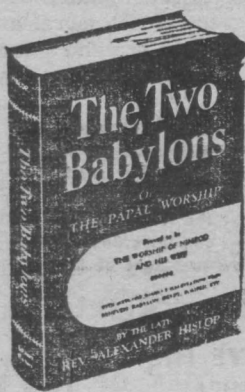
Sin confuses good sense and good reasoning. How many wrong decisions will I make today because of sin? The more I write

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THE TWO BABYLONS

OR PAPAL WORSHIP

By
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"SIN"

the more I hate that word, it is ugly upon the page.

My neighbor fears Hell, but I fear sin. I fear my desire for sin. Sin in my life hurts others. Will I stand before you Lord, ashamed? Will you smile at me?



Theme Of Scripture

(Continued from page three)
to all who will believe. The day of Israel's blindness will end. He explains, "And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26).

The Theme In The New Testament

In the climax of the preparation through the witness of the Spirit, God brought forth John to "Prepare . . . the way of the Lord" and "make his paths straight" (Mt. 3:3). He came, as God tells us as "a witness, to bear witness of the Light, that all men through him might believe" (John 1:7). This one came preaching repentance (Mt. 3:8, 11). The preaching of repentance spoke of putting away sin which meant death. He preached "immersion . . . with water unto repentance" (Mt. 3:11) which meant burial. And coming forth from the water, of course, speaks of resurrection.

Knowing that all things were prepared, Jesus came "from Galilee to Jordan unto John to be immersed of him" (Mt. 3:13). John, however, was reluctant, "saying, I have need to be immersed of thee, and comest thou to me?" (Mt. 3:14). The response of Jesus was simple, yet eternally complete, as He indicated His desire to proclaim His work by the witness of the water, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness" (Mt. 3:15).

Thus, John immersed Jesus in the water and further prophesied His death and burial. Then, Jesus came forth from the water to receive the manifestation of the Holy Spirit and prophesy His resurrection. By this witness of the water, our Lord Jesus proclaimed His death, burial, and resurrection that He would one day accomplish just outside of Jerusalem.

In his own personal testimony, as Peter's months later, which was of God, John related the past and the future in the present with, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). In a multitude of ways, Jesus would enunciate His deity and speak of His Work which was witnessed to by the water. In one instance, we remember, "Except a grain of wheat fall into the ground and die it abideth alone. But if it dies it brings forth much fruit" (John 12:24).

A picture of death, burial and resurrection!

A proclamation of His need to die!

In finality, His death would be both physical and relational. As it is written, "The shepherd was smitten and the sheep were scattered" (Mk. 14:27). In spite of His wonderful words and works, the Son of God was forsaken by all.

The Son's Work For Us

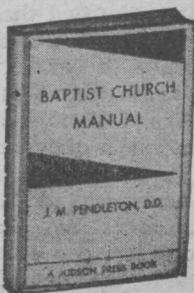
The Son's death, burial and resurrection would appear to be a simple act of political expediency.

On the surface, it seems that the mob simply had to raise its voice and cry in derision, "Crucify Him, crucify Him" (Lk. 23:21), and the judgment was made.

However, when we consider that He was the Son of God, God manifest in the flesh, we can comprehend something of the immensity of His death. The picture, in its intensity, shows us the bruised, wounded, bleeding body of the One by whom "were all things created, that are in heaven, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him" (Col. 1:16). Something of the agony of His suffering is given in that cry, "My God, my God, why hast thou forsaken me" (Mk. 15:34).

As we have earlier noted, God the Father, God the Son, and God the Holy Spirit were each involved in the death of the Son at Calvary. God's love, in action, provided salvation for all lost men who will believe. By our belief of the Gospel which is the death, burial and resurrection of Jesus

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Christ (See I Cor. 15:1-4), we can partake of God's great love. By believing the gospel which "is the power of God unto salvation to everyone who believes" (Rom. 1:16), we can know salvation eternal.

This is God's work of death, burial, and resurrection, and it is all for us. The Father, Son, and Holy Spirit in Heaven bear the evident record. The Spirit, the water, and the blood accomplish the evident witness.

Where else will we find such simplicity? Where else will we find such completeness? Where else will we find such a glorious prospect of hope? Nowhere! The world can offer us nothing even to compare.

It may seem a simple work, but it really began in eternity. E're created man and woman had turned to defy God's Holy Word, already God had prepared salvation for all who would believe. The Father, Son, and Holy Spirit bear record that this eternal life is in the Son.

The Father, Son and Holy Spirit bear the record of the sufficient provision. The Spirit, the water, and the blood bear the evident witness that the work is complete. And the Word of God is written and spoken that hearing we might believe, and through believing we can have this Eternal Life which is in the Son.

In the early hours of human history, "The Lord had respect unto Abel and to his offering" (Gen. 4:4) and "Noah found grace in the eyes of the Lord" (Gen. 6:8). Today, "He hath made us accepted in the beloved" (Eph. 1:6).

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JUNE 3, 1978
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For all of time, and in finality, "The Spirit and the Bride say come . . . And let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. 22:17).

Then, as now, and so long as time shall last, it is the "gospel of Christ" which "is the power of God unto salvation to everyone that believeth" (Rom. 1:16). And if we can receive it, then and now, and so long as time shall last, "The gospel" is "That Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3-4).

The theme of all Scripture is clear!



Tithing. — Only Way

(Continued from Page One)

Many are guilty of robbing God! Did any one ever think of anything so enormous as this? But how, you ask, can this be? Yet it seems it may be. God says, "but ye have robbed me;" so that in some serious sense it is possible to rob God.

But how can it be done? By ascending to Heaven? No devil could make an attempt upon the regions where God holds His throne of glory, much less any daring mortal. But what is there in Heaven that one single wicked man would wish to appropriate? There is everything there is to repulse his hands; he could not endure it: it would be like touching hot iron.

Heaven is not the whole domain of God. There are other tracks and provinces of His empire; all below belongs to Him. We are here employed, taking, and giving, and transacting among things belonging to God. Look and see what there is which you can say does not belong to Him. There is nought in creation that has not the royal mark upon it, to indicate its origin, to signify to all who use it, that they are to do so as belonging to God. Therefore they have all the responsibility of using a thing which belongs to God. We know the responsibility of using even a book belonging to another.

If, then, all belongs to God, there comes in a liability of committing a robbery against Him.

There may be no confession that all things do belong to God; as if these things were out of the limits of His empire. This is to be "without God in the world." "Using the world as not abusing it," has no influence upon such. This is the state of men's minds; the general state; while there is great variety as to the specific forms — the special kinds of improprieties.

It is, as it were, to say to God, "Do not thou interfere with us here; do not be telling us that this and that belongs to thee, and that we must not touch it or use

it, but for thee; do so in Heaven, but not here." It is to say to the Almighty, "Here we are, in a place that is our own; we will let no foreign power, no, not even of God, interfere with the use we are inclined to make of things around us; and let not God say that these are His rights, while we are determined to use them as our rights."

Under the predominance of this state of mind, it does not signify to specify this or that thing, which would be a robbery of God.

His will is so and so; but one of these powers, pride, sensuality, custom, the spirit of the world, says it shall be thus. Our subjection to the opinion of the world, to a party, to prejudice, will make us dare to rob God.

Now there should be a conscientious care to form a right and honest estimate to determine what does belong to God. How heedless men go about, and do not consider where the line of right is; and yet this endeavor to determine it cannot be useless; it is as defined now as it was under the Jewish economy. There requires in our case consideration to know what God may rightly demand of us; it is thus that an honest man, in his transactions with the world will consider a question of right of possession; he will discriminate, and take in every view on this side and on that.

Now, there is required of us the same kind of deliberate examination and consultation.

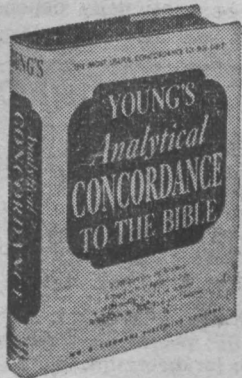
An upright man might say I would not rob my friend or my enemy, and of all beings, I would not rob God. But unless we understand the limits of what God may claim, we are not fit to judge in these matters. Whether so much may be required of me, or whether I should not go further? Whether the measure where my inclination would stop, would not be too little? I don't wish to go beyond, for there is a degree of labour and self-denial wanted. Now, going so far, will that be enough.

But what are the principles of God's claims upon me, and will He be satisfied by my going no further than my inclination? What does the Word of God say?

This guilt is incurred by applying to other uses what is due to God. As if a Jew, when he had to offer sacrifice, should have said, instead of bringing it, "Why not make of it an hospitable entertainment, or give it to the poor?" So he who is applying any power, faculty, or time, to any other use than God commands, would be robbing God.

There should be a considerable proportion of thought concerning God. An amazing number of thoughts go in and out of the mind, suggested by circumstances of an infinite variety without. Resolve to think of a thing, and you can think of it. After all that is spontaneous, we still maintain that (Continued on page 6, column 1)

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Tithing. — Only Way

(Continued from page 5)

a man can apply his mind to such things as he ought; that these thoughts form the life of the soul, and as these are right or wrong, there is a good state or a bad state of the soul. How much thought is there in a man! He must think — he cannot help it. But think of the measure of thought given to God, and let us ask if it be in any proportion to the measure of what God is?

To think that He is Omnipresent, that He has all conceivable excellence in the highest degree, and that we stand in relation to Him. In this view of the case, would a small measure of thought be enough.

What is the greatest and strongest reason for thinking of anything, but that that thing is of more importance to us than any other. We may remember His constant presence around us — A striking and most awful fact!

Is there any proportion in the measure of thought to the circumstances in which we depend so many ways upon Him — an infinite number of ways; or to what God has said to us? It is a very large extent and diversity of revelation which He has made to us; and He has made it, that we should attend to Him and reflect upon Him.

We expect things from Him to all eternity. He is the source of them. He appoints the proportions of things, and their kinds, and maintains their perpetuity; and shall we rob God of thoughts due to Him on this ground? Shall we still be thoughtless of Him, though forgiveness, peace, the felicity of Heaven, are all from Him?

Does it bear any proportion to His power? To feel no sort of apprehension, no trembling, would be thought stupidity rather than courage; but what is the stated habit of feeling toward Him, compared with whose power, all other power is nothing. God is awfully powerful, infinitely majestic, and yet here is a being that does not tremble; cool, intrepid, undismayed, while Almighty energy is in action all around Him! If a person should avow this, who would deny that he is robbing God? It is defying God, indifferent to all consequences. This is the condition of innumerable of our fellow creatures, while the tempers of their mind and habits of feeling, evince, awfully, terrifically, if we think aright, disregard to His power.

We also refuse the gentler emotions of love and gratitude, humble and affectionate reliance. And these bestowed on inferior objects and stop there? Do they rest on visible objects, which are not far off? while God is yonder; while the infinitely glorious Being is to be robbed of the affection due to Him? Do they lose their warmth, that they cannot penetrate the wall of circumstances around to find out God? The gratitude which we feel to others for a certain degree of good, as it respects that great object is cold; as if the glorious sunshine of the divine goodness shrivelled and withered our affections.

It may be something transient, precarious, and of little value, it may be sin itself: are these to engage human affections while God is robbed of them? dreadful, hateful, infernal condition of our nature, that it should be so. Absorbed, delighted, filled with them, we return to them again and again; all our affections are drunk up in these objects, that that eternal Being should be regarded with so great indifference.

Think of the cares of God over him. What are they worth? Imagine the suspension of these cares; an instant rush into non-existence would be the consequence.

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JUNE 3, 1978
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IS "THAT" IN THE BIBLE?



Question:

WHAT ARE THE FIRST THREE RECORDED INSTANCES OF ARTIFICIAL RESPIRATION?

God and Adam, Genesis 2:7. — "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Elijah and the son of the Widow of Zarephath, First Kings 17:17, 21, 22. — "And it came to pass after these things, that the son of the woman (of Zarephath), the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. . . . And he (Elijah) stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."

Elisha and the son of the Shunammite woman, Second Kings 4:32-35. — "And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes."

ence; with no time to catch at any inferior support, the poor frail creature would fall.

Divine instruction, sent in so many forms, what is that worth? What is the Bible worth? What is one promise worth to a feeble, endangered mortal? What one expression of mercy to a sinful creature? These claim from us much gratitude. If a person does not exercise gratitude, we say he is not worthy of our favours. We take the basest level of moral existence, when we are not grateful.

In the exercise of dependence we may rob God. If a man is about to make a long journey, he asks, "Who may I depend upon? What shelter may I expect? And if peril come, what defender?" This is the condition of our journey through the world; and in this dangerous enterprise God requires that we should take Him as our guardian, director, guide, and defender. Shall we say, when He offers Himself, "No, 'tis too much to be continually dependent upon Him, in all things to sup-

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By

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plicate Him; 'til so much interference." This is the feeling often entertained.

A man is to transact with God: he cannot take God, and take assistance from any quarter that is not right. The law of God is within us in the shape of claim. Every precept tells us of something that we may refuse Him. We do not say that we will rob Him; but there is a tempter to bring us to neglect that precept. There are some that seem to rob God almost entirely. Others, not so bold, think they must render something, and that obedience in a few points will suffice. There may be some precepts to which they have no objection, and they will obey them; and then they say they do not rob God.

A kind of mock humility may say, "Why, all that we can do is but imperfect, and surely a little less will not signify." What things they do render they highly magnify: some little sacrifice is magnified into an oblation worthy Heaven.

Men think if they render to men what is just and equal, that is enough and that is sufficient for God. "Besides," say they, "the littleness of all that we can render would add nothing to the glory of God."

Though God needs nothing, it is not for His sake that these things are claimed from us; it is because they conduce to our own happiness. We know that all the inflections of God tend to the good of those for whom they are made. If it be required that men should be holy and just, and give their affections where they are deserved, these things are conducive to their welfare, and therefore they are required.

Men do gain whatever gratification they find in sin; as in the case of our first parents. No doubt the fruit tasted most delicious. Time refused to be employed for God, is gained for something else. The things which belong to God may be applied to some other purpose, and thus they gain for themselves. Such profit is there in robbing God.

That which God has been robbed of by them, He cannot give to them again. Treasure must be laid up in Heaven; but there is nothing going up there to constitute treasure. It is gone to the winds — to the earth. They talk of property here. Would they not have treasure there? But if they send nothing forward, there will be no property there.

Is it necessary to produce a caution against legality? Self-righteousness is as flagrant a robbery of God as any thing else. We are to come to Him, with our miserable imperfect conduct, without any claim of merit to the attribute of justice. It is, then, on the side of mercy that we are to come — for justice if a man will — but what will become of him when the fiery law comes forth?

Mercy is manifested in Jesus Christ. Then a self-righteous claim for justification, how does that bear on the attribute of mercy? It says God shall not have the glory of pure mercy, not of all pure absolute goodness on His part. Such a man has something to produce why mercy should be shown to him, and he thinks that the lofty language of the gospel concerning him ought to be abated, because he can almost do without it.

This is most fatal. It is robbing both God and ourselves. But we must avoid both Scylla and Charibdis. Some men take allowance from the mercy of God to sin against Him; they speak of justice being satisfied. But for what cause was this grand interference of the Divine Being? This was the remedy for the breach of the divine law, to shew that this fact could not pass without awful notice, — something remedial, to testify His justice, and that sin shall not be tolerated; and though sin may be pardoned, shall this

(Continued on page 7, column 5)

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

The Justice Department is going to sue Brigham Young University and off-campus landlords because its moral code requires separate facilities for male and female students.

The Department of Justice claims that the housing policy followed for many years by the university and 36 Provo, Utah, landlords is a violation of the Fair Housing Act of 1968.

Dallni H. Oaks, president of the BYU, vowed the university "will vigorously defend its position in this unwarranted lawsuit."

An outraged Sen. James A. McClure (R-Idaho), protested in telegrams to Attorney General Griffin Bell and Patricia R. Harris, secretary of the Department of Housing and Urban Development. McClure said the "outrageous action which your department has initiated against Brigham Young University with respect to off-campus housing is an affront to the American people. I can assure you that it was not the intent of Congress to have the Fair Housing Act interpreted so as to provide sexually mixed housing."

President Oaks said in defense of their off-campus housing program: "... we believe that sexual relations outside of bonds of marriage are morally wrong and our church and our university standards forbid them."

It is interesting to note that BYU receives no federal aid, although it is one of the largest private schools in the country.

The Italian army's former chief chaplain accused Pope Paul VI of being soft on Communism. Archbishop Arrigo Pintonello, now director of the religious magazine *SEMINARI E TEOLOGIA*, complained in Rome in an "open petition" to the Vatican about the "inexcusable silence of the church hierarchy" about the dangers of Communism.

The 69-year-old prelate accused the Roman Catholic leadership of "lowering a curtain of silence on the macabre spectacle of 66 million dead under Stalin, 150 million victims under Mao Tse Tung, the 2½ million Cambodians out of 7 million inhabitants killed under the Viet Cong, the Ukrainian episcopate totally obliterated in prisons and exile together with 1,500 priests."

On April 24, in Washington, D. C., the Supreme Court cleared the way for a young California girl to press an \$11 million damage suit against NBC and a San Francisco station on the grounds that a televised movie prompted a sexual attack on her when she was nine years old.

Madalyn Murray O'Hair and some 270 other unbelievers blew into San Francisco sometime ago for the eighth annual Convention of the American Atheists.

The delegates named Jimmy Carter as recipient of the annual "Religious Hypocrite of the Year's" award. Mrs. O'Hair said she would have preferred that the award be given to Vice President Mondale, who she claims is an "undercover atheist."

WASHINGTON, D. C. (EP)—Georgia Southern Baptists rallied here to rebuild two churches burned to the ground by three drunken teenagers.

About 250 men and boys pitched in to rebuild two of four black churches burned by white youths who say they were drunk and high on beer and marijuana at the time.

One of the boys, a 17-year-old, worked all week with his father on the project. "I did wrong," he said, "I don't remember much

about what we did that night, but I want to do what I can to make things right."

The black congregation at Mulberry Baptist Church unanimously passed a resolution forgiving the boys and asking the local court to be lenient with them.

Albert Rucker, chairman of the board of deacons at Mulberry, said, "Our church teaches love. How can we teach and preach love and forgiveness if we don't demonstrate love and forgiveness to these young boys?"

MIAMI, Fla. (EP) — "We don't believe in any of that voodoo," the neighbors here say, but still many admit that they're frightened of cultists who are active in weird and bizarre practices.

Beheaded goats, pots of blood, loud rhythmic chanting and neighborhood cats that keep disappearing — it all adds up to an uneasiness in the Southwest section of this city.

One citizen told Reporters Barry Bearak and Brian Jones of the Miami Herald that "you could walk out in some grassy sections of Miami Lakes and you'd find whole bunches of animal carcasses in paper bags."

The "faith" is called Santeria, initiated by black Cubans but drawing more and more white Cubans and white Americans into its circle of adherents. Members insist they are not devil worshippers, but that their religion is "a very private, very personal thing."

NEW YORK (EP) — One church-goer has become so exasperated at poor preaching that he laid out \$159 to complain publicly. The money was the cost of an advertisement the anonymous "Concerned Churchman" placed in American magazine, national Jesuit weekly. The ad stated:

"We're sorry, Christ. We don't always hear your message. Why? Because most preachers don't realize how poor the acoustics are in their churches; they speak over or under the microphone but seldom into it; they often speak too rapidly to be understood. "And yet, Christ, we do have hope that this problem will be recognized and — with Your help — corrected."

Independence

(Continued from page one) generally translated "bishop," if, indeed, "bishop" may be called a translation. It is so evident from the Scriptures that bishops and elders are identical that it is the greatest folly to call it in question. This, however, is not the place to enlarge on the topic.

Presbyterianism recognizes two classes of elders — preaching elders and ruling elders. The pastor and the ruling elders of a congregation constitute what is called the "Session of the church." The "Session" transacts the business of the church, receives, dismisses, and excludes members. From the decision of a Session there is an appeal to Presbytery, which is composed of preaching and ruling elders. From the action of a Presbytery lies an appeal to Synod, and from the adjudications of Synod there is an appeal to the General Assembly, whose decrees are final and irresistible. These Presbyteries, Synods, and General Assemblies are often termed "church courts," "judicatories of the church."

The friends of Presbyterianism, no doubt, deem their form of government most expedient and satisfactory; but to prove it scriptural must be as difficult as to show that baptism has been substituted

for circumcision. Where is it intimated in the Scriptures that there is an appeal from the lower to the higher "church courts?" While Presbyterians, therefore, talk and write about the expediency of their form of government, they ought to say nothing of its scripturalness. It is unquestionably a better government than the Episcopal, but it is not the government established by Jesus Christ.

It is easily seen that Episcopacy and Presbyterianism imply that many local congregations enter representatively into the composition of what is called "the church." We, therefore, often hear of the "Episcopal Church of the United States." The local religious communities in all parts of the nation where Episcopacy prevails are considered as constituting the "Episcopal Church." So of Presbyterianism and Methodism.

The Baptist Church of the United States is a form of expressing which ought never to be used — which can never be used with propriety. There are more than twenty thousand Baptist churches in the United States, but they do not constitute one great Baptist Church of the United States. They differ materially and fundamentally from Episcopal, Presbyterian, and Methodist churches. They are all independent of the state. This, however, is true of all religious denominations in this country; for the genius of our republic does not tolerate "Union between Church and State."

But it deserves special notice that Baptists, with their views of the spirituality of New Testament churches, could not, under any form of government, enter into an alliance with the state. Episcopacy is established by law in England, Presbyterianism in Scotland, Lutheranism in Germany and Sweden and Denmark. When Jesus stood before Pilate, He said, "My kingdom is not of this world." The view which Baptists have of these words is entirely hostile to the doctrine of a state-church. Their appreciation of "soul-liberty" is so great that they can allow no interference with it. They are the friends of civil government, and believe any form of government better than anarchy. They pray for civil rulers, whether they be presidents or kings, but deny the right of the civil power to intrude into the spiritual realm of conscience. Their blood, often shed by their persecutors, has often testified to the sincerity of their belief. Their views find expression in the stanza:

"Let Caesar's dues be ever paid
To Caesar and his throne;
But consciences and souls were made
For God, the Lord, alone."

Churches formed according to the New Testament model are not only independent of the state, but in matters pertaining to government they are independent of one another. They are interdependent only in the sense involved in mutual fellowship; and their mutual influence is not to be lightly esteemed, for it answers valuable purposes. But it must not be forgotten that every local congregation of baptized believers united in church worship and work is as complete a church as ever existed, and is perfectly competent to do whatever a church can of right do. It is as complete as if it were the only church in the world.

It follows from the doctrine of church independence that no church is at liberty to interfere with the internal affairs of another. Every Baptist church is an independent and a pure democracy. The idea of independence should be earnestly cherished, while that of consolidation should be as earnestly deprecated. Agreeably to the view now presented, we read in the New Testament of "the churches of Judea," "the churches of Galatia," "the churches of Macedonia," but we never read of the church of Judea and of other provinces. There is not the remotest reference to a church commensu-

rate with a province, with a kingdom, or with an empire. This view of church extension and consolidation was post-apostolic — manifestly so.

There are no people who recognize more fully than do Baptists the fact that the phrase "kingdom of Christ" implies that He is King, Monarch, Autocrat. In ordaining the laws of His kingdom He did not allow the impertinent interference of men. There is no human legislation in the kingdom of Christ. Churches organized according to the New Testament are required to execute the laws of Christ. To do this they must first decide what those laws are. It may be said, therefore, that the churches of Christ are invested with judicial and executive power, but they have no legislative power. Eccle- (Continued on Page 8, Column 1)

Saviour's Mission

(Continued from page four)

cause thousands of widows and fatherless children to weep in sorrow! The Captain of Salvation sends forth His heralds of peace to prophecy over the slain; sends the breath of His Spirit to breathe life into the dead. Soon the valley is seen teeming with a living army to His praise. His battles are all bloodless! The widow's heart is made to sing, the fatherless finds mercy, the wounded finds in Him the true Samaritan, lost sons are reclaimed like the prodigal, the wilderness is made to bloom, the angels tune their harps afresh in witnessing the triumphs of love and mercy, while all the redeemed shall ultimately join to praise the bleeding Lamb in glory forever.

2. The highest glory is brought to God. Creation reflects the glory of God, who by His might brought the material universe into existence out of nothing. His wisdom is seen in the order, marks of design, and the adjusting of objects, as visible, to a great extent, through the aid of the microscope and the telescope. His goodness is also everywhere apparent. The same attributes appear in the superintendence of His Providence, in the rise and fall of empires, the fall of the sparrow, and from the insignificant worm to the highest archangel that bends before His throne. The highest glory of God is, however exhibited by redemption. A higher order of power is displayed, surpassing wisdom; justice is not anywhere so exacting as in the death of Jesus; while love and mercy to guilty man are unparalleled. "God so loved the world that He gave His only begotten Son." "God commendeth His love towards us, in that while we were yet sinners Christ died for the ungodly." All the perfections of Jehovah concentrate in the Cross, and combine to illustrate the effulgence of His glory.

"See where it shines in Jesus' face,
The brightest image of His grace;
God, in the person of His Son,
Has all His mightiest works outdone."

Holy angels have their joys augmented through the scheme of redeeming grace and dying love, and are probably rendered more secure, beyond even the possibility of ever falling from their high estate. The legions of Hell are also disappointed, completely vanquished, and bound closer in their chains of darkness. While untold myriads shall be brought up from the ruins of sin, death, and the grave, to enjoy a fulness of glory, immortality, and eternal life. God will then be all in all, and the brightness of His character will shine forth for ever and ever.

Let the Christian continue to exercise faith in Jesus, for faith is the connecting link which unites the soul to Christ and His salvation. Let the sinner seek this essential principle through the operation of the Holy Spirit, and not spurn the merciful visitations of

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the Saviour like the inhabitants of the Samaritan village.

(TWELVE SERMONS, pp. 31-37, 1899 edition).

Editor's Note: Elder George Phillips was a Baptist minister of Newton, Montgomeryshire, North Wales.

Tithing. — Only Way

(Continued from page six)

be perverted to set aside the law? The duty of promoting the glory of God in the earth. Something is due to God and He knows what is due. It might be a very formidable revelation if God should manifest what is due, and then what is rendered, and then make a comparison.

If it were said to a professing Christian, "Would you be willing to see your part of the account?" he might reply, "Yes, I am quite certain that there is nothing due from me." But if a man has the power to help and he does not, how would it stand with him? He is economical in saving and thinks he may as well save God's share; or perhaps he has no thought of God's claiming any share, or of any account kept in Heaven. We have known persons of this description filling up their places in the house of God; regular in their conduct; far from external vice; but while known to be rich, known also to be desperately parsimonious in contributing to the cause of Christ.

I do not know what is right in the discipline of churches; but there is something very wrong in that discipline when such a man is retained in communion. We are expected to take notice of immoralities; but here is a great, big, downright, flagrant idolater, and yet he is allowed to keep his seat! He has all the slang of piety, but he might just well kneel down to gold or silver, and the only objection to this is that it would grow no bigger. It might be thought fanatical for any to stand up and say that he is not a proper person for a Christian Society! But is he?

(THE BAPTIST REPORTER, Vol. I, pp. 79-83, 1844 edition)

Independence

(Continued from page seven)
siastical legislation — such as is permitted in many Pedobaptist organizations — is abhorrent to the spirit of the gospel. Churches are executive democracies organized to carry out the sovereign will of their Lord and King.

The Baptist view of this matter is forcibly expressed in the language of the late J. M. Peck. Referring to Baptists, he says:

"Their theory of church government embraces two great and apparently opposite principles.

"First. That the kingdom of Christ, in its visible form on earth, is a pure monarchy. Christ is King and Lawgiver. He needs not the aid of man, nor will He endure human legislation in any form. He has not merely given a few vague and general rules, and left His people to work out all the discordant plans of government that prevail at this moment in Christendom. Both by precept and in the inspired records of the primitive churches there are examples for every class of cases that necessity ever requires. The legislation in His kingdom is all divine.

"Secondly. His kingdom, in its organized state of small communities, each managing its own affairs in its own vicinage, is a pure democracy. The people — the whole people — in each community choose their own officers, receive and expel members, conduct all business as a body politic, decide on all questions of discipline, and observe all the institutions of Christ. Were they to institute a representative or any other form of government, they would depart from the law-book and soon be involved in as many difficulties as their neighbors" (CHRISTIAN REPOSITORY, 1853 edition, Vol. II, pp. 47, 48).

In accordance with these principles, the governmental power of

churches is, under Christ, with the members, including pastors and deacons. These officers, however, can do nothing without the concurrence of the membership. It results of necessity from church independence that a majority must rule, that the power of a church cannot be transferred or alienated, and that church action is final. The power of a church cannot be delegated. There may be messengers of a church, but not delegates. No church can empower any man or any body of men to do anything which will impair its independence.

These are highly-important principles; and, while the existence of the independent form of church government depends on their recognition and application, it is an inquiry of vital moment, Does the New Testament recognize these principles? For if it does not, whatever may be said in commendation of them they possess no binding force. I refer to the New Testament, because it would be unjustifiable to go to the Old to ascertain the form of government established for Christian churches.

Jesus Christ, in instructing the apostles how to train the baptized disciples, says, "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). He does not say "all things that Moses commanded," but "all things whatsoever I have commanded." The apostles enjoyed His teaching during His ministry,

and the "forty days" between His resurrection and His ascension He employed in speaking to them of "the things pertaining to the kingdom of God" (Acts 1:3).

It may be said that Paul was not with Christ during His ministry, and that he did not enjoy the advantage of the "forty days" instruction. This is true; but his deficiencies, as compared with those of the other apostles, were evidently supplied by direct revelations from Heaven. It will be seen, therefore, that the apostles themselves had no discretionary power. They were to teach the observance of all things their Lord and Master had "commanded" — no more, no less. Whatever they taught under the influence of inspiration must have accorded with the teachings of Christ. Whatever they did as inspired men may be considered as done by Him. (DISTINCTIVE PRINCIPLES OF BAPTISTS, J. M. Pendleton, 1882 edition, pp. 182-190).

Am I Saved?

(Continued from page one)

man demands it. Man is by nature in the kingdom of darkness. In Ephesians 2:1-5 the Apostle Paul tells that before conversion, man is dead in trespasses and sins, and is a child of wrath. Christ taught that there is nothing good that comes out of the heart of man (Mark 7:22-23). Man is at enmity with God, he is dead spiritually. Dead people do not desire to have life, nor do they have any power to give themselves life.

Not only does the character of man demand that he be born again to enter Heaven, but the very character of God demands it also. "How can two walk together except they be agreed?" (Amos 3:8). Man is a stranger against God, and before God and man can walk together, there must be a change, and since God changes not, the change must be effectually wrought upon the heart of man. God is holy, man must be holy.

Also, the work of Christ demands the new birth. The Lord Jesus Christ, the Eternal Word of God, came to this earth in the form of sinful flesh to save His people from their sins (Matt. 1:21). In John 10:1-15, the Lord said that He came to lay down His life for the sheep (v. 15), and in the very same chapter He turns to some of those about Him and tells them that they did not believe because they were not His sheep. He is saying that He did not come to lay down His life for the goats but for the sheep (v. 25-26). If Christ came to lay down His life for the sheep, then those sheep must be brought into the fold through the new birth.

Fourthly, the Word of God demands the new birth. If you do not agree with anything that I have said thus far, you cannot deny the fact that the Word of God demands that a man be born again, if he is to ever enter or see the kingdom of God (John 3:5,7).

THE MEANING OF THE NEW BIRTH

The new birth is a spiritual change upon the heart of man whereby his sinful nature is changed and by which he is enabled to respond to God in faith to the gospel.

The new birth is not a natural

birth. "Except a man be born AGAIN. . ." The word in the Greek that is translated "again" in verse 3 is the same word that is translated "from above" in verse 31, thus "except ye be born from above. . ." This is a spiritual birth.

The new birth is not baptism. The water of verse 5 is not the water of baptism, but the WATER OF THE WORD. In reading the Bible, we must remember that the Bible is its best interpreter. By that I mean that we find the true meaning of a text of Scripture by comparing the rest of the Word of God to it. In Ephesians 5:25-26 we read that Christ loved the church and gave Himself for it that He might sanctify and cleanse it with the washing of the water by the Word. Also, in Titus 3:5 we read that we are saved by the "washing of regeneration and the renewing of the Holy Ghost." From the logical conclusion of these verses we gather that the water of John 3:5 is the washing of regeneration by the Holy Spirit and the Word of God.

The new birth is not making a profession of Jesus Christ. Salvation is not something man does for God, but something God does for man and in man. Not all who profess Christ have had the inward birth and, consequently, they are headed for eternity in Hell because they are trusting something that they have done for salvation and not the work of Jesus Christ.

The new birth is a divine change. "It is the Spirit that gives life" (John 6:63). It is the Spirit that renews our hearts and gives us the very nature of God.

The new birth is also a complete change. "Therefore if any man be in Christ he is a new creation, old things are passed away, behold all things are become new" (II Cor. 5:17). This complete change involves the whole man; his mind and his heart and his will. Just as God brought the world and all things into existence in Genesis one, so God brings into existence in the unsaved man a new heart. This new birth is not "spiritual evolution." Man is DEAD in sin and cannot give himself life.

The new birth is also a conscious change. By that I mean that it happens to the consciousness of man. The same as Saul of Tarsus knew that he had met the Lord of Glory on his way to Damascus, so the sinner knows that he, too, is coming face to face with Christ. And just as Lazarus knew that he was alive again when brought to life and been set free from the death in trespasses and sins.

WHAT ARE THE RESULTS OF THE NEW BIRTH?

To illustrate this, let me use the newborn baby. When the baby is born, that infant breathes and cries and gets hungry and so on. These are the results of the birth and not the cause. The child was not born because it was breathing

or crying, but it is breathing and crying because it was born. So it is with the spiritual birth. We are not born again because we repented of sin and received Christ, but we repented of sin and received Christ because we were born again, i.e., because we received from God a heart that would enable us to repent and believe the gospel.

The saved soul will not only repent of sin and believe the gospel, but will most certainly persevere in faith and obedience to the Word of God. God saves His people for a purpose and that purpose is for those people to be holy (Eph. 1:4). If you say you are a born-again Christian and you are not pursuing after holiness, my friend, you are a liar and you will not see the Lord (Heb. 12:14). Your heart is still the thorny ground or the hard ground, but it is not the good ground prepared to receive the seed of the Word of God.

Dear reader, I would like to ask you a very important question: ARE YOU SAVED? I have been speaking of the new birth and that is what I am asking you, are you born again? If not, you need to repent of your sins and receive Jesus Christ as your personal Saviour before you can ever have any hope of eternal salvation. Remember, God commands all men everywhere to repent because He has appointed a day of judgment when the Lord Jesus Christ will be the Judge (Acts 17:30-31).

I say therefore unto you, "Repent and be converted that your sins may be blotted out." "For as many as received him, to them gave he the power to become the children of God, even to them that believe on his name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD" (John 1:12-13).

Two Views Of Life

(Continued from page one)
member his own words uttered perhaps fifteen years ago:

"I must tell you in all humility that Hinduism, as I know it, entirely satisfies my soul, fills my whole being, and I find solace in the Bhagavad Upanishads that I miss even in the Sermon on the Mount."

Here is the special quotation we wish to mention. Quite recently, according to the press, Ghandi said:

"My days are numbered. I am not likely to live very long — perhaps a year or a little more. I find myself in the slough of despond. All about me is darkness; I am praying for light."

Sankey's eyes were blind, but the light of the presence of Christ was flooding his soul. Ghandi had his eyes, but alas, rejecting Christ he had left his soul in darkness.

—Moody Monthly

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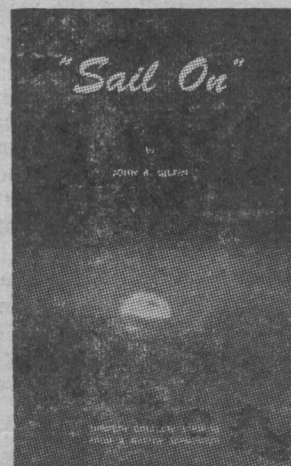
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