

## MISSING THOMAS AND WHAT HE MISSED

by Doug Newell  
Asst. Editor

John 20:24-29, "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord, But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut,



Doug Newell

and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, and believing; And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Most of the time when this text is expounded, the fact that Thomas doubted is the main thought. But there are other lessons taught in these verses. I would like for you to consider these thoughts. Thomas was not there when Jesus came to the disciples, and what he missed by not being there. Thomas was a missing Christian. The Lord Jesus Christ had been crucified and buried, and the disciples were sad. They were gathered together as a church for a worship service on Sunday morning, but Thomas was not with them. Thomas was off to himself sulking in his self pity and was not interested in the worship service that morning. Like the first church, churches today have missing Thomases. How sad it is in our day that so many Baptists do not or will not come to the worship services. If there is anything that is hurting our churches more, I don't know what it is. How many thousands of Baptists are there who miss church services? There is nothing more disgraceful than for a Baptist to live in the United States of America, the land of the free and brave, and then not attend the services of the church. My Baptist friend,

(Continued on Page 3 Column 4)

**BIG BOOK SALE NOW IN PROGRESS SEE LAST ISSUE**

*It is the early bird who gets the back seat at church.*

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

**Baptist Is Our Middle Name**

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 58, NO. 23 ASHLAND, KENTUCKY, NOVEMBER 15, 1986 WHOLE NUMBER 2498

## A SERMON TO PREACHERS

by B.H. Carroll  
(Now in Glory)

Editor's Note: I urge every preacher to read this sermon. I suggest that you read it thoughtfully, prayerfully, and repeatedly. I have read this sermon many times. It has been a great blessing to me. I consider it to be the greatest sermon to preachers I have ever read. I believe it will greatly help any preacher who will read it prayerfully and seek to apply it to his own life and ministry. I thought of running it in two or three parts, but felt its message would be more effective if it was all in one issue.

by B.H. Carroll

Delivered before the Baptist General Convention of Texas, at Belton, October 7, 1892, and reproduced here by the courtesy of the American Baptist Publication Society.

Text: "I magnify mine office" (Romans 11:13).

However far, and by whatever license a minister may depart from the primary meaning of a text in its immediate connection, it is always obligatory that he should first give the primary and contextual import and then explain how the general principle contained in it may be safely applied to all his deductions from it. In the present case the connection is this: The apostle seem to anticipate an objection in the minds of the Gentiles whom he addresses, that he, their apostle, should manifest such concern for the salvation of the Jews. He justifies his solicitude for the redemption of his Jewish brethren, though he is an apostle to the Gentiles, and even magnifies his office as their apostle, that by their glorious success in the gospel the Jews

may be excited to emulation and thereby some of them be saved. He argues that, if the Gentiles derived benefit from the fall of the Jews, they would derive yet more by their recovery. Nor does he content himself with the salvation of only some of them. he looks to the salvation of the whole Jewish nation and to this end he speaks in the text and its connections: "For I speak to you Gentiles. inasmuch as I am the apostle of the Gentiles, If by any means I may provoke to emulation them which are my flesh."

But while this is the primary meaning of the text, in its connections it embodies a great principle of wider application. It is this great principle which burns in my heart and which I feel impelled to discuss before

(Continued on Page 8 Column 4)

## HEARING THE WORD OF GOD

by Nick Wools

"For everyone that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:13, 14). In the last part of verse 14 the author says that those who are of full age are able to discern both good and evil. Now you may say, "Well, I know right from wrong and good from evil." I am sure you do. But many times our children know right from wrong and still

do that which is wrong! Because of this, I am led to believe what the writer means is not that they only know what is right, but how to do that which is right.



Nick Wools

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves" (Ja. 1:21, 22). James tells us that a mature Christian is one who not only knows right, but does what he knows is right according to the Word of God. Now, how is it that a mature Christian is able to be so consistently obedient in the things of God? They have learned by reason of use that obedience

(Continued on Page 5 Column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

### IS THERE A LESSER, NON-SAVING LOVE OF GOD?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

What doctrine can be more important than that of the Love of God? Nothing in all the Bible can be more important than this. Who are the objects of God's love? What does God's love move Him to actually do for those who are its objects? To know that one is the object of God's love is the greatest of blessings. I dare say that there are not many doctrines in the Bible about which there is more confusion than this one. There are sharply diverse opinions about this subject, and these diverse opinions are of great

importance.

Now, the most popular and prevalent view in the world is that God loves everyone. He loves everyone the same. This love moves Him to desire the salvation of all men, and to do all He can for every man's salvation. Of course, though some deny it, this view means that God's love and power is not sufficient to save any man, unless that man is willing to "let" God save him. Now, please note that there are some serious consequences that necessarily go along with this view. 1. The love of God, in and of itself, is not able to and does not save any man. 2. Something, supplied by man, must be added to the Love of God for that man to be saved. 3. If we should add to all this the

Biblical truth that man is totally depraved, a necessary consequence would then be that no man will ever be saved. Of course, those who hold this view do not believe the Biblical view of man's total depravity and consequent total inability.

At first sight, this doctrine seems to greatly magnify the love of God. See, God loves everybody. Is not that a large and wonderful view of God's love? We who do not believe that God loves everyone are accused of minimizing God's love. Actually, it is this view that God loves everyone that greatly minimizes — that does great dishonor to the love of God. For, you see, they say that God loves everyone; but His love

(Continued on Page 2 Column 1)

(USPS 042-340)

## SUBSISTENCE OF CHRIST

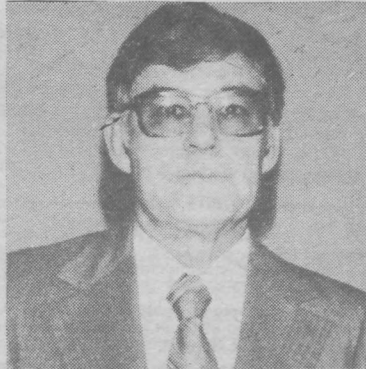
by Ray Brown  
Box 203

Cannelton, WV 25036

We are going to discuss the subsistence of Christ or the mutual agreement that God entered into with His Son before the foundation of the world.

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles" (Isaiah 42:1).

Let's read some Scriptures concerning the Godman, Jesus. "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men" (Isaiah 52:13-14). These verses are talking about the Lord Jesus Christ



Ray Brown

and His appearance and how He looked upon the cross. He was hardly recognizable as an individual person there on the cross, because he was beaten, marred more than any man and his form or likeness more than the sons of men. This is a picture concerning the Lord Jesus Christ on the cross. Of course you've seen so-called pictures that are supposed to be the Lord on the cross of Calvary with long hair, with a garment on, and he looked like he just came from a beauty parlor the way they had his hair fixed. Our Lord didn't have long hair to begin with, and our Lord didn't have any beard because they plucked it out. Our Lord was naked on the cross. He didn't have any clothing on because they gambled for his clothes. He suffered a horrible and violent death on the cross of Calvary. It was cold-blooded murder, and the world yet has to give an account to God because of His lovely Son.

Isaiah wrote in Chapter 53 as if he was one of the disciples of the Lord, as if he had walked by the Sea of Galilee, as if he had walked in the Garden of Gethsemane, and as if he had laid his head upon the bosom of the Lord Jesus Christ. These words are so plain and so profound concerning the Lord Jesus Christ as the God Man. Verse 11: "He shall see of the travail

(Continued on Page 6 Column 3)

**SEND US SUBSCRIPTIONS WE WILL SEND THEM THE TRUTH**

**SPECIAL PRICE \$1.00 REST OF 1986**

(USPS 042-340)



The way to see farther ahead is to go ahead in the will of God as far as you can see.

## The Baptist Examiner

JOSEPH M. WILSON, EDITOR  
Office Ph. 606-325-2012  
Home Ph. 606-329-1758  
3205 Floyd St.  
Ashland, Ky. 41101-5836

DOUGLAS P. NEWELL, III.  
ASST. ED.  
Home Address  
Rt. 2 - Box 170-H  
South Shore, Ky. 41175  
Home Ph. 606-757-4714

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

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

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

**COPYING PRIVILEGES:** Unless otherwise stated, any article published in the paper may be copied by other publishers, provided they give a proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials may not be copied without written consent.

**PUBLISHED EVERY 2 WEEKS** with paid circulation in every state and many foreign countries.

### SUBSCRIPTION RATES

One year ..... \$ 6.00  
Two years ..... \$11.00  
When you subscribe for others or secure subscriptions ..... each \$ 4.00

**BUNDLES:** 10 to 50 copies to one address — \$30.00 for each 10 yearly; 60 to 100 copies to one address — \$25.00 for each 10 yearly.

**FOREIGN:** Same as in the United States.

**PLANNING TO MOVE?** — Notify us three weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us 30¢ for each "change of address." Please save us this expense and the post office time.

Entered as second class matter March 4, 1978, in the post office of Ashland, Kentucky, under the Act of March 3, 1879.

**POSTMASTER:** Send address changes to The Baptist Examiner, P.O. Box 60, Ashland, Kentucky 41105-0060.

## IS THERE

(Continued from Page 1)

does nothing at all for them unless they add their (something or other, whatever it might be) to it. We, who believe in sovereign and saving grace, say that God does not love everyone; but we also say that God actually and eternally saves all whom He loves. Is not this much more honoring and magnifying to the love of God?

It is a very easy task to disprove the theory that God loves everyone. There may be some false doctrines — though I cannot imagine what they might be — that are difficult of disproving, but this certainly is not one such. The Bible clearly does not teach that God loves everyone. In fact, it is consistent in its repeated testimony to the contrary. If I could not prove that the Bible does not teach that God does not love everyone, I would despair of proving anything from the Bible.

"As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:13). This one verse should forever stop the mouths of those who claim that God loves everyone. It surely and unequivocally declares that there has been one man in human history whom God did not love. And if God did not love that one man, there may be others whom He does not love. At least, this proves that God does not love everyone. Men will wiggle and squirm when pierced with this sword, but it is the Word of God. Men have made multitudinous efforts to get around this clear statement; but all such only show the feebleness of such attempts, and more firmly establish the truth that God does not love everyone.

"...Yea, I have loved thee

with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3). One doctrine taught in this Scripture is the effectual character of God's love. He effectually draws unto Himself all whom He loves. Since He most assuredly does not draw all unto Himself in a genuine experience of salvation, it is very clear that He does not love everyone. Anyone should be able to see the force of this statement.

"...having loved his own which were in the world, he loved them unto the end" (John 13:1). We see here that: 1. His love is from eternity, "having." 2. His love is particular, "his own." 3. His love is everlasting, "unto the end." Of course, there are some so foolish as to teach that God loves the sinner, even in hell; but most



Joe Wilson

men will not want to expand on a love so ineffectual. This verse teaches that, whom He loves, He loves forever. Therefore, He surely does not love everyone.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9). Would anyone be so foolish as to teach that Christ loves men for whom He will not pray? Yes, some may be so foolish, but thinking men will not receive such a statement as true. Since Christ does not pray for all men, He surely does not love all men.

"As many as I love, I rebuke and chasten..." (Rev. 3:19). Jesus Christ does not chasten those who are not His children. Since He does chasten all whom He loves; therefore, He does not love those whom He does not chasten — He does not love all men. Many more Scriptures could be given proving that God does not love all men; but these are sufficient for those who will bow to the authority of God's Word. No amount of Scripture proof would avail for those who are so wedded to preconceived error that they will not bow to the authority of these Scriptures.

Immediately some Arminian heretic will ask, "What about John 3:16?" Well, what about this Scripture? Does it contradict the multitude of Scriptures that teach the limited character of God's love? Of course not. All Scripture is true, and truths never contradict one another. The only word in this much misunderstood and perverted Scripture that a man can use to teach that God loves everyone is the word "world." This is the only verse in the Bible that can really be used to teach the "God loves everyone" heresy, and this one word is the only word in this verse that can be so used. Note this fact: there are 810,697 words in the Bible, and only one word of that large number can be used (and it is mis-used) to teach that God loves everyone. Please consider that the whole weight of the Arminian teaching of this heresy

hangs on one word in one verse of the totality of the Word of God. Notice also that the Arminian must give his own arbitrary definition to this word "world" in order to make it support his doctrine. Note further that the Arminian definition of this world is contrary to many of the Scriptural uses thereof, and the Arminian himself will admit this. Let us see.

I preach that God does not love everyone — that He only loves His chosen people. The Arminian will tell me that God loves everyone. I ask him to prove it. He replies that John 3:16 proves this. I ask him how this proves his doctrine. He says the word "world" proves it. I ask him how this word proves his doctrine. He tells me that the word "world" means everyone who ever has, does, or ever will live in the world. Please note this: the Arminian defines "world" in John 3:16 as meaning everyone who ever has, does, or ever will live in the world. Who said it means that? Let us see if the Bible always uses "world" in this meaning. Let us see if the Arminian will apply his definition of this word in John 3:16 to other Biblical uses of the Word.

"...there went out a decree from Caesar Augustus, that all the world should be taxed" (Lk. 2:1). According to the Arminian's definition of "world," this means that this taxation decree included everyone who ever has, does, or ever will live in the world. Mr. Arminian, will you apply your definition of "world" to this Scripture? Of course he will not. Was China and India included in this taxation? Are we living in America today included in that decree of taxation? The Arminian will say that this is absurd. Of course it is, and so is his forced and arbitrary interpretation of John 3:16.

"...behold, the world is gone after him" (John 12:19). Apply the Arminian's interpretation of "world" here, and it teaches that every one living in the world has gone after Jesus Christ. The Arminian will not apply his definition to this verse.

"I pray for them: I pray not for the world..." (John 17:9). According to the Arminian definition of "world," this verse teaches that Christ prays for no one. Thank God, this is not true. Please note that the word "world" in this verse absolutely cannot mean everyone, for the verse itself distinguishes between "world" and others. Since there are in this verse those for whom Christ does pray, who are not included in the "world" for whom He does not pray, "world" absolutely cannot mean everyone. I am sure that the Arminian will admit this.

"And we know that we are of God, and the whole world lieth in wickedness" (I John 5:19). This verse clearly distinguishes between we who are of God and the whole world that lieth in wickedness. The world lying in wickedness does not and cannot include the we who are of God. Therefore, "world" here cannot mean everyone. What think you, Mr. Arminian?

"...and all the world wondered after the beast... And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb..." (Rev. 13:3, 8). Here there is an "all the world" that wondered after the beast — that worshipped him with idolatrous

wonder; and "those whose names are written in the Lamb's book of Life" who do not worship him. Therefore, "all the world" does not mean everyone.

Many more Scriptures could be given, but these are sufficient to show the error of the Arminian as to the meaning of the word "world." Now, the Arminian will admit — he is forced to admit — that in the above Scriptures the word "world" does not and cannot mean everyone who ever has, does, or will live on the earth. So, he admits that the Bible uses the word "world" when

it cannot mean everyone. Still, he will insist that it has this meaning in John 3:16. Well, who said so? The Arminian says so, but God does not say so. Please note now that the Arminian has only one word in one verse in all the Bible to prove his doctrine that God loves everyone. Note also that he must give his own arbitrary definition to that word to make it teach his doctrine. Note also that The Bible frequently uses this word when it absolutely does not mean everyone. I con-

(Continued on Page 3 Column 1)

## FROM THE EDITOR

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

A few issues back, I wrote on this verse. I began thus, "I have a question on my heart. It is bothering me much. I need some help on it. I would like to know what my readers think of it. I am almost afraid to ask it. I am even more afraid to answer it. My question is, can a saved person be sincere and honest, wanting to really know what the Bible teaches, willing to do God's will about it, and still be deceived as to what the Bible teaches on a given subject?"

This question still bothers me. I still have not answered it, even for myself. I still fear the question, and even more, the answer. I have heard from a few readers on this, and would like to hear from more.

One reader believes that the doctrine in question in John 7:17 is the doctrine of the person of Christ and His salvation. He believes that the verse means that one who is honest and sincere will not be deceived as to Christ being God and being the Saviour. This is a very good thought. It may be the answer to John 7:17. It may be that Jesus is not teaching there that any one who is saved, who is honest and sincere, who desires to know the truth about any doctrine, who is willing to obey God in that truth, — this verse may not relate to just any and every doctrine. This reader insists that there are many very honest, sincere people who desire to know and do the truth, who are wrong on many of the doctrines of the Bible.

Another reader falls back on the sovereignty of God. He says that God reveals truth to saved people according to His sovereign will. That a man, even though saved, cannot learn truth except as God sovereignly reveals it to him. I am sure that many of our readers will agree with this position.

Well, I await further answers from the readers. I am still greatly troubled over this matter. It still seems to me that John 7:17 has not been adequately and totally dealt with in this matter.

I do believe that we must make a distinction between the unsaved man and the saved man as to understanding the Bible. The unsaved man must be made alive by the sovereign grace and irresistible power of God. He is dead and can do nothing himself. Is this same thing true of the saved man as to receiving Biblical truth? Does the Holy Spirit just choose some from among saved people, and reveal the truth to them, and leave other saved people to go on in ignorance of many of the things of the Word of God? Let us remember that the saved man has spiritual life. He is not in the same condition as that of the unsaved. The saved man has the indwelling Holy Spirit. One of the purposes for which Christ gives saved people the Holy Spirit is that they might know the truth.

Does a believer not believe in and practice tithing because the Holy Spirit has not yet seen fit to reveal it to him? Are some believers satisfied with sprinkling in infancy, and do they remain members of such churches because the Holy Spirit has not yet seen fit to reveal the truth to them? Are some people Charismatics and Holy-rollers because God has not yet seen fit to lead them out of such heresies? Are all these differences between churches and between saved people due to the fact that the Holy Spirit has sovereignly revealed truth to some and left others to follow heresy?

I find this hard to accept. We have an inspired Bible in which the truth is clearly revealed. Every believer has the indwelling Holy Spirit who is there to teach that believer the truth. I fear that different churches and different doctrines are the result of man's sin and rebellion rather than the Holy Spirit's sovereignty in the matter.

As to John 7:17 referring only to the one doctrine of the person and salvation of Christ, I also have trouble. The verse seems to me to refer to any doctrine that is under consideration. It seems to me to say that, if any saved person is sincere and honest in the matter, and really wants to know the truth, and is really willing to obey that truth, that he will know the truth as to that doctrine. I am not, at present, saying that this is the interpretation of this verse. I am saying that it seems to me that it likely teaches this. This seeming teaching of the verse is that which makes me afraid to ask, more afraid to answer my question. I hesitate to say of all those who hold to false doctrines, that they are in these false doctrines because they are not honest and sincere; they are not willing to obey God in the matter, they are not sincerely endeavoring to know the truth in the matter. I just hesitate to say such.

At the same time, I hesitate to say that if a saved person is honest, sincere, desiring to know the truth, that he would follow that truth if he knew it; but that God will not let him know what the truth is on the subject. I hesitate to say that the Bible is written in such language that a saved person just cannot know for sure what it teaches except the Holy Spirit sovereignly reveal it to him.

Well, I still hesitate in fear over this matter. I would still like to hear from readers on this subject. What think you. Some sayed people believe certain truths. Others do not. Is this because: 1. God has not seen fit to reveal this truth to some. 2. Those who do not believe the truth are not sincere and honestly willing to receive and obey that truth. 3. Or is John 7:17 just speaking of the one truth of the person and salvation of Christ? This last position would answer John 7:17, but would still leave unanswered the question of the different beliefs among saved people. While we ponder this question, let us stand strong and true to the things we know to be the truths of God's Word. May God bless you all.



## IS THERE

(Continued from Page 2)

sider the Arminian to be very deceitful in using John 3:16 to prove his pet doctrine. Let him admit the truthfulness of what I have written. Let him tell his hearers that he is giving his own arbitrary definition to the word "world," and that frequently in Scripture, the word does not bear this meaning.

We have learned thus far that God does not love everyone, and that God does and will save all those whom He loves. Now, to the problem discussed in this message. Many who will agree with all I have written thus far will then teach that there is a lesser, non-saving love of God that is exercised toward all men. They teach that there is a saving love of God for the elect. They teach that there is a lesser, non-saving love of God for all men. Let us remember that many men who hold to the doctrines of God's particular and saving grace also hold this view. We do not desire to falsely represent any man. Even John Gill (and no one would accuse him of being an Arminian) seemed to hold this view, at least in the account of the rich young ruler. Do not brand a man as an Arminian even if he does hold to a general and non-saving love of God for the non elect. I have many books by sovereign grace men in my library. I will say that many of them, likely the majority, hold to a general love of God for all men. I do not, most adamantly do not, hold with this view, but I will not deny that many of our kind do teach this.

Let us grant that there is a kindness, a benevolence, a long-suffering, a goodness of God towards even the non-elect. He is good and kind to all men. He is long suffering to the non-elect as well as the elect. He gives many and varied blessings to all of the children of men. He giveth sun and rain; He giveth life, health, and a measure of happiness; He giveth civil freedom, financial prosperity, even many blessings does He give indiscriminately to the children of men. Still, admitting all this, I do adamantly deny that God has any kind of love for the non-elect. I believe that we err greatly and grievously when we apply the word "love" to the attitude and activity of God towards the non-elect.

Let me suggest a couple of reasons why men, good and sound men, come to this position. I think that one reason is a reluctance to give "hate" its full meaning in Romans 9:13. Some want to say that "hate" there means to love less. They say that God had a general, non-saving love for Esau. They do not give "hate" its full meaning. But what is gained by all this? Esau was not of God's elect. Esau surely perished in his sins and is now in a burning hell. What has this lesser love done for him? Why, nothing at all. Brethren, it is a demeaning of the love of God to apply it to a man who perishes in hell. God was good to Esau. He was long suffering to Esau. He was benevolent to Esau. He gave Esau many physical and material blessings. But He never loved Esau. He hated Esau, and He hated him with all the fulness of meaning involved in that word. Let the cries of lost, doomed Esau, from the flames of hell evidence that God never loved him at all. He did not love Esau less than He loved Jacob; He did not love Esau at all.

Some will stumble at the case of the rich young ruler. Because Mark informs us that Jesus loved this man, many infer that God loves all men. Brethren, this is a very weak foundation upon which to build such a sweeping doctrine. There is no need of such; there is no proof of such. Jesus did love the rich young ruler. He loved him even when he was lost in sin and turning away from the Lord. Is there anything strange in this? Did not Jesus love us even when we were dead in sins? Is not His love from everlasting? There is no proof that the rich young ruler continued in his sin and rejection. There is no proof that he was not later brought to the experience of salvation. Rather is there proof to the contrary. Jeremiah 31:3 informs us that the Lord will draw those whom He loves to Himself. I therefore maintain that the rich young ruler, the object of Christ's love, was later brought by the Holy Spirit to repentance and faith in Christ. There is no proof to the contrary. There is Biblical proof for my position. God is unchangeable in His love. He saves all those whom He loves. His work of saving grace is the effect and proof of His everlasting love.

Let us notice the foolish, absurd, needless, and evil consequences that come from this effort to teach a two-fold love of God: a saving love for the elect, a lesser, non-saving love for the non-elect. This teaching introduces great and needless confusion into the subject of the love of God. John Gill, in expounding the Scripture relative to the rich young ruler, speaks of Christ not loving this man as God with a saving love; but loving him as man with a human affection. Why adopt a position that forces one to make such confusing and needless distinctions? Where does the Bible speak of and distinguish between Jesus loving some as to His Deity with a saving love, but loving others with His humanity with only a human affection? There are no such distinctions in the Bible. This distinction is a humanly manufactured one adopted to defend a false interpretation.

I recently listened to a sermon dealing mainly with the general love of God for the world. The preacher is a great and sound preacher. He believes and strongly preaches the doctrines of grace. He believes in and preaches God's particular and saving love for the elect. But he was defending his position that God also has a general love for the non-elect. In his sermon he refers to many Scriptures. He gives Scriptures which speak of the goodness of God, the benevolence of God, the long suffering of God, etc. But he never gives one Scripture which connects and uses the word "love" relative to God's attitude and activity towards the non elect. He uses Scripture. He seems to apply or interpret God's long suffering, goodness, kindness, etc. as being evidence, attitudes, and acts of love. But he does not use one Scripture which actually says that God loves all men in the Arminian interpretation of "all" This fine and able and sound preacher, in order to prove his thesis that God has a general love for the world speaks of covenant love and of non-covenant (by implication). Now, where does the Bible make such a distinction? Where does the Bible teach that God has a general love for the world, but has covenant love only

Now, any man who holds to the for the elect? In no place. This distinction is a humanly manufactured one to defend a previously adopted position. doctrines of sovereign and saving grace, and still attempts to speak of a general love of God for all men, will be forced to make confusing and unscriptural distinctions. Why not do as the Bible does — restrict God's love to the elect of God. we do not magnify the love of God when we teach that He has a lesser, non-saving love for the non elect.

This teaching that God has a lesser, non-saving love for the non-elect minimizes the character of God's love. Whether it uses my term "lesser" or not, it must teach that which is denoted by that term. The man who holds this must teach a love of God that is lesser in what it does for its objects than is the saving love of God. Why teach this lesser, ineffectual, non-saving, frustrated, defeated love of God? Why not limit the use of the word "love" to that attitude of God towards His elect that accomplishes their eternal salvation? This is how the Bible handles this subject. The longer I live, study, and observe; the more I realize that every effort of men to extend the love and grace of God or the extent of the atonement, actually results in diluting these things and taking away part of their rich, warm, wonderful meaning. We have gained absolutely nothing at all by teaching that God has a lesser, non-saving, general love for the non-elect; and we have emptied the word "love" of some of its rich meaning, and have introduced much confusion into the great subject of the love of God.

The maintaining of this unscriptural teaching that God has a general love for all men opens the door for further Arminianism. The teaching that God loves all men is an Arminian teaching. When sovereign grace men invent a two-fold love of God: one a covenant, saving love for the elect; the other a lesser, non-saving love for all men; he has aided and abetted the enemy. He has given undue comfort to the enemy. He has opened the door to Arminianism. It is much easier to maintain the Biblical truth that God's love is restricted to the elect than it is to defend this unscriptural invention of men that God has two loves and one of them is a general love for all men. I consider this two-fold love of God to be a concession, and a needless and dangerous one, to the Arminian. It has opened a door to the Arminian, and he will not be long in taking advantage thereof. The Arminian will say, "See, you sovereign gracers have to admit that God loves everyone." Let us admit no such thing. Let us not give the Arminian this vantage point in the war between us.

This two-fold love of God, one part a lesser, non-saving love for all men, does not gain anything at all. It costs us too much to retain this enemy of truth within our camp. We are great losers by trying to adopt this child of the enemy. We lose ground in our battle for truth by giving the Arminian this advantage.

This doctrine of God's lesser, non-saving love for all men opens the door for all kinds of criticism of the truth of the effectual, saving, particular love of God. This doctrine takes away some of the assurance and encouragement given us by the

truth about God's love. When I believe that God's love is a particular and saving love, and when I am made to know that He loves me, I have assurance of eternal salvation. But when I believe this two-fold love, one of which is lesser and non-saving; and I believe God loves me, I am faced with the dilemma of "which love does He have towards me, the lesser, non-saving one, or the particular and saving love?"

Now, if there are two loves in God — one particular, limited, and saving; the other lesser and non-saving; I am faced with a great problem in my study of the Word of God. How am I to know, when I read of God's love, which love the Bible is speaking of. Why, this distinction (man invented) forces me to need another inspired book — one that will tell me which love is meant in each Scripture where God's love is mentioned. But I have no such book. There is none such on the market. Woe is me. What can I do? How will I ever know which love is which?

Brethren, it is far better to just stand strong for the truth of God's particular, electing, discriminating, and saving love. The Bible teaches this. This man made doctrine of a lesser, non-saving love of God gains nothing. It does not gain in the blessing and assurance of the saved. It gains nothing in preaching the gospel to the lost. It gains nothing in the magnifying of the love of God. This doctrine is all loss. It costs us much. It gives us nothing. Let us turn it from our door at once, and have nothing further to do with it. May God bless you all.

## MISSING

(Continued from Page 1)

If I am stepping on your toes I hope the Lord shows you how low down you are. Brother Dan Phillips would probably say you are lower than a cockroach, and I would agree. Thomas thought he had an excuse to miss. He was sad and feeling sorry for himself, and he thought that was good enough excuse not to go to the service. There are many today who think they have an excuse not to go, but they are wrong. They have no excuse. You don't have the right to stay away from the services of the church. There are few justifiable excuse not to be there. I know and realize that some must work during certain services. I know and realize some are old or very ill and physically unable to come. I know that some live hundreds of miles from a true sound church and can't come. But there are some who just won't come, and they don't have that right.

Church attendance is not optional. You are required to be there. You should never wake up on Sunday morning and wonder if you are going to go or not. There should be no question about it. You should just get up and go because it is required of you. Many of these people, who won't go, would never dream of missing work. Why they are some of the most faithful workers on the job. Many of these people would never dream of missing a ballgame that their son plays in; that would be terrible. When the whistle blows you can count on them being there. Isn't it a shame that some Baptists are more devoted to such things than to the church that Jesus built. The father of the family, if he is what he is supposed to be, will get the family up and go to church. He won't ask the wife if

she wants to go. He won't ask the children if they want to go, but he will take them to the church services. There is not much that bothers me more than to hear an adult ask their children if they want to go or stay home. This is disgraceful. My friends, I am of the opinion that people do usually about what they want to do. All during the week they will work in the rain, or in the cold, and sometimes pay a pretty fair price to do what they want to do; and then they stay away from the Lord's house. I tire quickly and very easily with Baptists who have this attitude. Notice, I am only speaking about Baptists. I would encourage you to stay away from anything else but a Baptist church. Don't go to any other, for they are not the house of the Lord and will not do you any good.

Thomas was missing, and he was not any help to the church. You know that if you miss a day of work, you are not any help to those on that job. If you miss church services, you are not any help to the church. Actually you are a hindrance to the church. Yes you are. You are holding the church back from things she could be doing. When you will not come, you are in opposition to the work of the Lord. You are a rebel, one who has been blood bought and redeemed forever, yet you are hindering the work of the Lord's churches. Thomas was of no help to the church off by himself. The church had gathered themselves together, yet Thomas thought it unimportant to be there with them. Instead of being the blessing to the church he could have been, he was not there. Thomas was not the only one who was feeling sad at that time. He was not the only one who was troubled, but there were others. I think of Peter. He had denied the Lord just prior to this. The very Son of God his Saviour, and Peter had denied Him. Think of what a comfort Thomas could have been to him. Think of how he could have stood shoulder to shoulder with Peter and sang praises with him, and how he could have knelt in prayer with him; or how he could have hugged him and just said, "I love you, brother." My how brothers and sisters can be a help to one another and especially in the services.

Think of how he could have been a comfort to Mary, the one who had given Jesus birth. You know Mary had a special relationship with the Lord. Though she is not the woman-god the Catholics say she is, she still had a different kind of relationship with Him than the others. She gave birth to Him and raised Him and fed Him as a child. I'm sure that Mary needed comfort and reassurance at this time. Thomas was not there to be of any help to her.

He was off in his self pity like so many of the missing Christians of our day. Why don't you quit feeling sorry for yourself and come to the Lord's house where you can be of some good to the Lord and His church.

Thomas hurt the church in that they didn't know where he was. He was supposed to be there, and he was expected there; but he didn't show up. So it is with some Baptists today. There are some who you just know will be there, and there are some that you never know about. When Thomas was not

(Continued on Page 4 Column 3)



# The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 60 - ASHLAND, KENTUCKY 41105-0060

Explain Matt. 18:19. Be specific as to if two saved people pray together for something and the prayer is not answered.

CLYDE T. EVERMAN  
108 Burdall Ave.  
Ft. Mitchell, Ky.  
41017

DEACON  
Calvary  
Baptist Church  
Ashland, KY.



"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

I would like to begin this discussion by quoting from the book, "How to Get What You Pray For" by Bill Austin, where he said of prayer, "Prayer is a gift from God. In His infinite wisdom and sovereign grace, the creator of all things has given man the privilege of communicating with Him. Since prayer originates with God, and not with man, it is only right that we should pray in harmony with the one who has made it possible for us to pray."

For our prayers to be answered, they must be in harmony with the character and the purpose of God. He is not only a God of all power but He is also a God of all wisdom. "Blessed be the name of God for ever and ever: for wisdom and might are his." (Dan. 2:20). We need to realize that God has an eternal purpose for every thing and that purpose will be accomplished. "For every purpose of God will be performed" (Jer. 51:29). For our prayers to be answered, they must harmonize with the purpose of God. Prayer is not to get God to do something that is not in His purpose, but to get ourselves in harmony with the plans which God has for us.

In Matthew 28:18 Christ said, "All power is given unto me in heaven and in earth." This implies that He has the authority to command and we are to obey. I John 3:22 tells us, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Many of the prayer promises do not go into the relationship of obedience and answered prayer, but a study of the subject shows that obedience is one of the conditions of answered prayer. James 5:16 says that, "the effectual fervent prayer of a righteous man availeth much." Is not a righteous man one who obeys his Lord?

When we pray we must pray in the name of Christ. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John 14:13, 14). To pray in His name means more than just beginning or ending our prayers with the words. Our prayers must be in harmony with the nature of Jesus Christ. We must pray in

the character, the spirit, and the attitude of Christ. In other words our prayers must be ones that Christ would pray if He were in our place. "If ye abide in me, and my words abide in you, ye shall ask what ye will." If we abide in Christ, we are in His presence. "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). This was said just after He had said in verse 19, "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." This tells us that if we pray in harmony with another Christian and in harmony with Christ, "together in my name," He is there with us, "there am I in the midst of them."

We must not only pray in the power of the Father and in the name of the Son, but also in the will of the Holy Spirit. "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:27). The Holy Spirit knows the will of God because He is God.

Faith is another condition to answered prayer. "ask in faith, nothing wavering" (James 1:6). "If thou can believe, all things are possible to him that believeth" (Mark 9:23). What is faith? Andrew Murray said, "Faith is simply surrender: by faith I yield myself to the living God." "Have faith in God" means we are to trust Him to do what is best. Even if we don't get what we ask for, we are to keep on trusting our heavenly Father. Our faith must be in God, not the gift. Our faith should be the same as the three Hebrew men in Daniel 3: 16-18 who told the king, that their God was able to deliver them out of his hand, but if He did not, yet they would die serving Him anyway.

SAM WILSON  
1490 North  
Spring St.  
Gladwin, MI  
48624

PASTOR  
Grace  
Baptist Church  
Gladwin, MI



Matthew 18:19: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

From the beginning let me say that all true prayer is answered. It may not be answered according to our desire, but it will be answered according to the will of God. I think we must realize that many of our prayers are not answered because we "ask amiss." We pray with our mouths, but not with our hearts. I fear this is true in far more of our prayers than we realize. I'm sure there are times when we think we are fervently and zealously praying, but in reality we are only satisfying the flesh.

Let me give two possible answers to the question.

First, if two were to agree touching a thing in fervent and true prayer, it would be an evidence that they were praying in the will of God. I think that prayer, to a large degree, is God's way of bringing us in harmony with His will. These two agreeing could serve as evidence that they were both being led by the Spirit in a matter. I might also mention that the Bible must be interpreted with common sense. Surely this verse does not mean that if two agree for something that is not right and ask for it, that God will grant such a request. If they are agreeing on something that is right, then surely God will grant that request. The answer to this question would be that all prayers that are prayed with a fervent heart will be answered in the affirmative. The trouble with this explanation is that it does not deal with the fact that many will pray fervently for the salvation of a lost soul and that soul will not be saved. This problem leads me to a second interpretation.

This interpretation is akin to the first one with a slight difference. The difference is that this verse deals with church matters. If we read the context of the verse in question we must admit that it is dealing with the church, and the binding and loosing power of the church. All of the things mentioned in the first interpretation still apply relative to the prayers being fervent and Spirit led. The difference is that this verse is speaking relative to church discipline. I believe it is setting a good rule of thumb, in teaching that it takes more than one to bring about church discipline. I think it teaches that prayer has a very important role in church discipline. We should pray and seek the leadership of God in these matters. If the church has prayed and agreed on the binding or loosing then God will act according to the church's decision. I think it also teaches the importance of having Jesus in our midst. It teaches the importance of having people in the church who are prayers. This is one of the failures in our churches; we just do not pray as we should. Let me quickly summarize.

The prayers of two people agreeing on a matter is evidence they are being led by the Spirit, if the prayer is true fervent prayer. Surely this type of prayer will be answered. The verse in question has a definite application to the church. May God bless you all.

## MISSING

(Continued from Page 3)

there, he hurt the church. The church had to worry about where he was. They could not fully concentrate on what they were doing because Thomas was in the back of their minds. Haven't you done this in your church with some of your members. You wonder if maybe someone is sick or hurt. You just

don't know why they are not there where they should be. Listen friends, you don't have the right to miss the services and not tell someone where you are. You don't miss work and not call the boss to tell him why you won't be in that day. You have consideration for your boss. Maybe you have fear of your boss. Well, shouldn't you have that same consideration for the church? You certainly ought to think more of the church than your job. You ought to hold the church in high esteem seeing it is of the Lord. You also should fear the Lord and His church. You shouldn't treat the church as if it is a little insignificant nothing. If you are not going to be in the services, you call someone and tell them you are not going to be there.

Thomas hurt the church by not being there in that he was a bad testimony. The church was gathered together, and Thomas was not there. The church of Jesus Christ, the Saviour of men, was meeting, and he was not there. What kind of testimony do you suppose this shows the world when they see Baptists not attending their church services? Thomas gave a testimony that said all things are hopeless. When Christians miss today they by their actions are telling the world that Jesus is dead and all things are hopeless. When Christians miss today they are by their actions telling people that Jesus is still in the tomb, and that He has not risen. Thus you see what a hindrance the missing Christian is to the church. I might get into trouble for saying this, but they would be better off not to wear the name Baptist and quit coming than to live worldly and give the wrong impression of the church and what she stands for. Now don't get me wrong. I want backsliders to repent and come back to the church and serve the Lord in the church. But when they miss and miss they are a hindrance to the work of the Lord. Let me say here that there are members of the Lord's churches that should not be such. Churches ought to take care of these missing members by way of rebuke and exclusion. Listen brethren there is no use in us keeping members on our rolls that the Lord has already excluded. Don't you even think you will be in the Bride if you won't come to church.

Missing Christians weaken the church. When Thomas was missing, he weakened the church. He was part of the body, and he was gone. Many churches today have been weakened by missing members. You know that if part of your body, say your arm were to be cut off, your whole body would be weakened. So it is with the church. The church is a body made up of different members, and all of them are important and vital to the functioning of the whole body.

I want you to think now of what Thomas missed. He was a missing Christian away from the house of the Lord, and he missed out greatly. First of all he missed just what he needed the most. He was sad because Jesus was gone, so he was out by himself. He stayed away and missed Jesus. Missing Christians also miss Jesus. No matter what is wrong in their lives or what problems they have, they need to see Jesus. When they stay away from the services they miss seeing the Lord. Jesus came and said "peace be unto you." Isn't that just what Thomas needed? Thomas need-

ed some peace, and he needed it more than he needed anything else at that time. Now Jesus knew what the church was in need of. Jesus being the omniscient God of the Bible knew all of their needs. Jesus knew what Thomas needed to hear, but Thomas did not come. Thomas stayed away from the place where God speaketh and remained to himself. Christian friend, do you realize that God has a message prepared for you when you come to the house of the Lord? Don't you realize that God speaks thru His holy Word to us, and especially in His house? How would you feel if you gave a dinner party and had the table all set up with the finest of food and drink and only half of your guests showed up? You would complain that you had it all set up and they just didn't come. My how God must feel. How Jesus must feel when Baptists won't come to hear what He has to say. So when the Christian stays away, he misses God's message to him.

Thomas missed, by staying away, the comfort and assurance that could have been his. While the church was rejoicing with Jesus, he was out by himself sulking. Let me tell you something Baptist friend, there is no comfort in the world. There is no assurance in the world. But in Christ we have all of the comfort and assurance we need. You lose all of this by staying away from the services. Whom do you suppose the pastor has to spend more time with then anyone else in the church? It's the missing Christian. Who has the weakest faith in the church? It's the missing Christian. Who has more problems in the church? It's the missing Christian. Yes those that miss, miss the comfort and assurance that could be theirs.

Thomas missed the fellowship with the brethren and with Jesus. They were all there, but he was missing. The Christian today when he misses, misses out on all of the good fellowship that can be his as a child of God.

There are no better people to be around than Christians. Children of God have a mutual bond together, and there is much joy to be had when they are together. The missing Christian misses out on all of this. They will join themselves together with the ungodly and wind up in trouble or in a state of depression rather than be with the children of God. I wonder about those who have no desire to have fellowship with Christ, and have no desire to fellowship with Christians. I wonder how many are never saved to begin with, but I'll not judge salvation by church attendance.

Finally, Thomas came back. He did not stay away from the services. And again we must wonder about those who stay away, and don't come back unless they are begged to. Thomas was miserable while away but now he comes back, and he gets what he needs. Jesus said again in verse 26, "peace be unto you." When he came back his life was changed, Jesus told him just what he needed to hear. He was restored, he was comforted, and was given the assurance that he needed to go on. You can't get that outside of the church, backslider. Thomas caught sight of the wounds of his Saviour, and that is what Thomas needed to see. Backslider need to see the wounds of Jesus, they need to think of their salvation and the

(Continued on Page 5 Column 5)



One of the most common mistakes is to mistake our wish for His will.

## The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 60 — ASHLAND, KENTUCKY 41105-0060

*To what extent should Paganism be avoided? Consider Christmas, Easter, Valentine Day, Halloween, the days of the week (all named after false gods), the medical profession with its snake symbol, etc.*

DAN PHILLIPS  
Rt. 6, Box 611A  
Bristol, TN  
37620

PASTOR  
New Testament  
Baptist Church  
Bristol, TN



Paganism should be avoided as much as possible. However, we are faced with Paganism in some form every day. We can not ignore the days of the week because they were named after false gods. We can not ignore hospitals and the medical profession just because of the symbol of a snake. We do not worship the days nor do we worship the serpent on the pole. We simply take advantage of the situation.

Now Christmas, Easter, Valentine Day, and Halloween are days that many get involved with. In fact, many churches get involved and have special services concerning these Pagan days. Christmas came from heathenism. The heathen sun worshippers throughout the northern hemisphere celebrated the re-birth of the sun at the time of its turning back toward the north about the last of December. When the Roman Catholics were trying to win the world to Catholicism, they adopted this heathen pagan image worship into their rituals. They could now be Catholic and still have their own form of idol worship.

Christmas is not found in the Bible. The early Church did not know anything about it being a holy day. In fact, the Bible nowhere tells us to remember Christ's birthday. Christ's birth could not have been December the 25th because the rainy season sets in about October, and the shepherds bring their sheep down to the sheepfold. Therefore, there could not have been shepherds watching their flock at night in the fields at this time of year. Christ was probably born sometime in the autumn. Beloved, we are not to celebrate His birth, but rather His resurrection every first day of the week. I could say a lot more about this day, but space will not permit me to do so.

Easter is another pagan holiday that is brought into Christianity. The word Easter is not found in the original manuscripts but was added by the King James translators in place of (pascha) passover. They translated this word PASCHA everywhere else as it should be, that is, "passover." I have twelve other translations that have the correct translation "passover." It is said that the Tribes of Northern Europe had a goddess of the spring and the sunrise called Eostre, a pagan goddess. These pagan sun worshippers met on a high hill before the sun came up, the first Sunday following the first full moon and had a drunken spree and sex party, and when sun came up; they would go wild with worship. This was how the sunrise ser-

vices started. Pagans are still doing this today under the name of Christianity. However today they are only half Pagan, they leave sex and drink out of it. (Do they? Editor)

At Fort Lauderdale, Florida, the college and university students are copying the true sunrise service. Every year they gather along the beaches and drink and strip off naked I'm told; and do their thing on Easter holidays. Another thing, I do not believe that my Saviour only stayed in the grave three parts of days. I believe He was in the grave seventy-two hours as Jonah was in the whale's belly. God works in perfection and never does anything halfway. I realize I have exhausted my space so I'll have to say that as much could be said about Halloween and Valentine's day. I will say that in my twenty-five years as pastor, I have never permitted any part of these days to be brought into the church. I have warned my church of their pagan heritage. This caused us to lose people that would have joined our church later and some loss of membership. Brethren, I have to give an account of my honesty in preaching the truth. I would rather obey God than Man.

DAVID S. WEST  
Rt. 1, Box 271,  
Cross, SC  
29436

PASTOR:  
Landmark  
Missionary  
Baptist  
Church  
N. Charleston,  
SC



There are some things that we have to bear with in this present evil world, and there are some that we do not have to bear with. We do not have to participate in the evil pagan holidays such as Christmas, Easter, Valentine Day, Halloween and any other day that would hinder our living a life that would be pleasing to the Lord.

As for the days of the week we are not to worship them. We are not to honor the day, that is the name of it as such. We are not to observe the way of the heathen and the observance of the names of days is to follow the way of the heathen. We should not idolize any day or thing that is of the world.

We are living in a time and age, that if we do not observe days such as Christmas, Easter and other heathen Holidays, the religious world will judge us. The Bible states in Colossians 2:16, "Let no man therefore judge you in meat, or in drink, or in respect of any holy day, or of the new moon, or of the sabbath days." If we do not observe Christmas, those in the religious world who cannot understand the language of the Bible will judge us and accuse us of not believing in the virgin birth of Christ. Christmas has nothing to do with the virgin birth of Christ, and Easter has nothing to do with the resurrec-

tion of Christ, and Halloween has nothing to do with Christ's church. But if we do not participate in Halloween by letting children and young people put on all that make-up and all curious garb, they will think that we are weird. It seems to me that it is the other way around.

tion to the Scriptures. In Galatians 4:10-11, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed labour in vain." The apostle has in mind here the religious observance of days, weeks, and months. And what he meant by saying he was afraid of them was that he feared they were going back into Judaism, into the observance of days as under the law. And worse that they were being taught that to do such would bring salvation.

Now as for as the days, and weeks, and months, and years are concerned God has so set seasons and days by the movements of the earth. God has given us seed time and harvest time. These things are necessary. It is needful that there be winter and summer, and cold and heat. But it is wrong to observe these days and times religiously.

The snake symbol that the medical profession uses in my opinion does not denote whether he is a good doctor or not. I have not made an extensive research as to the beginning of these symbols, but I think the best thing to do is just disregard them when being treated by a good doctor. They have no efficacious effect on a wound or sickness.

JAMES A. CRACE  
1862

St. John's Rd.  
Ludlow, KY  
41016

PASTOR  
Bethel  
Baptist  
Church  
Ludlow, KY



"And if it seems evil unto you to serve the Lord, choose you this day whom ye will serve;..." (Joshua 24:14a). To what extent should Paganism be avoided? To what extent should sin be avoided? Paganism is anti-God idolatry. The beliefs, the attitudes, and customs are idolatrous, and should be avoided in every aspect possible. As children of God, you are commanded to "yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Everything you do should be unto the glory of God. All that is within your power should be given over to God. No one is forced to celebrate the Pagan holidays, with the exception of being given time off from work or school. As far as the names of the days of the week are concerned, we are forced to use them in order to communicate times and dates, and we have no choice. We need not make use of the snake symbol to make use of

the medical profession. Remember, you are going to give an account of yourselves unto God, and whatever reason you may have for not avoiding Paganism will be examined at the Judgment Seat of Christ.

JAMES O. WILMOTH  
1747 Fullington Rd.  
Toledo, Oh. 43614

TEACHER:  
Grace  
Baptist  
Church  
Toledo, Oh.



Paganism is defined as the state of being pagan. A pagan is a person with no religion, or one who is not a Christian. The word pagan is usually synonymous with the word heathen. The depths to which the tenants of paganism have reached in our present society can never be accurately measured. There are probably many things in our day to day lives that are throwbacks to some pagan custom. We are just not aware of them. Of the six points mentioned in the question, only the first four (holidays) are readily recognized by most people as having no Scriptural validity. They days of the week and the medical symbol are not in the forefront as being related to paganism.

The question asks that we consider these six points relative to paganism and the extent to which they should be avoided. I shall attempt to briefly comment on each one of these points in the order that they are listed.

Christmas. It is not the birthday of Christ. It is most certainly based upon pagan custom and should be avoided. We are not told anywhere in the word of God that the day of Christ's birth is to be set aside and observed. The day that we are to set aside and observe is the day of His resurrection, the first day of the week.

Easter. This word is used only one time in the New Testament (Acts 12:4) and is really the word for passover. This holiday is usually used in conjunction with another pagan day, good friday. This day, too, is based upon pagan custom and should be avoided. The resurrection is not to be observed only one day of the year, but every Lord's day.

Valentine Day and Halloween although they are based upon pagan custom are not usually observed with religious ceremony. Valentine day seems to be a day that was connected with the pagan Roman festival of the Lupercalia (a group of priests). The festival was held on February 15th and involved the sacrifice of goats and a dog. The use of this name for a lover's festival came at a later date. This is the observance today, a festival of love. Using the original basis of the holiday, it should be avoided.

Halloween. Again, this holiday is based upon pagan custom. It is observed on the eve of All Saints day, a term that is Roman in its origin. It is believed that it was first observed in the Eighth Century. Prior to that time it was associated with martyrs and Mary. It was brought to the United States in the 19th Century. Since that time it has been associated with mischief, not paganism.

The days of the week. These seven days are named after the seven planets, Saturn, the Sun, the Moon, Mercury, Jupiter, Mars, and Venus. They came into use during the Greco-

Roman period of history. They were conceived by astrologers. At a later date these names were also based on the deities created by some of the European countries. The Bible in Genesis chapter one refers to the days of the week as the first day, the second day, etc. In the New Testament the same terminology is used; first day, etc. This is one of the most deep rooted of the pagan customs. The evidence that these are pagan in origin will not at this time cause people to cease using their names.

The medical caduceus. A winged staff with intertwined serpents is used in the United States as a medical emblem. Asclepius, the Greek god of medicine, is the one to which the first of these symbols is attributed. The symbol is not used in any way to promote healing. I know of no physician that bases his practice on this symbol. I do not think there is any thought given to this caduceus during the practice of medicine. The term physician is used in both the Old and the New Testaments. It would be almost impossible to refrain from or to avoid medicine because of this symbol.

## MISSING

(Continued from Page 4)

price thereof.

After this little episode Thomas served the Lord faithfully in the Church. God continued to use Thomas and greatly so. My beloved friend, if you are in a backslidden state repent and come to the services. God will use you as long as you are fit for service; by living a clean, holy, and church going life. It's not too late to serve Jesus until we hear that shout, and the trumpet blow when we shall go to be with Him. I wrote this for the paper because you would not go to the church services to hear it there. In Christian Love.

## HEARING

(Continued from Page 1)

pays fruitful dividends. The word, "use," means: a habit, whether of body or of mind, a power acquired by custom, practice. Faithfulness to some extent is the product of habit and practice. Do you want to grow to full age? Do you want strong meat to belong to you? Then start right now practicing obedience to the commands of God's Word. As one area of life is brought into subjection. God will show you another; as it is conquered, He will show you yet another. "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God" (Col. 4:12). It is a matter of always labouring in obedience to the truth.

By reason of the use of God's Word, they had their senses exercised. "Exercised" means to exercise vigorously, in any way, either the body or the mind; of one who strives earnestly to become godly. Now, by the practice of that which comes naturally and easily, the world learns its crafty ways. "Having eyes full of adultery, and that cannot cease from sin; beguil-

(Continued on Page 6 Column 1)



## HEARING

(Continued from Page 5)

ing unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray..." (II Pet. 2:14, 15). By exercise we are able to resist ungodliness. "But refuse profane and old wives fables, and exercise thyself rather unto godliness" (I Tim. 4:7). I Timothy 4:6 tells us the role the Word of God plays in this exercise. "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." In this divine exercise we either struggle to do right, or we will struggle because we don't do right. But in the end, righteousness will shine through us. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

Our text says that our "senses" are exercised. Truly believe this little word describes the battle front. "For though we walk in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4). The sense is an organ of perception; the faculty of mind for perceiving, understanding, and discerning. With our senses, our mind, we are to perceive from the Word of God the necessity of obedience, and then we are to commit our thoughts, actions, and words to that end. "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to be apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-16). It is in the heart that words and actions are first conceived by man. The Scriptures tell us that it is out of the abundance of the heart that the mouth speaketh. What a person first thinks is what he later says. What a person first thinks he will do is what he finally does. Perfection, or maturing, is first of all a matter of the heart. If the desire is not there, then neither will the outward actions of obedience come into existence. Do you desire sincerely to serve the Lord in obedience? Notice how the apostle Paul connects outward obedience to the Spirit's inward renewing of our mind. "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world:

but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2). The renewing of our mind and senses is not only the work of God, but is also the will of God. As one writer illustrated: "We may liken the newly born babe and the young Christian subsequently to a fully-rigged yacht: though its sails be set, it is incapable of movement until the wind blows. The Christian is responsible to spread his sails and look to God for a breeze from heaven, but until the wind stirs he will make no progress." (A.W. Pink). In exposing ourselves to the Word of God, whether hearing it expounded or reading it, we are opening our sails to the Holy Spirit who moves like the wind.

Now strong meat is the food of the mind, the substance of instruction. Strong meat belongs to them who are of full age. Everywhere else in the New Testament the Greek word, here translated "Belongs", comes out translated "is". Strong meat "is" to them that are of full age. "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach" (Rom. 10:8). The Word is close to all of us, but it doesn't become our strong meat until we apprehend it by application to our lives. Strong meat belongeth to them that are of full age; strong meat is ours when we care for the things of the Lord. The word translated "strong" means: firm, immovable, steadfast, firm of faith. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your cares upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (I Pet. 5: 6-10). You have heard the saying, "You are what you eat." Strong meat (sound doctrine) makes strong Christians. Strong meat belongeth to those who are of full age. They are the ones who have been exercised in how to partake, digest, and grow into maturity.

Jude 20 says, "But ye, beloved, building up yourselves on your most holy faith." The word "build", is the same word that is elsewhere translated, "edify." These words of Jude pose a question to our mind. How do we edify ourselves? Growth in grace is in direct proportion to the growth of our faith. In Luke 17, Jesus taught his disciples their responsibility to each other. Realizing the difficulties and problems posed by their flesh, they said, "Lord, increase our faith" (Lk. 17:5). God is the author and finisher of our faith; and He is the one who will increase it, but not without the ordained means of His Word. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). This should give us an idea as to how we can promote the growth of our faith and experience the fruit of that spiritual process or edification. Our responsibility is to give at-

tendance to the reading and studying of God's Word. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Pet. 1:3, 4). All things that pertain to life and godliness are given to us through a "knowledge" of Christ. We become partakers of the divine nature through a knowledge of truth. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever" (II Pet. 3:18). You cannot grow in grace without growing in knowledge. "Walking in the Word" is a phrase we use to signify applying the knowledge of God's Word to our manner of living. The apostle John used this phrase when writing to Gaius, whom was suffering a physical illness. "The elder unto the well beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth" (III Jn. 1-4). We must know the truth, but we must also live that truth to which we have been exposed. We must know the commandments, and we must obey them if we expect to grow to maturity. The apostle John wished that Gaius physical health was as good as his spiritual health. For many of God's people today, we could wish the opposite — that their spiritual health was as good as their physical health. Our heart's desire and prayer to God is that His people would desire to mature in the truth; that they would hear the Word of God and heed the Word of God which is able to build them up in the faith.

## SUBSISTENCE

(Continued from Page 1)

of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." He shall bear their sins. He will be satisfied because He said, "I was cut off out of the land of the living and who shall declare my generation?" We are declaring that generation today. A seed will declare that generation, a seed will serve him. In other words the church, the bride of Christ that God gave to his lovely Son. The church he built here upon this earth before he ascended back to the righthand of the Father. This will declare His generation. This will be that seed that we will declare His name. A lot of people question when we say we are dealing with the God-Man or the everlasting covenant.

"What and if ye shall see the Son of man ascend up where he was before?" (John 6:62). There is not any transcendent here of a change in view of these Scriptures. Ascend back up to whom He was. The sub-

sistence of Christ with the Father before He left the Father. There weren't any changes made other than God clothed Himself and conceived Himself in the womb of the virgin Mary and there He was miraculously born.

Paul called Him the servant in Philippians 2:5 concerning this. "Let this mind be in you, which was also in Christ Jesus." Think of this, or to have this thought in mind. Verse 6: "Who being in the form of God, thought it not robbery to be equal with God." Verse 7: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death even the death of the cross." He died not only the physical death but the spiritual death that He might bring us to God.

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). A servant is one that bears burdens, one that is obedient and under the control of a master. That's what Jesus was. He was under the control of God. He came to bear our burdens and became our servant. In other words He became the servant of man for those that God gave Him in this mutual agreement.

Now going back to our text verse 1 tells us that He was God's servant. "Whom I uphold; mine elect." God is saying here that He chose His Son. He designed His Son for this office and this work. Just like the saints of God that were chosen in Christ before the foundation of the world. This is election. A lot of people get upset when you mention the word election. Election is being chosen of God, being selected by God, and Christ dying for your sins. You were given to Christ before the foundation of the world. Election does not find you in Christ, but puts you in Christ. We were put in Christ before the foundation of the world. Verse 6: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Now the everlasting covenant is that mutual agreement into which the Father entered with His Son before the foundation of the world respecting the salvation of His elect people. Christ was appointed their mediator, and he willingly consented to be their head and representative.

"Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself" (Psalm 80:17). This is before God had ever made the world, and before he ever spake anything into existence. David, the writer, was inspired by the poser of the Holy Spirit in penning down these words. When Christ died, he offered Himself to the Father. He didn't offer Himself to the world or to any individual person. He offered Himself to God. He rendered out satisfaction to the divine holiness of God. God doesn't offer the sinner salvation, God gives him salvation.

"Thou has a mighty arm: strong is thy hand, and high is thy right hand" (Psalm 89:13). This is concerning God and His relationship with His Son the Lord Jesus Christ. This

was before Christ was ever born. Verse 19: "Then thou spakest in vision to thy holy one and saidst I have laid help upon that one that is mighty; I have exalted one chosen out of the people." God raised up and chose Christ out of the people that He might be the strong one. It took a strong one to stand in the indignation and wrath of the All Mighty God. It took a strong one to take the sins of His people upon His precious body and bear them on the cross of Calvary. There was no way in the world that we could stand before God. We had to have an intercessor, a way into the holy of holies. We had to have an approach to God because He is a Holy God. God is holy and He can not behold iniquity. God sees you in His Son, because His Son was identified with you. He took your name to Calvary nearly two thousand years ago.

Christ is the holder of this everlasting covenant in that He is the God Man, the subsistence with the Father. A lot of people believe that Christ came into existence when He was born in a manger. He was God before He was ever born.

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (I Peter 1:20). Here we have God's designs from eternity, and the realization of the manifestation of it. Christ is the administrator in this covenant as the God Man. He had to have a relationship between God and man. How could He do that? He had to be God, and He also had to be man that He might be able to mix with man. That He might be able to fellowship with man, to talk to man, to understand man's problems, and understand the weaknesses of man. Christ entered into this nature free from sin and became a servant.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Peter 3:18). What did He do? That He might bring us to God. That was Christ's mission that was His office and function as the God Man of the everlasting covenant, that He might bring us to God. Who in the world but our dear Saviour, the Lord Jesus Christ, could reveal the heart of God? Who other than His lovely Son could reveal the mind of God? Who could introduce us to God more lovingly and more profoundly than His lovely Son, the Lord Jesus Christ? So He is the covenant and also the covenantor. This covenantor and this everlasting covenant were sealed with the blood of Jesus Christ as stated in Hebrews 13:20. Not only was He the God Man in the two fold relationship; but He also had to die, be buried and rise again as Hebrews 13:20 reads. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant." God brought Him forth from His tomb on the third day. Victorious over death, hell, and the grave. The way that He lived and the way that He rose from the dead that we might one day arise from the dead and soar to the everlasting eternity when Christ calls us to be with Him forever. Christ is the God Man of the everlasting covenant and the covenantor. Christ is therefore given unto His people as a pledge for all their blessing.

(Continued on Page 8 Column 2)



## REVELATION

by John R. Gilpin

(Read Revelation 3:7-13).

Judging from the correspondence which we have had since beginning to print this series on Revelation in The Baptist Examiner, there are many who agree with us that there are many things wrong in the average church of today. As we have stated before, human judgment would give a varied answer. Therefore, human judgment is not to be trusted, but only Divine judgment is to be accepted.

Concerning Ephesus, the first of these seven churches mentioned in the book of Revelation, it had left its first love.

Smyrna was living rightly and preaching rightly, and was therefore being opposed by the devil on the outside.

Pergamos was the worldly church. It was composed of a mixed membership whereby the world and the church were sadly mixed together.

Thyatira was "manned" by a woman. It had a woman for its head who was teaching and seducing.

Sardis, the church we studied last Sunday morning, was a dead church. It had a name that it was alive, but actually it was dead. Therefore, it had too big a name. Thus we can see that in all these churches: Ephesus, Smyrna, Pergamos, Thyatira and Sardis; there was something wrong, and in each of our churches today these wrongs exist. Some of its churches are like Ephesus — they have grown cold. Others are like Pergamos — worldly. Many are like Thyatira—run by the women. Still others are like Sardis — just dead. Very few are like Smyrna. Yet, there are a few. Therefore, that which was wrong with the churches of each succeeding century is still that which is wrong with the churches of the twentieth century.

I. This morning we come to study the church at Philadelphia, and as usual, we will note the manner of revelation which Jesus gave of Himself to this church.

First, Jesus revealed Himself to this church as the one that is Holy. Of course this is merely one of the attributes of the Lord Jesus. Of this we are assured in the Scriptures: "This then is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all" (I John 1:5).

This verse declares that there is "no darkness" in God, and, of course, we know that Christ is God; therefore, He is holy. This was surely a comforting revelation to the church at Philadelphia. This was a true church at Philadelphia, and this church was being opposed by a synagogue of Satan. While it was true that they were being opposed by the devil, they were also comforted with the truth that a Holy God was also looking at them.

This should be a help to any of us. When the false churches of today offer opposition to the truth, and even persecute those of us who preach the truth, it is not only helpful, but comforting to know that the Christ we are serving is quite in contrast to these false churches — they are synagogues of Satan, while He is holy.

There is a second revelation which Jesus gave of Himself to this church, in that He told

them that He was true. The difference between holiness and truth is that holiness exists on the inside, while truth is the outward expression of holiness. Therefore, Jesus reminded this persecuted church that He was true. Though they might die for His name and for His Word, yet He would remain true to them. Though a synagogue of Satan might oppose them, and might lie concerning them, yet He would still be true.

This is a most helpful revelation. Any one who preaches the Bible and who gives forth the Word of the Lord, can expect



John R. Gilpin

his enemies and those who do not agree with him, to accuse him falsely. He can expect many lies to be told concerning his ministry. Though others may lie about him, the Lord Jesus remains true. How wonderful to know that those who lie about us will only last for a little while, while the one with whom we have to deal eternally, shall remain true.

Then there is a third revelation which Jesus gave. He told this church at Philadelphia that He was sovereign for He said that if He opened a door, no man could shut it; and if He shut a door, no man could open it. He says that he "hath the key of David." I think the key of David simply means that it is Christ's prerogative to unlock the door of opportunity for a church, or to lock the door of opportunity against a church. If a church has a missionary or an evangelistic opportunity, then that has come from Christ. All doors must be opened by Him, and they are likewise shut by Him.

The Lord Jesus Christ has given to our church several opportunities which He has not given to the average church. It was Christ who unlocked the door of missionary opportunity for us by way of our radio program. It was Christ who unlocked the door by way of our weekly paper, The Baptist Examiner. In it all, He is a sovereign God. He closes doors and opens doors.

What a mighty revelation then is this which Jesus gave of Himself to this church at Philadelphia, surrounded as they were with false teaching, and being located close by a synagogue of Satan. He revealed Himself as holy, and true, and sovereign. Though there is a synagogue of Satan in Philadelphia, Christ is holy and true. Though there is a synagogue of Satan in Philadelphia, Christ is sovereign.

II. After His revelation of Himself, we logically look for His message of condemnation. This church was like the church at Smyrna. There was nothing for which the Master condemned them. How wonderful it must

have been to have been a member of the church at Philadelphia, and to have known that the Lord Jesus Himself looked at the church and then offered no condemnation. Very few churches today have this experience. This is the experience of very few preachers. This is the experience of very few Christians, for the Lord Jesus can find in the lives of each of us, many things we fear for which we should be condemned. But not so at Philadelphia, for they were living rightly; and they were preaching rightly. They were doing things that pleased the Lord, and accordingly there was no message of condemnation from Him. How I pray that the church of which I am pastor, and the church of which you are a member, might be similar to the church at Philadelphia.

III. While there was nothing for which Jesus condemned this church, He did commend them. There were several things He saw within them that were worthy of commendation.

He commended them first because they entered all open doors. If the Lord opened a door for the church at Philadelphia, they entered it. Truly, it is wonderful to find a Christian, or any church, or any pastor that is ready to do the will of the Lord, when only that will is revealed to him. So many of us are not willing to enter the doors which the Lord opens to us. Here was a church that, when the Lord opened a door, they were ready to enter therein.

In the second place, He commended them because they worked in weakness. In verse eight, we read: "thou hast a little strength."

In man's judgment, it was a very weak church. Yet, its weakness did not keep it from working at the Lord's business. Therefore, in spite of their weakness, they worked, for Jesus Himself said, "I know thy works..."

So many times those who represent the cause of Christ grow discouraged. They feel "Well, what's the use?" Many times, many Christians are like Simon Peter who said to the rest of the disciples, "I go a fishing." Jesus was dead, and Simon Peter couldn't see any reason for going on. He was discouraged, and his discouragement became contagious, and all of the disciples went with him — of course, to catch nothing. They just felt that there was no need in trying to go any farther; and quite often churches, and preachers and individual Christians come to feel the same way; but not so with this church at Philadelphia. In spite of their weakness, they kept on working, and they remained at the task even though they were weak.

In the third place, Jesus commended them because they kept His Word. He said: "Thou hast kept my word" (verse 8).

In doctrine this church was true to the Word of God. This could not be said of every church in the days when John was writing. It could not be said of lots of Baptist churches today. Yet, Jesus commended this church because they kept His Word.

There are a lot of Baptists today who do not keep His Word. Whenever a Baptist enters into a union meeting, he does not keep the Word of God, but rather, by

his pulpit affiliation, he denies God's Word, for God hath said: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

The Baptists who have women preachers in the pulpit, or who allow the women of their church to usurp authority over the men in the worship or business services, are not keeping the Word of God, for God hath said: "Let your women keep silence in the churches: for it is not permitted unto them to speak..." (I Cor. 14:34).

The Baptist who has any connection at all with the Modernistic Federal Council of Churches, is not keeping the Word of God, for the Bible is the Word of God; whereas, the Federal Council of Churches denies both of these. I say, then, that what was said concerning this church at Philadelphia could not be said of many Baptist churches today. This church kept His Word. Do you? Does the church of which you are a member? Or the church of which you are pastor? Does it, or do you keep God's Word?

A resolution was presented before the Northern Baptist Convention asking that all outgoing missionaries be required to sign a statement that they believed in the deity, the virgin birth, the blood atonement, the resurrection of Christ, and the inspiration of the Bible. Yet, this resolution was defeated by an overwhelming majority of two to one. Then surely, Jesus would not commend the Northern Baptist Convention, for He could not say that they were keeping His Word.

The Southern Baptist Convention went on record at its annual meeting in 1940 as endorsing the universal church theory, which means that all the saved of the world compose the church. Any man who knows anything at all about the Word of God, either in its original language, or in the King James Version, knows that this is the lie of the devil. Then Southern Baptists could never have Jesus' commendation in this respect, for they are not keeping His Word.

Over in New York City there is a so-called Baptist church where modernism is preached each Sunday. Around the walls of the auditorium are the statues of Darwin, and other evolutionists, modernists, and free thinkers. This church would never earn Jesus' commendation, for they are not keeping His Word.

Then Jesus commended this church in the fourth place because they did not deny His name. He says: "Thou — has not denied my name" (verse 8).

This church suffered greatly from the synagogue of Satan that was located in the city of Philadelphia. Later it suffered at the hands of the Mohammedans, and still later they were vigorously persecuted at the hands of the Catholics. Yet, in it all, this church did not deny Christ's name. It made no difference whether the persecution came from a synagogue of Satan, or from the Mohammedans, or from the Catholics, they still honored the name of Christ and stood for His teachings.

It was thus that Jesus com-

mended them. They entered all doors which He opened for them; they worked in spite of their weakness; they kept His Word; and did not deny His name though violently persecuted. What a wonderful commendation from the Lord Jesus, and that especially in view of the fact that He did not condemn them. He commended this church at Philadelphia, but He had no message of censure or condemnation for them.

IV. Therefore, we logically ask the question, "What's wrong with the church at Philadelphia?" Our text tells us what was wrong. The wrong was not on the inside, but it was on the outside. There wasn't anything wrong whereby Jesus condemned them; yet, because of their living, and preaching, and their faithfulness to Him, they were being "strongly persecuted." This synagogue of Satan was bringing persecution upon them, and therefore, what was wrong at Philadelphia was on the outside.

How wonderful it would be today if in every one of our churches the wrong would be as at Philadelphia. Most of the times the wrong is on the inside as at Pergamos, or Thyatira, or Ephesus. There are very few churches like Philadelphia, where the wrong is on the outside, and the churches are being persecuted by the devil and his agents.

V. Jesus offered a great promise in behalf of the overcomers at this church at Philadelphia. Listen to it: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 2:9, 10).

Here is a promise then that in spite of the persecution from their enemies, Jesus would protect them. This did not mean that He would keep them from temptation, but rather, that He would save them out of temptation, and that furthermore, they would be preserved. How wonderful it is to know this promise has been literally kept and literally fulfilled through the ages.

In 1392, Gibbon, and infidel, wrote his "Decline and Fall of the Roman Empire" and in this he stated that the only church of the seven that had been preserved was the church at Philadelphia. Listen to this quotation from history which was written not by a Christian, but by an infidel: "In the loss of Ephesus, the Christians deplored the fall of first angel, the extinction of the first candlestick of Revelation; the desolation is complete and the temple of Diana or the church of Mary will equally elude the search of the curious traveler. The circus and the three stately theatres of Laodicea are now peopled with wolves and foxes. Sardis is reduced to a miserable village. The god of Mohomet, without a rival or a son, is invoked in the Mosques of Thyatira and Pergamos, and the

(Continued on Page 8 Column 1)



## REVELATION

(Continued from Page 7)

populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above four score years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in the scene of ruins—a pleasing example that the paths of honor and safety may sometimes be the same."

Now remember that that was written by an infidel, and not a Christian, and it was written in 1392, and would indicate that the Lord Jesus had preserved this church at Philadelphia intact, and with an unbroken continuity through fourteen centuries just like He had promised.

It was through this church that our Baptist perpetuity comes to us today. This was as Jesus had said, for in the day that He established His church, He said: "...upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

He had thus promised perpetuity. Also, in the book of Ephesians, Paul mentioned the same truth: "Unto him be glory in the church by Christ Jesus throughout all ages world without end" (Ephesians 3:21).

What a contrast to man-made churches, for concerning them, Jesus said: "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matthew 15:13).

While all man-made organizations and man-made churches will be destroyed, the church which Jesus built will remain forever, and this is the promise that He gave to this church at Philadelphia, and it is through them that we have our church heritage today.

Furthermore, He not only promised this church would continue but that the persecutors of this church at Philadelphia would some day come to worship at the feet of this church. In other words, He promised that the persecutors will one day be prostrators before those whom they have persecuted. What a wonderful promise, and one that is worth working for and waiting for. Here is a promise then that the man who has opposed the truth will some day bow at the feet of those whom he has opposed. I am confidently expecting some day that those who have hated us for the things we stand for, and have opposed us because of our doctrinal position — I am confidently expecting that they who have been our persecutors shall become prostrators.

There is a third promise which He gave to the overcomers of this church — namely, that each was to become a pillar in the temple of God. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out..." (Verse 12).

You know the most imposing and the most ornamental part of any edifice is its pillars. For instance, in the temple of Diana at Ephesus, we are told that it took

the wealth of a king to buy one of the pillars. Well, here is a promise to the overcomers that each shall be made an everlasting pillar in the heavenly temple, which is just a figurative expression of the highest honor that can come to the child of God. Any man who stands for the truth is always spoken of as a pillar. Listen to this Scripture: "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship..." (Gal. 2:9). Of course, there are very few pillars today but some day the overcomers at Philadelphia, and any who are overcomers today, will be everlasting pillars in the heavenly temple.

You will notice that He also promises that "he shall go no more out" (verse 12). This means that there will be no end to the honor. It isn't that it will be honor for a little while, but eternally. There will be no end to the honor.

And as a final promise the overcomers will wear the new name of Jesus. "...and I will write upon him my new name" (verse 12).

I do not know what that new name will be, but I love His name now. Here is a prophecy: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

When he was born, we had another prophecy relating to His name: "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). I do not know what the new name will be, but it surely will be an honor to wear the name of Christ.

Yet, beloved, if we are to wear His new name, then we must have the marks of His ownership now. The only way that you can have the marks of His ownership is to receive Him as your personal Saviour. You need to repent of your sins, and believe the gospel that Christ died for your sins, and thus be saved.

"...repent ye, and believe the gospel" (Mark 1:15).

## SUBSISTENCE

(Continued from Page 6)

ings.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32). God said I'm going to give you my Son as a pledge. I'm giving you my Son as the faithfulness of my infallible word. I give as my word and my pledge my only Son. God not only says my words are law I don't have to do anything else. I can just speak my word and it is done. But he said no I am going to go a little bit further. I'm going to give you my Son. I'm going to show you more than my word. He says his word is established in Heaven forever. He said I honor my name above my Holy word. So Jesus Christ in this everlasting covenant becomes the pledge of all our blessings. God doesn't know any love outside of Jesus Christ.

A lot of people are trying to go to Heaven but they are going the wrong way. Jesus said You must come in at the door as stated in

John, Chapter 10, Only thieves and robbers climb up and try to come in some other way. People are trying to go to Heaven outside of Jesus Christ. They are trying to by pass Christ and go to God. "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). So God doesn't know any blessing or any love outside of his Son, the Lord Jesus Christ. Then if Jesus is the covenantor in this, God has given Him as the pledge of all the blessings that flowed from God. He is our representative in it. He, in His own person and work, is the sum and substance of it. He has fulfilled all of its terms and now he dispenses the rewards or benefits of his redemption work.

Jesus Christ has designated the messenger of this great covenant in Micah 3:2. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts."

What is a messenger? He is one that reveals the truth, or one that reveals a message. He is to go and proclaim glad tidings. To proclaim that Jesus Christ has come, died, was buried and rose again and ascended back to the righthand of the Father. I proclaim that he came into the world to save sinners. He didn't come to save anyone else. He came to save sinners. You have to know you are lost and need a Saviour. The Bible says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me" (Matthew 11:28-29).

Where the gospel is not preached, the true and living God is not known. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). So where the truth of the glorious Gospel of Jesus Christ is preached, then the true and living God is known. How do I know the true and living God? Because I sat under the gospel of Jesus Christ.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4). Those two words "In Love" should go with Verse 5: "In Love having predestinated us." A lot of people think when Christ died that was when God loved. No that's not true. God loved that's why Christ died.

"In Love having predestinated us unto the adoption of children by Jesus Christ of himself, according to the good pleasure of his will" (Ephesians 1:5). Adopted Sons, adopted into the family of God by the power of the Holy Spirit. I'm a Son of God, a heir of God and a joint heir with Jesus Christ.

"By so much was Jesus made a surety of a better testament (covenant)" (Hebrews 7:22).

What is a surety? A surety is one who is legally constituted the representative of others and there by comes under as engagements to fulfill certain obligations in their name and for

their benefit. There is not a single legal obligation which the elect owe to God that Christ has not fully and perfectly paid in this charge.

The first thing concerning the covenant in Psalms 55 is the gathering of all of God's people. He gathers in all of God's people as the God Man. Second the covenant in II Samuel 23:5 is an everlasting covenant ordered in all things, and sure for this is all my salvation, and all my desire. The third thing is His faithfulness to His Son. Read the whole chapter of Psalms 9. This is only a few things concerning the covenant, the God Man of the everlasting covenant.

## A SERMON

(Continued from Page 1)

this Convention. The fairness and safety of this wider application may be gathered from the first Scripture read (Eph. 4:11-16), in which it is alleged that God gave apostles, pastors, teachers and evangelists for the same glorious purpose. Therefore, if the office of one is to be magnified, so the office of the others to the same end. Hence the theme: The office of a minister must be magnified — glorified always, everywhere, and by all incumbents.

In discussing this theme, it is purposed to emphasize three thoughts: The office itself, why it should be magnified, how to magnify it.

I. The Office — First impress on your minds the fact that the work of the ministry is official. It is an office in the true and common acceptance of that term. Let us define: Webster's International Dictionary says: "Office — a special duty, trust, charge or position, conferred by authority for a public purpose; a position of trust or authority; as an executive or judicial office; a municipal office. A charge or trust of sacred nature, conferred by God Himself; as, the office of a priest under the old dispensation, and that of the apostles in the new," quoting our text as an example. Mark the essential elements of an office. The duty, trust or charge is special. It is conferred by authority. It is for a public purpose. In the case of a religious office, the trust is sacred and God Himself confers it. While in civil affairs it is the duty of every citizen to do all in his power toward the enforcement of law and the preservation of order, certain functions devolve exclusively on officers appointed for the purpose. A private citizen cannot perform the official duties of the sheriff, judge, governor or president. So in the church and kingdom of Christ. While it is the privilege of every Christian to tell the story of the cross and to otherwise aid in the dissemination of the gospel, yet in magnifying individual duties and privileges let it never be forgotten that God has called out a special class of men and set them apart officially and committed to them certain official duties. "This is a true saying, if a man desire the office of a bishop, he desireth a good work." The truth of the proposition just set forth in more recognized than realized. Let us impress ourselves with it by carefully reconsidering some things well known to all of us.

1. The terms by which God designated His ministers not only indicate office but suggest the nature of the office and its duties. In many places the minister is called a shepherd. A shepherd performs special

duties committed to him alone. He must watch over the flock, feed them when hungry, heal them when sick, guard them in peril, keep them from worries and alarms, and shelter them in the fold. He is called a bishop, which means an overseer. The overseer has special duty and authority. He directs the labor of those he oversees. He is called a steward, one who acts for his principal, as an agent in the matter committed to him. He is called an ambassador, a term which implies official functions. The ambassador acts by special appointment, under definite instructions, and carries credentials authenticating his mission. There are other terms of similar purport.

2. The form or ceremony by which the minister is set apart to his work indicates an office. He is separated to this work by prayer and laying on of the hands of the presbytery (Acts 13:2, 3; I Tim. 4:14).

3. The special provision made for his support indicates an office (I Cor. 9:1-14). As there is a salary for the governor of a state, or the sheriff of a county, or a soldier in the army, so the Lord hath ordained that they who preach the gospel should live of the gospel. Now it is evident that all Christians cannot live of the gospel — cannot be put on a salary out of the common fund. The fact, therefore, that special provision is made for the financial and material support of a certain class who devote their time and labor to a solemn trust for the public benefit is a demonstration that such class are in office. There is no escape from this alternative: Either the preacher is an object of charity in receiving pecuniary aid from his congregation, or he receives it in compensation for official duties.

4. Ministerial responsibility is proof of office. I mean to say that there is a responsibility laid on every preacher that does not rest on any private member of the church, and that in the great day of account he must answer to God for the manner in which he has discharged his official duties.

Now, by these four facts — the terms employed to designate his work, the form by which he is set apart to that work, the provision made for his support while engaged in it, and his responsibility for its performance, it is demonstrable that he fills an office in the ordinary sense of that word and the duties of such office are in contradistinction to the duties of private members of the church. These private members are not called shepherds, bishops, ambassadors, nor even stewards, in the sense that he is a steward. They are not ordained. They rely upon their secular business for a support. They have not his responsibility.

II. Why the office should be magnified —

1. Because of Him who appoints. The dignity of every office is measured largely by the dignity of the appointing power. The servant is not above his master. When one holds an official position under the commission of a king, that royal signature ennobles every official action performed under its authority and confers on it the royal sanction, however paltry it may seem in itself. But what earthly potentate can be compared in majesty with the King of kings and Lord of lords, who as the eternal God, Himself specially calls every man, appoints every

(Continued on Page 9 Column 1)



## A SERMON

(Continued from Page 8)

man, and sends forth under His supreme authority every man who lawfully enters the ministry? How does such a commission, handed down from the supreme court of Heaven, infinitely transcend in majesty and dignity any commission issued by any lower court, so finite in time and power!

The divine Lord of the harvest sends forth His laborers into the harvest. He separates them from the masses of Christian people. He kindles on the altar of their hearts an unquenchable desire to preach His gospel. He counts as rendered to Himself the treatment they

receive. An audience given to them is given to Him. Their message scorned is His message scorned. Therefore, every minister should magnify his office.

2. This office should be magnified because of the work involved in it. What is the minister to do? For what service is he commissioned? Even those in high authority sometimes necessarily commission their servants to perform trifling and unimportant services. But is such your work, my brethren? Let us re-read our commission tonight. The Scriptures which introduced this service tell their own story (Eph. 4:11-16; Acts 20: 28-32; I Peter 5:1-4; I Cor. 4:1, 2; II Cor. 2:14-17; 8:1-12;

4:1-7; 5:18-20; I Tim. 1:12, 13; 4:12-16; II Tim. 2:1-7; 4:1-8). They were earnestly and solemnly read — were they reverently heard? By them our work is divided into two distinct parts — reconciliation and edification. The reconciliation of sinners to God — the upbuilding of the reconciled in their most holy faith. How awful the responsibility, how solemn the obligation, how important the service of carrying to the lost the word and hope of eternal life! Salvation! How much it means! Life! Eternal life! What is thy purport? Hear what was said to one of the early preachers: ...“I send thee, To open their eyes, and to turn them from darkness to light,

and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me” (Acts 26:17, 18). What privation of the lost is here disclosed! What subjection! What guilt! What orphanage! What bankruptcy! What homelessness! They are blind. Night overshadows them. Satan has bound them hand and foot. His cloven foot presses their quivering hearts. They are without God and hope in the world. They are condemned and the sword of execution hangs over them suspended by one little thread. They are heirs to an inheritance of despair.

And what service does the

minister render to them? He brings sight for blindness; light for darkness; forgiveness for guilt; hope for despair; a heavenly inheritance for spiritual bankruptcy; fatherhood for orphanage; and thrusts back the triumphant devil from off the prostrate victim and stands him up unshackled before God, redeemed, regenerated and disenthralled.

Hear that same early preacher tell of this part of his work: “...and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the

(Continued on Page 10 Column 1)

## DEFINITIONS

by Ray Hiatt

A man doesn't have to be a Baptist for me to pray with him, study with him or bless him. He must simply be a saint of God. There is an accentuated yoking, however, with Christ's church and those members which God has added to her. With them I am yoked in the performing of the commission placed in the church by the one who gave himself for it. Every Baptist is a “true yokefellow” in the fullness of the work of God. I am limited in my “yoking” with saints of God who are not Baptists in an ancient house, and the mandates in this ancient house which Christ's body is to perform.

Baptists are thought unduly clannish because we protect the borders of our “ancient house.” But, our yoke allows us no sway in the matter. Why do men rage so against the Baptists? The papal church is a closed society of secret conclaves and dark of the night scurrings about. Yet, neither the press nor the Protestants find fault with papal clandestine clannishness. All “churches” are closed groups in some way and all require certain entrance requirements or rites of passage. No one quibbles against such things. But, when the Baptists say they are an exclusive house, and that only people with special qualifications are to be admitted they are assailed for dampening the spirit of “ecumenicalism.” I would truly like to dampen “ecumenicalism” with a fire hose.

The proposition is simple. How can we be “yoked” together with unbelievers? Every alleged church in the world, except a Baptist church, is a temple of Belial. It is time for straight words. The Protestants, the papacy and the cults are not churches of Christ under a differing name. They preach death and abide in death, for they preach less than Jesus as all and complete Saviour. Have we forgotten the Bible condemnation on those who preach “another gospel”?

I hope I may be the cynosure to turn your eyes to this thought. If you call me unloving then say on, but the truth must be told. It will not be yoked with a Protestant, papist or cultist in any spiritual labor for they are temples of Baal. I shall neither co-join them in their vineyards nor plow in harness with them. They preach death. They sow death, reap death and walk among dead men's bones.

I seek concord with every saint of God, but concord may not be effected by discord. I seek symphony but there can be no symphony amidst discordant

sounds. Are there saved people among the Protestants, the papists and the cults? Quite possibly there are. But, they walk among death and I cannot walk there with them and call it a godly yoking. They labor with men doing Belial's work, and I cannot company with them. I can, and shall, fellowship with them as saints; but I shall not, and cannot, aid an engine of desolation and death in its anti-Christ work.

I am bound to Christ by a yoke. May I then yoke myself to those who preach another gospel and aid their misguided ends? I am yoked to Jesus; and where I go He follows, or rather accompanies. If I sit in a heathen temple amongst message of death, my Saviour accompanies me. If I sit in Baal's house and assist his priests to offer libations unto him, do I not grieve the Spirit within me?

This I will not do. I will preach “to” any people but I will not preach “with” anyone but Baptists. If you cannot discern this distinction then you perhaps need some instruction in the distinctives of Christian service.

I once preached a funeral service “in” a Methodist church building but I did not preach “with” the Methodists. I am not free. I am yoked by blood and love of God's Son. I have a further distinctive yoking with the pillar and ground of the truth. Shall I take the truth which God's church upholds and make it one in operation with the flesh pots and malignancy of the house of Baal?

All alleged churches of Christ preach some truth for Satan robes himself in an outward aura of propriety. But, dear soul, some truth will not serve us as it serves the “ecumenicals” for a binding to a house of death. We must observe how they treat our Saviour. If they preach Him as other than complete and total Saviour, they utter slander and we cannot walk with them.

As a Christian I am not free. Further, as a Baptist I am not free. I am a bondsman. I did not sell myself under this yoke. I was placed there at birth. In ancient days a man could sell himself into bondage as did Jacob. I did not sell myself for I was bought... redeemed from before the foundation of the world. Bought and paid for. The transaction was complete ere I ever saw the light of day. How then may I claim an “ecumenical” freedom and bind myself to a pagan temple? I cannot and I dare not.

The Reformation was a blessing in some ways, for it establish-

ed distinctives. But, there was a distinctive church operative long before Luther grumbled and growled at the pope. All the bodies born of the Reformation were different in form, doctrine and locale. No one could confuse a Huguenot with a Lutheran. But, in our days the distinctives are being blurred in an “ecumenical” drive against Christ's church.

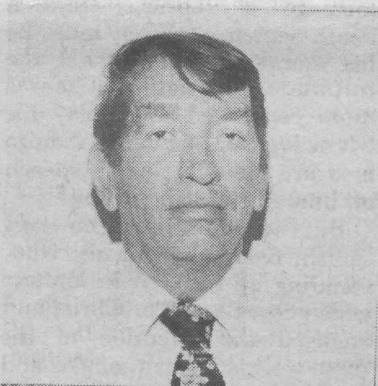
We are adjured by the world's churches to join them in their “benevolent” work for the betterment of society. But, we must say that benevolence cannot spring from death. Death breeds death and no amount of “ecumenical” covering may disguise the stench of death which pervades the world's churches. We are yoked unto Jesus and unto life. Christ's churches are yoked with Christ in the commission's labor. We may not take other yokes upon us.

## BOOK REVIEW

We have a book in our book store. It is Baptist Doctrines and History by D.N. Jackson. This title is very misleading. The book is not in any sense a book covering the doctrines believed by true Baptist churches. The book is about what Baptists believe about the church. Brother Jackson did not know what true Baptists believe about the Doctrines of Grace, but he did know a good bit about church truth. For my part, I am glad that the book limits itself to church doctrine; for in this is is pretty good. The book is seriously married, in my opinion, by its favorable teaching about Associations, and by its teaching about Associational mission work. For my part, I have never been able to see a great difference between Conventions and Associations, but it seems that Association boys make much of this difference. I believe in absolute independence for each true church — of men, that is, not independent of the Lord. The book is fairly good in its teaching about the church, very good in some points. I would recommend it with the aforementioned reservations and cautions. It is a paper back book of nearly 100 pages and sells for \$3.50. It may be ordered from our book store.

King's servant. We are not our own, for as Paul tells us, we are bought with a price. In ancient cultures a slave had an iron collar placed on his neck which he born until death. So, too, does the Christian. We are not free. We are bound. We are bound by blood to a royal family and are yoked by blood to the Saviour.

Did not Jesus say, “take my yoke upon you”? What can this mean other than that we are yoked with him? We are not then free are we? But, consider this... Jesus is not free either. He had bound himself to us by bonds of love. A yoke has two compartments. A Christian “yoke” binds Jesus to the saint in close communion which neither may escape for love is



Ray Hiatt

the warder of the binding. Love oversees the saint's closeness to the Saviour. The saint has become blood of his blood and life of his life. He has made us “nigh by the blood of Christ.”

Paul spoke of a friend as a “true yokefellow,” and such are all of God's children, yoked in varied degrees of service. I am yoked with every saint of God in servitude. I can pray with a saint, study with a saint, and witness with a saint the gospel of Christ. A saint is a “fellow” of Christ, and I can fellowship with him as a saint who is under the same yoke as I.

However, I cannot do all things with all saints for there are distinctives of service which all do not share in common.

I recently sat at a table in a friend's house while a Jehovah's Witness harangued us for two hours and thirty four minutes. This friend had inadvertently got in a position where he invited the “Witness” to his home, and he wanted me there as a sort of spiritual bodyguard. When the “Witness” finally finished his spiel I extended my hand to him and said, “let us pray.” He drew back his hand in scorn. He thought I wanted to pray “with” him. I didn't. I wanted to pray “for” him. I was in no way yoked with him. However, I could pray “with” my friend. You see the distinctives of service here.

I close all my correspondence with the words, “A bond slave of Christ and your servant in His cause.” I am very much aware of the “yoke” I am under. A “yoke” is defined as either a blessing or a bane depending upon one's standing with God.

No man born of woman is “free,” and none ever become free in the ultimate sense for total freedom would make them gods in their own right. A man born in this world is under the bondage of sin. He does have a “will” and his will is “free” within a restricted boundary for he is “free” to choose between alternative evils. No sinner, however, is capable of making a spiritual or godly choice, for his will is completely bent toward the world, the flesh, and the devil. He is yoked with this trilogy of evil by the nature of his being.

When a man is born again by God's grace, he has been placed in a new bondage; but one which does not gail. He becomes a bond slave of Christ by grace. He is surely freed from sin's eternal penalty by the cross. He no longer fears judgment from a high assize, but rather has been placed within a family of grace where “Abba Father” directs his life, and on occasion corrects his way. He shall stand before the judgment seat of Christ, but not as a lost sinner shall stand before an angry God. He is of royal blood, but as any monarch can testify, royalty is a form of servitude. Those who wear the purple are the least free of men.

A child born to an earthly monarch is taught from the cradle the meaning of the yoke he must bear. A prince of a royal house is more in bondage than the lowliest subject in the realm. A commoner may walk about the streets at his pleasure but a prince is confined within the protocol of the yoke he bears.

Some royalty bear their yoke well, but some few do not. You recall when Edward abdicated the throne of England to marry a foreign commoner. You recall when Princess Margaret married a common photographer. These were inexcusable lapses in the royal line, and men try to think of them but seldom for they are aberrations, best kept from view. These dear souls cast off their royal yokes for what they imagined was freedom and found only bondage in another guise.

A born again saint is not “free” nor was he created to be free. At the new birth a “yoke” is placed upon him. A royal yoke. This yoke identifies him at once as the King's son and the



## A SERMON

(Continued from Page 9)

word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:18-20). Oh, the enmity of man against God! Oh, the sweetness of reconciliation! And "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

Beautiful feet! Though bare, and bruised, and bleeding, and swollen, and dust-covered. Beautiful feet! When thy Saviour had girded Himself and washed them, shall they evermore walk on a less holy mission? My brother in the ministry, is this trifling work?

And how like it, in importance, is the other part? "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). "...Feed my lambs... Feed my sheep" (John 21:15, 16). "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight, of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:11-16).

Ministers of God, have you studied these Scriptures? Have you gauged these responsibilities? Have you measured these duties? My brethren, let our bare hearts be the targets of the fiery arrows of interrogation: Are any sheep of our flock hungry? Is any lamb astray? Are wolves howling around the fold committed to our care? Are any laborers idle under our oversight? Are the "babes in Christ" in our charge growing? Have you heard any of them crying for the "sincere milk of the Word," while you crammed them with solid food they were unable to digest? Are our people unified in the faith? Are any of the young converts tossed to and fro, and carried about with every wind of doctrine? Are they at the mercy of every theological tramp, who, for revenue, seeks to sidetrack them from their straight road of service? Are they a prey to religious cranks, who poison them with patent nostrums and quack medicines? Is the body over which you preside fitly joined together? Does every joint supply compactness? Does every part work effectually?

Does the body increase? Is it edified? O watchman, have you blown the trumpet at the coming of the sword?

My brethren in the ministry, was this Scripture written for our sakes: "Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered" (Ezek. 34:2-5).

And under our mismanagement has it become necessary for God to "judge between cattle and cattle"? Have we allowed some of the flock to "eat up the good pasture and tread the residue under their feet — to drink the water and foul the residue with their feet"?

Have we stood cowardly silent while some "have thrust with side and shoulder, and pushed all the diseased with their horns, till they are scattered abroad"? Oh, "when the Chief Shepherd shall appear, shall we receive a crown of glory that fadeth not away"? Brethren, I press this question: Are not reconciliation and edification work enough? And should we not magnify our office because of the work?

3. This office is to be magnified because of the extraordinary means appointed for the accomplishing of the work of reconciliation and edification. I waste no words on the Koran nor the Book of Mormon. I mention no vagaries of human speculation, nor hallucinations of earthly philosophy. I hold up no glow-worm light of science. I speak not of the Constitution of the United States nor of any statues evolved from it. But I do speak of the inspired Word of God as the instrument appointed for reconciliation and edification. When we consider this inspired volume, as the means of glorifying his office, placed in the preacher's hands; we would not dare mention in comparison the office of the Supreme Court of the United States, which expounds only the principles of earthly jurisprudence. Let them quote Blackstone and Kent. Let them painfully and laboriously gather up the doubtful opinions of dead men — that is their business. But the man of God takes a Word inviolable and infallible — which has breathed on those who wrote it; this must he expound and illustrate. It is the Word which God, at sundry times and in divers manner, spake in time past unto the fathers by the prophets and in these last days by His Son. This Word is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." This "Word of the Lord endureth forever." It is brighter and more potent than the light of all the heavenly bodies (Psalm 19). It is more credible than a visitor from the dead (Luke 16:28-31). It is surer than the evidence of the senses (II Peter 1:13-19).

Therefore, the preacher is "charged" that is, put on his oath, "...before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word..." (II Tim. 4:1). Such extraordinary and potential means would not have been provided for an office that men could refuse to magnify.

4. The office should be magnified because of Him who accompanies the official and gives efficacy to his words. I speak of the Holy Spirit, whose presence and power constitute the only guarantee of ministerial success. Paul may plant and Apollos water, but God alone gives the increase. To what earthly office, however great, are such presence and power attached? The minister is a "laborer together with God." No reverent mind can think of this presence and power, and depreciate the office which they sanctify and energize.

5. The office is to be magnified on account of the extraordinary qualifications required of the officer — qualifications mental, moral and spiritual. I maintain that there is no other office among men that calls for the kind and degree of qualifications which God's Word requires for the ministerial office. He must have gifts, graces, and character such as no human law requires for any earthly office. While the measure of his knowledge and scholarly education is not prescribed, he must be apt to teach. Without this aptness he never can be a preacher.

He must wrap himself in a mantle of personal purity whiter than the ermine of a judge. This mantle no minister can smirch with impunity. He must be unspotted before the world and must preserve a good report of them that are without. He may as well resign when the world seriously questions his sincerity or his morals. In an age of mammon, while the world bows before its golden calf, he must not be covetous. "Not for filthy lucre" must he take charge of any flock. While other men hate and fight, he must be no "striker or brawler." His spiritual qualifications are yet higher. He must be full of the Holy Spirit. He is the instrument of the Spirit. He must ever yield to the monition of the Spirit.

Therefore, because of his extraordinary appointment, because of his extraordinary means furnished him, because of the extraordinary presence, and because of the extraordinary qualifications required, it is demonstrable that this office should be magnified above every other office. We now come to the main question:

III. How shall the office be magnified? Brethren, I feel pressed in spirit tonight when I look out over this audience, among whom are so many ministers, so many older than myself, so many of longer service in the ministry. And I speak with great diffidence, but I do desire to express very earnestly and without the slightest reservation my own deep and abiding convictions concerning the truth of God as I understand it, in answering the question how all ministers might magnify their office.

1. By a profound realization of its importance. Pardon a personal reference, for men only theorize when they go beyond their personal experience. In delivering addresses on other subjects, I have been singularly

never stand up to preach without trembling. It is not stage fright, for perhaps I esteem too slightly the judgment of men and women, whether expressed in praise or censure. But there is something about preaching which affects me even more than the approach of death. I never refuse to preach on any proper occasion when invited — I love to preach. I was not driven into the ministry. I never fled from God's message, like Jonah. I never hide behind modest apologies, but I never in my life stood up to preach except once — which exception I profoundly regret — without first isolating myself from all human company, even the dearest, and prostrating myself in spirit before the bread and awful God, imploring Him, in deepest humility, to bless me that one time.

Perhaps I am wrong. I would not judge harshly, but I cannot rid myself of the conviction that a man who can lightly, who can arrogantly, who can with seeming effrontery of manner, get up in the pulpit, get up unstaggered with the weight of responsibility resting on him, get up as an ambassador for God, as if God was his ambassador, is disqualified for this holy office.

Just think of it seriously. Eternal interests hinge on every sermon. Every sentence may be freighted with eternal weal or woe. Every word may be the savor of life unto life or of death unto death. Would any one of deep moral sense deliver idly or lightly even a political oration if every word uttered might be a winged bullet of death, or a message of reprieve from a death sentence? What must be his moral character, what the turpitude of his nature, if he was more concerned to display his wit or logic or eloquence than to measure the effect of his speech on human suffering or joy!

But can such trifling, however selfish, compare with his, who, standing up for God in matters which cost the life of Christ and engaged the attention of the three worlds — men, angels and devils — who stands up as heaven's agent to dispense terms of life and conditions of pardon, or to denounce eternal judgments, and there poses as a wit or attitudinizes as a rhetorician, or plays the actor, as if the whole service were a theatrical display and heaven and hell were but scenic paintings to accentuate his dramatic talent!

Therefore, the impression never leaves me that no irreverent man should ever dare preach. I do not care how much he knows, nor how well he can declaim, nor how many his admirers. I shudder — cold chills of apprehension creep over me when I hear him.

Is it the office of a mountebank? Is it the vocation of a circus clown? Is it the lifework of a privileged jester? Oh, the agony of Paul's question: "Who is sufficient for these things?"! Oh, the richness of his experience: "I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power"! If one of you were commissioned to give directions of safety to a crowd of men, women and children standing on a quivering sandbank—encircled by an ever-rising flood, which moment by moment encroached on the narrow space where they stood, and your word meant life or

death to every strong man, to every loving woman, to every clinging child, would you, could you — how could you, standing on a safe shore, speak those words in the carefully practiced declamation of a rhetorician?

Did you ever in your life hear of a preacher noted for habitually reaching souls, for leading thousands to Christ, who stood before a mirror and studied the postures and gesticulations with which to ornament his sermons? I submit to you, if your own interests has not slackened, if your spiritual nature has not been shocked, every time you detected art in the preacher's declamation?

I would not depreciate proper culture of voice or manner, but I do believe that if you realize the importance of your work, and forget yourself in it — if the great deep of your own soul is moved upon by the Spirit of God — your manner and gesticulation will take care of themselves.

2. Profound and abiding gratitude to God for putting you in the ministry will help you to magnify your office. Your heart must gratefully appreciate that you, a worm as other men — that you, not on account of your own merit — you, from among thousands naturally as good — and perhaps better by grace — you were selected by the Divine Master for this distinguished honor; as much higher above the crowns of earth as the stars in heaven are above their reflection in a well.

How can I ever forget the impression made on my heart, or get beyond its influence on my life, when I heard Doctor Broadus at Jefferson, Texas, in the Southern Baptist Convention, preach from the text: "I thank Christ Jesus, my Lord, for that he hath enabled me, putting me into the ministry"?

Let thy call to preach unseal a ceaselessly flowing fountain of gratitude. Rejoice in the honor conferred on you. You who desire to magnify your office, let me pass the question around and press its point on every heart: Are you glad you are a preacher? Are you? Are you grateful? Do you thank Him? Do you appreciate it as a priceless treasure?

3. You can magnify your office by studying; that is, being diligent, "...to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

This diligence applies to every department of ministerial work, and therefore includes a profound acquaintance withall the revealed will of God in its proper order and relation. This knowledge, and the use made of it, must be "unto the approval of God," and not of man. But how can a man magnify his office who is too lazy to study that Word which it is his business to preach — who lives year after year in ignorance of the very rudiments of Bible-teaching — who has not studied that sacred library, book by book, and chapter by chapter? I refer not so much to mere mental study as to heart study. I mean such study as places the heart against every Bible doctrine, and prays: "Lord, God, filtrate into my heart the very essence of this doctrine — let me receive into my soul experimentally just what is the mind of the Spirit; let me so assimilate it as food that it will be a part of my being; let me not only know it but be nourished by it."

(Continued on Page 11 Column 1)



## A SERMON

(Continued from Page 10)

I knew a young preacher who bade fair, in his youth to eclipse all competitors. Endowed with a wonderful fluency of speech, captivating address, a vast amount of magnetism, as a boy preacher he so captured his admiring crowd that he began to imagine he "had the world in a sling." Much concerned about the permanency of his usefulness, I paid him a special visit and said: "My boy, you have no books. I never see you studying the Bible. You are ignorant of the great body of its teachings. You seem not to understand it as a system of truth, fitly correlated in all its parts. You preach without investigation, on such striking passages here and there as in the English version impress you by their sound. What are you going to do after a while? You will soon use up this emotional power on which you rely. You go around as an evangelist, preaching over and over the same old sermons, using the same old illustrations, because your audiences are different. But have you considered this: That these sermons and illustrations by frequent use will become tame to you? Their lack of freshness will kill your own interest in them. They will lose the good taste, even in your own mouth. Then they will have no power over the people. You are fast approaching shipwreck as a useful preacher. Your doom is to join the crowd of soreheads and growlers who complain that they are not appreciated, unless you study, study, study! If you like, I will make out for you a list of books, with some suggestions as to their use, and if you are not able to buy them I will see that you get them."

Perhaps you are curious to know the result. Well, he did not appreciate my proffered counsel or help. He seemed to think that I was jealous of his power and wanted to handicap him. If he ever studied, I never heard of it. He did join the growlers. He never stays longer than two years with any church, because in that time he tells all he knows and some things he doesn't know. The rose color and glamour of a new field of labor, where he can use the old material, entices him away. He criticizes the management of boards and denominational enterprises, and talks much of "rings and bosses and favorites," and complains that the old-fashioned gospel is superseded by new-fangled notions.

My brother, if you would magnify your office, make the Word of God your life-study. Let down your buckets into the wells of salvation; lengthen your cords and let them down deep, and draw up the water fresh and sparkling every day, and give it out freely to your thirsty congregations. Burn all your written sermons that you carry around in your valise. Don't you know that when you keep on gnawing the same sermons they become like what a wolf leaves of a once juicy antelope — dry bones?

An unchanged sermon never suits two congregations. Conditions vary. Be fresh. Be flexible. Learn proper adjustments. Study the needs of the people before you, and preach from a full heart that within that very hour has sought the Spirit's guidance as to the theme and the Spirit's power as to utterance.

4. You can magnify your office by giving yourself wholly to

it. No man should give himself wholly to a work that is too scant in character and too small in volume to call out and employ all his reserve force, and to develop to their full capacity every faculty of his being. But in the ministry God has committed to a man an office as high as heaven, as deep as hell, as broad as space. There is a broad margin for all his powers. There is room enough for all possible development in all directions.

Let me again refer to myself. When I was converted I was making two thousand five hundred dollars a year — more than I have ever received since. I was ambitious of distinction and promotion. I had luxurious tastes and a wonderful appreciation of conveniences. Now, to abandon all this pride, ambition and prospect of luxury, to come down to a few hundreds a year, grudgingly given, was very grinding to my sensitiveness. But the crisis was one for solution. I determined never to be burdened with its solution but once. Without a dollar in my pocket or in sight; with a wife, baby and feather bed as the sum total of earthly possessions, I settled that question once for all.

I made a solemn covenant with God, that while I lived I would never have any other business or profession or calling than to preach the gospel — to give myself wholly to that, "sink or swim, live or die, survive or perish," to turn back to any other, never, never, never forever. I learned to see that it was a small matter if I did die. I remembered the Master's words: "He that loseth his life for my sake, and the gospel's, shall find it; and he that findeth his life shall lose it."

Indeed, it might be the best for me to die. It might be the best that I should starve to death. I didn't know. Who can tell? But I was certain that whether I starved or fattened, it was my duty to preach the gospel.

My brother, take home to thyself the charge of Paul to Timothy: "...give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of these things; give thyself wholly to them..."

How is it you can undertake so many lifeworks? I call upon you to interpret this Scripture: "No man that warreth entangleth himself with the affairs of life." Is it addressed to a preacher? You cannot deny it. Is it not directly in connection with the charge to Timothy to "commit to faithful men, who shall be able to instruct others also" the things which he had heard and learned? You cannot deny it. Does it not fairly apply to preachers of today? You cannot deny it: Then will you answer candidly to your own heart and to God: Are you so entangled? Does the entanglement help you as a preacher? Are you content to remain so?

Not long ago I said to a beautiful and brilliant wife that her husband had descended when he left the pulpit to be just a governor. Magnify this office above every other office. If it is an anti-climax to stoop from Mont Blanc to a molehill, how much more for a preacher to vacate an office higher than that of field-marshal, president or king, to seek a subordinate position in politics or commerce.

The lustre of all the diamonds in the diadems of kingly crowns

that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever."

You can magnify this office by regarding God's interests, solemnly committed to you, as transcendentally above place and congregation and world. This is a hard saying. I know it by experience. How seductive the temptation to a preacher to yield to selfish considerations as to where he shall preach and what he shall preach! The preacher is included in the "mankind" so graphically pictured by Robert Burns:

"Ouch! Mankind is unco' weak,  
And little to be trusted,  
If self the wavering balance touch,

"Tis rarely right adjusted."

And how most shameful of all the weakness when he gets in front of the cross and hides it from the people to show off himself!

Some years ago I invited a minister to preach for me the following Sunday. He came with a valise full of written sermons on various sensational topics. He read over to me about a dozen of them — who can doubt my patience in view of it? — and asked me, the pastor of the flock, which one would make the most favorable impression for him on my congregation. I turned on him in scorn and said: "That matter is one of supreme indifference to my people. I wanted you to so preach from an humble, full and loving heart of our divine Redeemer as to make a favorable impression for Him, but as no man can preach Jesus when self fills his vision, I withdraw my invitation for you to occupy my pulpit." He did not preach for me then, nor has he since. And I am glad he is out of Texas and out of the Baptist denomination.

At another time I heard one of our greatest Texas ministers preach a sermon of marked simplicity, of the sweetest humility, and of tremendous power. And as it was on a topic peculiarly suited to the needs of my own congregation, I urged him to come and preach it for us. We needed it just then. I knew it would do us good. Well, he came, but when he looked out over the upturned faces, when he saw among many prominent men a host of university students, he concluded that the sermon I asked him to preach was much too homely for the occasion, and without consulting me, delivered instead one of his early sophomore sermons. Oh, it was full of stardust and diamond-lustre and rhetorical sheen, excusable, perhaps, in an inexperienced boy, but simply ridiculous from him on that grand occasion. It was the most mortifying failure of his life. The people were sorely disgusted and disappointed. They insisted that I didn't know who could preach, and suggested to me to leave such matters to the deacons. The hungry who came for bread had to content themselves with a bouquet of artificial flowers. The sad-hearted who came for consolation were treated to a display of literary fireworks, and the lost who were seeking a Saviour's face found only a word-painter. But more than all others was he hurt by it. It seemed to crush him to the earth and grind him to powder. Being a good man, his penitence was swift and profound. He spent the afternoon in tears and prayer. At night he pales before God's promised reward to the minister: "They

preached a sermon that it seemed would melt a stone, but alas! the audience of the morning was not there to hear him. Nor was he ever afterward able to get out much of a congregation in that place.

The temptation sometimes comes in another form, wafted on the seductive breath of flattery. "People with itching ears, who cannot endure sound doctrine and holy living, will come with honeyed words about his 'broadness' and 'liberality.'" "He is no mossback," no "straight-jacket." He belongs to higher culture and criticism.

Ah, me! If the preacher drinks once of this intoxicating champagne, you may count the days till he hearts the gospel as a squirrel hearts an acorn, leaving only a shattered shell, without even a germ of life.

It sometimes comes in the growls of his congregation. "He presses some things too much." "He is crazy on the subject of missions." "He urges too many collections." "He has too much zeal." Woe to him and to his people if he heeds the growling!

It sometimes comes in the clamor for short, soothing and soporific sermons, about fifteen minutes long.

Let me tell you of a case: In a city once, I went to hear a sermon. Preachers get hungry to hear others preach. I was oppressed in spirit and gravely solicitous about a great matter. I wanted my faith strengthened. Quietly taking my seat, I listened. The rendition of the music, confined exclusively to the choir, was very artistic, I suppose. I held myself in reserve for the sermon. That, I took it for granted, would have body to it. The preacher rose, at last, with his sermon in his hand. I looked at it. It was a neat essay, on note-paper, gilt edged, and perfumed, I verily believe. I know it was tied with a delicately shaded ribbon, and he gracefully read the dainty document through in just fifteen minutes; and that seemed to me too much for it. My sensations were never paralleled except once when, on a moonlight night, I stepped confidently upon what I supposed was a plank, and found it a sluice of muddy water fully knee-deep.

Some one asked me what I thought about the sermon. Perhaps my disappointment made me say: "Well, I've figured it out, and if there is no mistake in my calculation, it would take eight hundred and seventy nine thousand, three hundred and sixteen years for five hundred seventy-eight thousand, three hundred and fourteen such sermons to reach one soul, and then they would make no more impression on it than a cloud of thistle-down blown by human breath against the granite face of Mont Blanc. I think it might safely pass through Texas from Sabine Pass to El Paso, and no Baptist, if all the General Convention were out hunting for a sermon, would fire a shot at it."

But usually the preacher fails most in loyalty to God's interests, both local and general, when fears about the payment of his own salary, and cowardly deference to local pressure induce him to isolate his church from co-operation with sister churches in general denominational enterprises, when he shuts off from his people that information of general affairs and those appeals which are necessary to education and intelligent co-operation. The church thus isolated becomes

narrow and selfish in policy to a degree that is destructive of its own spirituality and prosperity. God's cause is one, whether in town or in country, at home or abroad. The city churches should never fail to be represented in the district associations. They should bind the country churches to them with indissoluble bonds of fraternity and reciprocity. It is weakness to yield to the selfish cry: "Too many collections, too many agents." It is easy to be silent when he should cry aloud and spare not. But his tower of strength is honeycombed in its foundation when he allows a perverted sensitiveness in the church or the world to put a padlock on his lips.

Let me emphasize a sentence: In the general denominational enterprises, everything depends on the preachers. They are the bishops who direct and oversee the labors of the churches. If they are silent, the churches will be silent. If you ever make a canvass for a general denominational interest, as I have done, you will know that as is the preacher, so is the church. You will find, whether you canvass for home, foreign or Sunday school missions, or education or orphanage, that your greatest obstacle is preachers, and your greatest help preachers. How can a stranger, who respects the sanctity of the pastoral office, do anything to advantage in a sovereign Baptist church if the pastor is even apathetic, much less adverse?

I say now to you all, every one of you, charged with a general work by the state convention or the Southern Baptist Convention, that where the local preacher loves your work and honors you in your devotion to it, where he prayerfully, lovingly, tenderly, and with all his might, supports you, there you will succeed. Not elsewhere to any great extent. If he leaves out the interest you represent, the church will let him leave it out. There is a spiritual sensitiveness that has keener and swifter perception than intuition, which informs every agent of a general work whether the preacher is for him or against him.

I repeat, everything depends on the preachers, even quarrels and divisions. When was there ever a division of a church of association or convention, and a preacher not in it? Who knows of even one? Oh, if God's interests be not esteemed by the preacher above his own selfishness or cowardice, above the flattery or growling of the church, above the praise or censure of the world, how can the man magnify his office?

How vividly do I recall the crises of my own pastoral life on this very point, when called to the responsible charge of Waco church, twenty-two years ago! I greatly distrusted my fitness for the important position. I was young and inexperienced. The church had great and wise men in it. But fortunately I remembered that God was greater and wiser than all; that my responsibility to Him was supreme. I made up my mind fully, once for all. I told the brethren that perhaps they had made a mistake. Time would show; that I had to say about my own salary then or afterward. They must care for that. That my duty was to preach and teach the necessity of coming up to a high mark on every local

(Continued on Page 12 Column 1)



# A SERMON

(Continued from Page 11)

and every denominational work. That I would do this at all hazards. That the cord which bound us as pastor and people should be a rope of sand when they wanted it broken, but a cable as long as they desired it to hold. That the hazard of losing my pastorate should not be regarded as even fine dust in the balance. There is no other safe or righteous course for any pastor.

Finally, you may magnify your office by continually renewing your consecration. When you enter this office, and so long as you are in it, over how much of you do you consent that God should write His name and put the obligation of exclusive service? Do you say: "Lord Jesus, Thou hast put me into Thy ministry. I am but a little child. I know not how to go out or to come in. I am unworthy of so great honor. I shall surely fail if Thou art not with me. What I am to do, how I am to do it, and where I go, do Thou choose for me; only be Thou with me. It seems, Good Master, that every part of me has been washed whiter than snow in Thy cleansing blood, every part of me a subject of divine grace, every part of me redeemed by Thy power and love and dying groans. But Lord Jesus, if Thou canst find any part of me that the blood has not touched, then write not Thy name on that lost part. But over every part the blood has touched, there write Thy name, whether brain, or eye, or ear, or hand, or heart, or mouth, or foot, over all, all over all, write Thy name of authority and ownership forever. Let me be Thy faithful servant in time, and thy welcome servant in eternity."

To illustrate this consecration: At the examination of a candidate for ordination I once heard a deacon ask this question: "In going into this work, have you burned the bridges behind you or only taken up the planks with a view to re-laying them in case you should want to cross back to secular affairs?" I thought it a wonderfully pertinent question that went to the heart of the matter. It is better for the preacher never to even look backward toward the place where the bridge once stood. And never let him seek to please himself as to where he shall preach. Let the Lord of the harvest determine the where as well as the what and how.

Turn not a longing eye to big churches and fat salaries.

Let the Master say where, whether under burning skies in Africa's malarial jungles, or where "wolves are howling on lone Onalaska's shore." This consecration involves that you fully trust Him for material support and spiritual power.

Be not faithless. The Master points you to the lilies and the sparrows. You are more valuable than they. He tells you that "verily you shall be clothed and you shall be fed." Not a hair of your head shall perish. He will care for your wife and children if you trustingly serve Him.

I do not say trust the brethren. That is a broken reed. But to deny that Jesus will keep His promise to you is to deny the veracity of God. Trust Him for

your power.

Even today I had a talk with a young brother staggering under the responsibility of presenting a great work tomorrow. His eyes were full of tears, as he said: "I have no strength at all for this great service." I laid my hand on him and said: "Let Jesus be your power. Lash yourself with God's promises to the throne of His omnipotence, and your weakness will become strength." I have promised to spend much of the night with him praying that the power of God and not of man may rest upon him.

Brethren, there is no censoriousness in anything that I have said. Apply as much of it to me as you will, and the I am ready to confess other faults and weaknesses that you know not of. But is it not appalling, that revelation of the statistical secretary: "There are nine hundred and eighty-nine preachers in Texas who are not pastors, nor missionaries, nor evangelists, nor teachers, nor denominational agents, nor editors?"

Indeed, "we have this treasure in earthen vessels." Oh, how earthen! When I first read of the quarrel between Paul and Barnabas, I said: "Earthen vessels." And when preachers now quarrel, the bleeding church cries out: "Earthen! Earthen!" I could get down on my knees before God in your presence to make one yearning plea — that you make this convention one of peace, power and brotherly love. Put relentless hands down into your hearts, and tear out by the roots everything that will not advance the interests of the Redeemer's kingdom here in this meeting. Tear it out. It depends on you. Let every watchman blow his trumpet at the coming of the sword. Let every sentinel cry out on his post: "To arms! They come! The foe — the foe!" Let every leader leap to the front of his battalion and stay to the front in every good work and work, lest there be a retreat while the mournful bugles sound a recall and the dirge of defeat be the music to which we march.

I magnify my office, oh, my God, as I get nearer home. I can say more truthfully every year, "I thank God that He put me in this office;" I thank Him that He would not let me have any other; that He shut me up to this office;" I thank Him that He would not let me have any other; that He shut me up to this glorious work; and when I get home among the blessed on the bank of everlasting deliverance and look back toward time and all of its clouds, and sorrows, and pains, and privations, I expect to stand up and shout for joy that down there in the fog and mists, down there in the dust and in the struggle, God let me be a preacher. I magnify my office in life; I magnify it in death; I magnify it in heaven; I magnify it, whether poor or rich, whether sick or well, whether strong or weak, anywhere, everywhere, among all people, in any crowd. Lord God, I am glad that I am a preacher, that I am a preacher of the glorious gospel of Jesus Christ.

## YOUR PASTOR

by Frank Beck

Every God-called preacher must have similar experiences as to his call to salvation and service, but his excellencies, educa-

tion and emotions may be as varied from other preachers as are the stars in size and distance.

In our own day we had a Brother Percy B. Crawford with a personality of fierce determination, an approach of humor tempered with an edge of well disciplined sarcasm; all of it bound for the one purpose of winning the lost youth of America to Christ. We have had the prophet-like, sin-rebuking, Christ exalting personality of Brother Walter A. Maier of the Lutheran hour broadcast. We still have Evangelist Bill Graham with personality aflame, deep set eyes that burn their way through you, square shoulder and set jaw in appearance and preaching. Yet with us is Bro. Charles E. Fuller whose voice of compassion like Jeremiah's may have been, heard by thousands each Sunday over the Old Fashioned Revival Hour broadcast. And down the street in a changing city, or ministering to a little flock in the changeless village, or out in the country church in the plains or mountains or by the sea shore, or preaching in the streamlined modern building in the suburb is your pastor.

His personality is as individual as his fingerprints. He may not be a Whitefield or Graham. Perhaps if his personality is not as striking, you may better behold the humility and lowliness of our Lord in and through him!

Whether your pastor is tall or short, handsome or homely, young or old, he must possess some of the following excellencies: He is born again, of deep piety, a student of the Book, a man of prayer, unquestioned sincerity, gravity, patience and tact. He fears no one but God and nothing but sin and is out to win the lost to Christ.

The Holy Spirit in I Timothy 3 requires your pastor-bishop to be:

1. Blameless (v. 2). He must be "above reproach" (Berkeley Version), "of blameless reputation" (Phillips Tr.). That is he is without honest reproach. The same is repeated in Titus 1:7. This is also true of your deacons (v. 10), and all the congregation (5:7).

2. The husband of one wife (v. 2). The RSV is wrong in rendering it "married only once." It is said that some commentators favor this view, but the principle given down by the apostle in Romans clearly indicates that there is nothing objectionable in a second marriage after a spouse's death.

3. Vigilant (v. 2). Your pastor is also vigilant and temperate (ASV). As is the whole congregation (I Pet. 5:8).

4. He is sober, "sober-minded" (ASV), "sensible" (RSV), "master of himself" (Moffatt). This is repeated in verse 3, "not given to wine," not a drunkard! (Berkeley, RSV). Again the same is applicable to your deacons (v. 8) and to their wives (v. 11); and of all the church (Eph. 5:18).

He must be sober so that he might be of good behavior (v. 2). Sobriety refers to the inward mind, behaviour to the outward walk. Sober is he as to drinking and thinking.

5. Hospitable, (v. 2). He is given to hospitality as an evidence that he is not given to greed of filthy lucre, (v. 3); and also as proof that he has his house under subjection (v. 4). And all of you follow your good pastor's example in extending hospitality (Rom. 12:13).

6. Teacher (v. 2). He is apt to teach, "a skilled teacher" (Moffatt). A pastor is preeminently a teacher of the saved (Eph. 4:11).

7. Not a fighter (v. 3). He is not a striker, not "a fist fighter" (Berkeley), "not violent" (RSV). He practices the "Sermon on the Mount."

8. Not a money-grabber (v. 3). Your pastor is not greedy of filthy lucre, not a money grabber (Phillips); not regarding the fleece more than the flock! Again, in this verse, he is 'not covetous' The same as with our deacons (v. 8).

I once heard Evangelist John Leland in Tennessee tell preachers of three things they needed to guard against: egotism, women, and money. Many pastors are not given much opportunity to be tempted with money. Yet how refreshing it is to read of a congregation that helped its pastor with unexpected finances as once did the Presbyterian Church at Prairie du Sac, Wisconsin, to its young fledgling summer preacher, Clarence S. McCartney. Of this incident McCartney wrote:

"In that little riverside village those two summers, I had an invaluable preparation for the work of the ministry. There I came in close touch with the joys, the trials, the sorrows, and the beautiful affections of the common people. There I heard, and have never forgotten, the deep, glad, sad, sweet music of the human heart. One of the homes I liked to visit was that of Mr. J. Stephens Tripp, another Vermonter, straight, straight as an arrow, who sat before me every Sunday in the first row of pews. He was the president of the local bank. When I went down to his bank at the end of the first summer to get my salary, \$100 for the two months, Mr. Tripp handed me a check for just twice the amount. I looked at it and remarked, 'There must be some mistake.' 'No' Mr. Tripp said, 'we are giving you just twice the amount agreed upon as a token of our appreciation of your service.' That \$200, Brother McCartney added, not in amount but in meaning, was the highest salary I have ever received. God bless the memory of those kind folk of that Wisconsin village, who thus encouraged the young minister with their appreciation, and strengthened his hand in the Lord."

How different was the prayer uttered in one Baptist church in which the petitioner promised the Lord: "Lord, You keep him (the pastor) humble, and we'll keep him poor."

9. Patient (v. 3). Your pastor is patient. Bishops are to "follow after... patience" (6:11). By such patience, your pastor has approved himself as God's minister (II Cor. 6:4). As your leader he leans upon the "God of patience" (Rom. 15:5).

10. Not a brawler (v. 3). He is not a brawler. "As not a striker with his hands, so not a brawler with his tongue."

11. Rules well (v. 4). "He ruleth well his own house, having his children in subjection with all gravity." Berkeley has it: "Presiding beautifully over his own home, with genuine dignity, keeping his children under control." He commands respect of his children. Your pastor has two congregations, his family and the church. If he does not know enough to manage his own home (Berkeley), to rule there (Phillips), how can he take care of the church of God? (v. 5). Your deacons also manage their

homes properly (v. 12). As, indeed, do all of you in a Bible believing church (Prov. 23:13-14).

12. Not a novice (v. 6). he is Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." "Not a new convert" (Berkeley), "for fear of his becoming conceited and sharing Satan's downfall" (Phillips). Men also must become mature in the faith before they enter your church's deaconship (v. 10).

This does not bar a young man from being your shepherd. But "a youthful overseer of the flock must be in advance of his years."

13. Good report (v. 7). "Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil." True of your pastor! He enjoys a "favorable reputation among the outsiders," so that he is not inviting any involvement in slander (Berkeley). They may not believe or like what he preaches and the position he takes, in fact they may hate him because of it, but they will be forced to respect him! (see II Kings 4:9).

14. Holy (v. 8). He is holy. He may not be the best speaker, organizer, expert in politics, a daring adventurer in social reform, but if he is holy — Thank God for him and hold on to him as long as you can! (Isa. 52:11).

15. Faithful (Titus 1:9). He keeps "Holding fast the faithful word, as he hath been taught that he may be able by sound doctrine, both to exhort and to convince the gainsayers." Which means you will allow him to expose false doctrine as well as preach the wholesome truths of God's Word — even though this is negative preaching.

And now to I Peter 5:1-4, especially verses 2-3:

16. Preacher, (v. 2). Your pastor feeds you as your preacher (II Tim. 4:2).

17. Overseer (v. 2). Or he "tends" you, so the word means, as your pastor (figuratively supervisor).

He takes charge of you (Moffatt); taking the oversight (v. 2). He accepts the responsibility of looking after you (Phillips). This, as your leader, but not as your Lord, for: He is not a Lord over God's heritage (v. 3). He is not a "little tin god" (Phillips), not "domineering" (RSV). You must remember that your pastor is over you in the Lord (I Thess. 5:12; I Tim. 5:17) but here the prohibition is "the idea of highhanded rule."

Your pastor strives to be the minister A.W. Tozer referred to: "The true pastor has never been a religious tyrant, nor has he sought to lord it over God's heritage. It is fear and lack of self-assurance that has led men to try to bring others under their feet. They have had some interest to protect, some position to secure, so they have demanded subjection from their followers as a guarantee of their own safety. But the God-called pastor — never; he has nothing to protect, no ambition to pursue, and no enemy to fear. For that reason he is completely careless of his standing among men. If they follow him as he follows Christ, well and good; if not, he loses nothing that he holds dear; but whether he is accepted or rejected he will go on loving his people with sincere devotion. And only death can silence his tender intercession for them."