

When home is ruled by Christ, angels might be asked to stay all night and they would not find themselves out of their element.

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# The Baptist Examiner

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

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## The Bible Doctrine of Election

By C. D. COLE  
Madisonville, Kentucky

Election!—what a blessed word! What a glorious doctrine! Who does not rejoice to know that he has been chosen to some great blessing? And strange to say, this is a neglected truth even by many who profess to believe it, and others have a feeling of repulsion at the very mention of this Bible-revealed, God-honouring, and man-humbling truth. Spurgeon said: "There seems to be an inbred prejudice in the human mind against this doctrine, and although most other doctrines will be received by professing Christians, some with caution,

others with pleasure, yet this one seems to be most frequently disregarded and discarded." If such were true in Spurgeon's day how much more so in this our day. Concerning this doctrine there is an alarming departure from the faith of our Baptist fathers. Touching this article of our faith Baptists have come to a day when they have a Calvinistic creed and an Arminian clergy.

But there are some who love the doctrine of election. To them election is the foundation dug deep for the other doctrines of human redemption to rest upon. They love it enough to preach it in the face of criticism and persecution. They will surrender

their pulpits rather than be silenced on this precious tenet of the once delivered faith. But all who love the doctrine were once haters of it, therefore, they have nothing in which to take pride. Every man by nature is an Arminian. It takes the regenerating work of the Holy Spirit and the Word of God, taught by the Holy Spirit, to cause a man to love the doctrine of election. How deeply important that believers should be learners. To do this we must acknowledge the superior wisdom of God whose thoughts are not as our thoughts. The Bible was given to correct our thinking. Repentance is a change of (Continued on page 2, column 1)

## ONE DAY AT A TIME

Annie Johnson Flint

One day at a time, with its failures and fears,  
With its hurts and mistakes, with its weakness and tears,  
With its portion of pain and its burden of care;  
One day at a time we must meet and must bear.

One day at a time to be patient and strong,  
To be calm under trial and sweet under wrong;  
Then its toiling shall pass and its sorrow shall cease;  
It shall darken and die, and the night shall bring peace.

One day at a time — but the day is so long,  
And the heart is not brave and the soul is not strong.  
O Thou merciful Christ, be Thou near all the way;  
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet:  
"Yea, I will be with thee, thy troubles to meet;  
I will not forget thee, nor fail thee, nor grieve;  
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,  
Nor the morrow's uncertain and shadowy care;  
Why should we look forward or back with dismay?  
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;  
He hath numbered its hours, though they haste or delay.  
His grace is sufficient; we walk not alone;  
As the day, so the strength that He giveth His own.

## LIFE, TIMES and TEACHINGS of J. R. GRAVES

By His Son-In-Law, O. L. HAILEY

### IN THE DEPTHS

A man's true character — the inner life, its ebbs and flows, its weaknesses and its fortitude, its sorrows and its joys, its reality — cannot be known fully by public acts and utterances. It is when in the case of private and domestic intercourse, in unguarded moments, in triumph, or in seeming defeat, the heart speaks in confiding acts and words to hearts in sympathy — that the real man is seen and the depths of the soul are measured. And so it is in affliction, deep, sudden, fearful, when we feel we are upon the waste, alone with God, overwhelmed and helpless — when earthly stays fail, and the bolt strikes and shivers all on which we relied, it is then that the heart in all its depths, and in all its confiding faith and power is disclosed. And when in such a time, that faith is stronger, and its grasp firmer, and its hope brighter — it is the sure evidence of a regenerated soul and of a vital, inseparable union with the blessed Lord.

These images, it will be seen, are not too strong to describe the desolating storm that wrapped this man's soul, nor to picture the strength by which he stood like a mountain when assailed by the tempest.

It was in the Autumn of 1868, in the city of Memphis, that the yellow fever, which had not been known there for many years, struck down among its first victims the venerable mother of J. R. Graves. It seemed of so mild a type that some doubted if it were this fever and no alarm was felt. The following week the most influential minister in the city — pastor of the Cumberland Presbyterian Church — fell a victim to this scourge.

In conversation as to the life and faith of this able, noteworthy Presbyterian preacher, the remark was made, "He is now present with the Lord."

"Yes," said Graves, "he was a believer in Christ in life and in death, and so forever."

"And yet, strange to say," was replied, "men will affirm that we, as Baptists, deny salvation to those unimmersed, and not united with the Baptist church."

"Yes, some people are so naturally illogical as to draw their own deductions from our principles, and then charge these creations of their own fancy to us. But I fear in most cases — with men capable of reasoning, this charge of our confining salvation to the members of a Baptist church is a wilful falsehood. These controversialists know better."

Sorrow was deepening upon his home. His finances were troubling him. His family was large. His dear mother, his guide and adviser, whom he loved with a devotion seldom met with, had just been laid in the grave. He lived in the very midst of the infected district, and to leave the city was out of the question.

The next day — the Lord's day — crowds collected at the funeral services of the lamented Mr.



JAMES ROBINSON GRAVES  
(Born 1820, Died 1893)

Davis. Many ministers were in the pulpit and among them Graves, who closed the exercises in a tender prayer which melted all hearts. The doctrinal preacher, the controversialist, the man of dauntless courage — wept like a child, and prayed like a saint.

The scourge struck Graves' home. His wife faded away under its blight, leaving two baby girls, one of three years, the other six months. Nora (Mrs. Hailey) was given up for dead, but recovered.

See this great Christian, twice bereft of the wife and mother. The happy home broken up.

Through all this, there was not one word of complaint or of doubt, but of firm faith in the will and workings of the blessed Lord, and complete submission to His holy will.

(Continued on page 3, column 1)

## Our Subscription Campaign

BY BOB L. ROSS

With this issue, our month long subscription campaign closes.

We want to make a "last week urge" for our readers to send in new subscriptions for other people.

This paper is undoubtedly the largest circulated independent Baptist periodical in print today and its influence for distinctive and historic Baptist truth is greatly felt, both in the States and abroad. In my travels, coming in contact with people in far away and various places, I am made to realize more than ever just how avidly THE EXAMINER is read and just how great an influence it has.

Brother Hamza Mohammed, the missionary from Trinidad, whom I met in Puerto Rico and then was privileged to have in our church here in Ashland, told us that THE EXAMINER was a strong force for Baptist distinctives in the West Indies. Others in other places continually tell us the same.

This paper not only has contact with the vast majority of truly sound Baptist churches in America, but also with missionaries and churches in foreign lands. Therefore, we are able to report on and encourage some of the "foreign" missionary work now being done.

We only wish that each of you could read our mail and have contact with those who in some way get our paper and learn the truth. It would definitely encourage you to send the paper to more people. It is our prayer that God will burden the hearts of you who are able, so that this medium of Gospel truth may be circulated into thousands of more homes.

If we could make our offer more liberal, we would; but it is manifestly the best we can do. It is the greatest offer we have made. Please — for the sake of the advancement and propagation of Divine truth — take advantage of this offer in the greatest possible way. We feel the urgency of the need of the spread of the Word of God, but only as we have cooperation will we be able to give it to the nations.

One last word: if for any reason, this issue is delayed in reaching you before the end of the month, please feel free to take advantage of the offer within one week after you receive the paper and notify us of the delay. For (Continued on page 7, column 1)

## The Baptist Examiner Pulpit

### "THE TENDER PLANT"

Seventh in a Series of Messages from Isaiah 53 — By John R. Gilpin

"For he shall grow up before him as a tender plant." — Isaiah 53:2.

May I remind you at the very outset that we have no true picture of the Lord Jesus Christ. Some, who have presumed to paint the likeness of the Lord Jesus, have painted Him clean shaven, and some with long beard. Some have painted Him with short hair and others with long flowing hair such as the Nazarites wore. Some have painted the Lord Jesus solemn and somber, and sometime ago I saw a picture that was spoken of as the smiling Christ or the laughing Christ. To me it was more of a hideous caricature than

anything that I can mention.

Nobody knows what the Lord Jesus Christ looked like, and whenever a man would dare to presume to paint a picture of the Son of God, he is merely drawing upon his own imagination.

Not only is it true that we have no true picture of the Lord Jesus Christ on canvas, it is also true that we have no true description of the Son of God, so that nobody knows exactly what Jesus looked like from the standpoint of His physique. I think how the descriptions that have been written concerning Him are varied and different one from the other. Sometime ago a man came into the printing shop and brought a

description of the Lord Jesus Christ in which he gave a very graphic picture of what the Son of God must have looked like. I asked him where he got it, and he said that it came to him in a vision one night as he lay upon his bed. I rather imagine that most of the descriptions that we have of Jesus today are descriptions that people have gotten similarly.

I would remind you that we have no picture, nor true description of the Son of God. As good a picture as we could ask for, or could expect to have, is found in this fifty-third chapter of the Book of Isaiah. I rather imagine (Continued on page 6, column 2)

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## IS THIS SOUL-WINNING?

For the past few years we have read in Arminian papers about a church in Texas multiplying about as fast as skin rash. We often wondered what methods were being used to get so many people, even in an Arminian church. Recently, we read a message by the pastor (now former pastor) of that church in which at least one of the methods is referred to.

The reader can see for himself: "You know, many times in our church at Garland our invitations have been so long. I recall one night we had a man saved on a Sunday night—a regular service, not a revival—on the 52nd stanza of the invitation hymn! Twenty-five people were saved that night."

Reading this, and keeping in mind the Arminian teaching cur-

rent today about soul winning and being filled with the Spirit, one wonders if the foregoing statement gives us an example of this Spirit-filled soul winning. If so, some folk might have tendencies toward believing that simply "wearing people out" with singing and pleading is synonymous with Spirit-filled soul winning. And if this is all the "special anointing" that the "soul winners" have, it seems that the only qualifications for soul winning would be ability to endure long services and extend strong, forceful pleas.

They say that even the strongest American would break under the wearing brain-washing tactics of the Communists. In Arminian circles, it seems that similar tactics are being used to get "decisions."

## Election

(Continued from page 1)  
mind resulting in a change of thinking. We are not to come to the Bible as critics; the Bible is to criticize us. We cannot come to the Bible infallibly, but by grace we can come humbly. May grace be given to the writer and reader that we may have the right attitude of heart before God. The surest evidence of a saved state is to have the right attitude towards the Word of God. Dear reader, let the writer warn you against "poking fun" at any doctrine of the Bible.

The doctrines of grace have found expression in two systems of theology commonly known as Calvinism and Arminianism. These two systems were not named for their founders, but for the men who popularized them. The system of truth known as Calvinism was preached by Augustine at an earlier date, and before Augustine by Christ and the Apostles, being especially emphasized by the apostle Paul. The system of error known as Arminianism was proclaimed by Pelagius in the fifth century. Between these two there is no middle position; every man is either one or the other in his religious thinking. Some try to mix the two but this is not straight thinking. To say that we are neither Calvinistic nor Arminian is to evade the issue. Paulinism is represented by either Calvinism or Arminianism. The true system is based upon the truth of man's inherent and total depravity; the false system is based upon the Romish dogma of free-will.

## Some General Remarks to Disarm Prejudice

There is no doctrine so grossly misrepresented. Brother A. S. Pettie's complaint against the enemies of total depravity is equally applicable here, when he says, "From hostile lips a fair and

correct statement of the doctrine is never heard." The treatment the doctrine of election receives from the hands of its enemies is very much like that received by the primitive Christians from pagan Roman Emperors. The ancient Christians were often clothed in the skins of slain animals and then subjected to attack by ferocious beasts. So the doctrine of election is clothed in an ugly garb and held up to ridicule and sport. We will now try to strip this glorious truth of its false and vicious garment with which enemy hands have robbed it, and put upon it the garments of holiness and wisdom.

1. Election is not salvation but is unto salvation. "What then? Israel hath not obtained that which he seeketh for; but the election (elect) hath obtained it, and the rest were blinded" (Rom. 11:7). "God hath from the beginning chosen you to salvation" (2 Thess. 2:13). Now then, if the elect obtain salvation, and if election is to salvation, election must precede salvation. Men are saved when they believe on Christ not when they are elected. Eisenhower was not president when he was elected, but when he was inaugurated. There was not only an election to, but an induction into office. God's elect are inducted into the position of sainthood by the effectual call, (the quickening work of the Holy Spirit) through which they become believers in the Gospel. See 1 Cor. 1:29; 2 Thess. 2:13, 14.

2. Election is not the cause of anybody's going to hell, for election is unto salvation. Neither is non-election responsible for the damnation of sinners. SIN is the thing that sends men to hell, and all men are sinners by nature and practice—sinners altogether apart from election and non-election. It does not follow that because election is unto salvation that non-election is unto damnation. SIN is the damning element in human life. ELECTION HARMS NOBODY.

3. Election belongs to the system of grace. In Paul's day there was a remnant among the Jews who were saved according to the election of grace. (Rom. 11:5). The attitude of men towards election is the acid test of their belief in grace. Those who oppose election cannot consistently claim to believe in salvation by grace. This is seen in the creeds of Christendom. Those denominations that believe in salvation by works have no place for the doctrine of election in their confessions of faith; those that believe in salvation by grace, apart from human merit, have not failed to include election in their written creed. One group is headed by the Roman Catholics, the other group is headed by the Baptists.

4. Election does not prevent the salvation of anybody who wants to be saved from sin. The desire to be saved from sin is a natural desire—nobody wants to burn. The desire to be saved from sin is a spiritual desire resulting from the convicting work of the Holy Spirit. And God's electing grace is the very mother of this desire. To represent election by saying (Continued on page 3, column 3)

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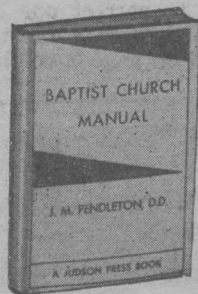
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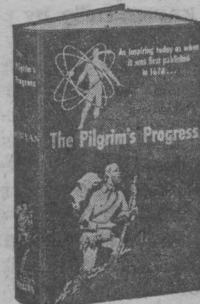
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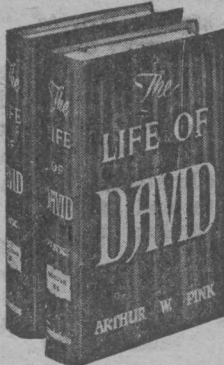
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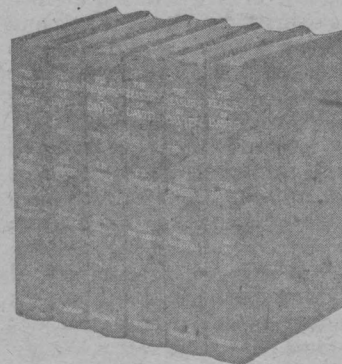
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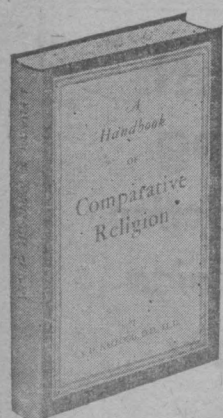
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### WHAT DOES IT COST TO ATTEND OUR BIBLE CONFERENCE?

We have recently received some letters in which the writers have asked if there is any fee or other cost required of those who attend our Bible Conference over the Labor Day weekend. We wish to make clear to all of our readers that the only expense involved in attending our Conference is the cost of getting to Ashland and then returning to your home. While at the Conference, you will not be out one cent for meals and lodging.

There are certain conferences where a fee must be paid, but let no one stay away from our Conference, thinking that those who attend have to pay something. Everything is free. Calvary Baptist Church takes pleasure in entertaining our friends and we invite you to share our hospitality and spirituality at our Labor Day Bible Conference.

### J. R. Graves

(Continued from page one)

Ho, say not that the man of might who can battle with error and endure odium, and provoke opposition in the defense of his principles, lacks tenderness, piety and consecrated devotion. J. R. Graves, "the man of war from his youth," the aggressive, uncompromising, belligerent, ever foremost in the battle, and unmoved by every seductive consideration, when truth was the issue was as tender as a woman, while he was as firm as a rock in his living faith in the Lord Jesus as his personal Redeemer and Lord.

Graves rose like a giant from amid the ruins. The storm fearfully appalling, had passed over him, but he stood like an oak, riven but not uprooted. He had a mission and a message a life work to do, and he met the crisis and faced the front with a faith that did not shrink nor waver on the brink or in the waves, or the deepest earthly woe. A short time after his bereavement he preached in Memphis, a discourse to the recently bereaved and they were, oh, so many — full of consolation, on the "victory of faith." It was equal to any effort of his life.

As an illustration of the principle, or a life-theme which has the mastery of this man's great mind, this incident is given. It was the second Sunday after the death of his wife. In the home of four friends sat in the library, and the past week's and present distress was, as might be expected, the topic of conversation. The names of the dead and of the re-living were spoken of with tear-fulness. The son of sister Turley looked but little part in the conver-sation until some words said or thought suggested the death of the Divine Man as an atoning sacrifice. Graves held somewhat peculiar views of the two fold na-ture of the Lord Jesus — views with which all did not agree. He supposed that the soul, or spirit

the bank. His debts are canceled forever. He walks home a new man — saved and safe."

"This," said Graves, "in my view, is the scriptural teaching of salvation by grace through faith. Church and baptism have nothing under heaven to do with this transaction. It is between the Lord Jesus and the soul; and neither priest nor preacher, church nor ordinance can come between the sinner and his Sav-our to make or to mar his salva-tion by unmerited grace through faith and faith only."

He warmed as he spoke. There was a heartfelt power in his looks and words, and as he closed it was noticed that the servants had crowded about the door to listen. They felt with the response of an old negro: "Dat's the gospel jest as Jesus himself told us, and dis old heart has felt it. So glory be to God."

That is the soldier off duty. Al-ways and ever a loyal soldier. True in heart, loyal in spirit, never forgetting the claims of his Lord. His orders were not "marching orders" only. He could "endure hardships as a good sol-dier of Jesus Christ." He had the loyal spirit of Job. "Though he slay me yet will I trust him."

It was a dark hour. The future had no ray of light. His mother, who had been his comfort and guide "from his youth up," was dead. His wife, the joy and stay of his manhood, had been taken with scarce a warning. His in-fant children with no watchful mother. No home for his three older children. The city prostrate under the awful scourge of yel-low fever. Business was wrecked. That was "a time to try men's souls." And his trial was as severe as any. But he never faltered. His faith was serene. God lived. Where he could not see he trusted. "What time I am afraid I will trust in the Lord." And He came on the dark waves of that flood as He did on stormy Gali-lee, and as softly whispered, "It is I, be not afraid."

And it was that night when the Master was received into the ship and there was a great calm.

## "I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than in-cluding them in correspondence which relates to book orders, subscriptions, or some other matter.)

1. Is the division of the Bible into two parts inspired?

The Bible itself does not make a claim to such. The division of the Bible into "Old Testament" and "New Testament," as well as its division into chapters and verses, is not of inspiration. Although in many cases these di-visions are of some help, never-theless the Word of God — which is one — has been greatly abused as a result of such divisions. How many times have you heard a truth debunked just because it happened to be given in the "Old Testament"?

Actually, the terms "old testa-ment" and "new testament" have no reference to books of the Bible, but are used correctly only when used in reference to the covenant of works given to Adam ("old covenant") and the covenant of grace in Christ ("new covenant" or "everlasting covenant").
2. In what sense did the Holy Spirit "come" on Pentecost, in view of the fact that He already was "here" through all ages be-fore?

On Pentecost the Spirit came to indwell the church. He, of course, has been applying the work of Christ to the elect in all ages, else no one would have ever been saved. But you will notice that in the Tabernacle and Temple, only the visible shekinah glory indwelt the house of God. But the glory of the church since the day of Pentecost is the in-dwelling of the Holy Spirit. (In-cidentally, if the Spirit came to indwell the church on Pentecost, He didn't come to "build" it. The Tabernacle and Temple were already built when the shekinah glory filled the most holy place; likewise, the church was in exist-ence before the Spirit ever filled it. Therefore, it wasn't built on Pentecost.)
3. I differ with several of my friends and other brethren on certain points, some of which are rather important. Tell me, how far can I (or should I) go with those with whom I differ before

safe in my own hands after I am saved then how could it be thought to be safe in my own hands before my conversion?

The saint dies, his body is con-signed to the grave and becomes a dust-heap. Is his destiny in his own hands then? If so, what hope has he of ever coming out of the grave with an immortal and in-corrutable body? None at all if his destiny is in his own hands.

(Continued on page 4, column 1)
- there is a break in fellowship?

This question is one that is probably unanswerable. It would seem that each case offers some-thing different to contend with, and must be dealt with accord-ingly. Perhaps some of our readers would like to comment on this question.

Certainly, we ought to do all we can to stay in fellowship with every believer that we possibly can. Some folk seemingly like to see how much they can differ, but they ought to be seeking to see how near agreed they are with others. Sometimes, when one is just looking for differences, it is very easy to even stir up some-thing over a mere difference in terminology. Let us be careful to see if our difference is in termi-nology or if it goes deeper.
4. The most difficult thing for me to do in the Christian life is to keep from thinking critically of other people. It is often too late, when I realize my error. What should I do?

If you will ask the Lord to show you more of your own sin-fulness and if He does, you will be greatly humbled, so as to have a different frame of mind. Those who are most conscious of their own sins and weaknesses are not overly critical of others with cer-tain faults. Galatians 6:1 express-es to us the kind of attitude we ought to have toward those who err: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; consid-ering thyself, lest thou also be tempted."
5. Sometimes — even often-times — a person will speak to me about the supposed sins of someone I don't know (or don't know too well). I don't want to disbelieve the person, but neither do I want to believe what is told about the other fellow. Should I listen?

In many cases you can't help listening. But avoid listening when at all possible. Certainly, you should never believe any re-port about anyone, unless it is serious enough that it is made public and there are witnesses. Gossip and slander are of no use, so far as doing good is concerned. They are not meant for good and never bring good to anyone. Many people, under the pretense of "exposing" some person, do noth-ing but spread hearsay and slan-der. Don't let the Devil use your tongue in this way.
6. A person recently said that the second coming of Christ meant that the world would get better under the influence of Christ's Word and that there would be no visible coming. What of this?

If the person who told you this is right, then the Bible is wrong. We need not quote any Scripture here, for wherever the second coming is spoken of in the Bible it is presented as being visible and real (Acts 1:11).
7. Would you receive American Baptist Convention baptism?

We believe that each church should be judged according to its own individual characteristics (including its history), in deter-mining the scripturality of the baptism which it administers. The fact that a church is in (or has been in) some convention does not necessarily mean that it is not possessed of the necessities for being a true church. Actually, there is no such thing as "Amer-ican Baptist Convention baptism," for that organization has no au-thority to administer the ordi-nance. Churches in this Con-vention must be considered individ-ually, as each situation arises. — BLR.

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# THE PLACE OF "CREEDS"

Different sects, professing to take the Word of God as their guide, contend as earnestly for their distinctive views as if they had different Bibles. Various constructions are placed on the teachings of the sacred volume, and multitudes of passages are diversely interpreted.

Owing to this unfortunate fact, though belief of the Bible is significant as between the religionist and the infidel, it signifies nothing as between those who receive the Scriptures as the Word of God. For they differ as to the import of the inspired Oracles; and the meaning of the Bible is the Bible. As there is such a diversity of opinion in the religious world, it is eminently proper for those who appeal to the Scriptures as the fountain of truth to declare what they believe the Scriptures teach. To say that they believe the Scriptures is to say nothing to the purpose. All will say this, and yet all differ as to the teachings of the Bible. There must be some distinctive declaration.

What a man believes the Bible

to teach is his Creed, either written or unwritten. And though it has sometimes been said that creeds have produced differences of religious opinion, it would be nearer to the truth, logically and historically, to say that differences of religious opinion have produced creeds.

As to declarations of faith, it must ever be understood that they are not substitutes for the Scriptures. They are only exponents of what are conceived to be the fundamental doctrines of the Word of God. Among Baptists, as their churches are independent, it is optional with each church to have a declaration or not, as it may think best. Each church, too, may adopt a declaration of its own. Its independence gives it this right, nor can it be alienated. While Baptists glory in their form of church government — which recognizes every church as a little republic in itself — they are perhaps as nearly united in their views of the truths of the Bible as most other denominations.—J. M. Pendleton.

## Election

(Continued from page three)

Such a theory, that the destiny of the saint is or ever has been in his own hands, reverses the very laws of nature and implies that water can rise above the level of its source; that man can lift himself into the attic by his boot-strap; that the Ethiopian can change his color, and the leopard can remove his spots; that death can beget life; that evolution is true and God is a liar. The theory that one's destiny is in his own hands begets self-confidence and self-righteousness; the belief that destiny is in the hands of God begets SELF-ABNEGATION AND FAITH IN GOD.

6. Election stands or falls with the doctrine of God's sovereignty and man's depravity. If God is sovereign and man is depraved, then it follows as a natural consequence, that some will be saved, or none will be saved, or all will be saved. The practical results of election are that some, yea many, will be saved. Election is not a plan to save a mere handful of folk. Christ gave Himself a ransom for many. See Matt. 20:28; Rev. 5:9. God's sovereignty involves His pleasure (John 5:21; Matt. 11:25-27); His power (Job 23:13; Jer. 32:17; Matt. 19:26); and His mercy (Rom. 9:18).

7. The elect are manifested in repentance and faith and good works. These graces, being God-wrought in man, are not the cause but the evidences of election. See 1 Thess. 1:3-10; 2 Peter 1:5-19; Phil. 2:12-13; Luke 18:7. The man who doesn't pray, who has not repented of his sins and trusted Christ, and who does not engage in good works has no right to claim that he is one of God's elect.

### Some False Views Examined and Refuted

Many professing Christians really have no view of election. They have not given it enough thought and study to even have any opinion about it. Many have erroneous views. We shall notice some of them.

1. The view that men are elected when they believe. This view is easily refuted for it is contrary to both common sense and Scripture. Election is to salvation, and therefore, must precede salvation. It is nonsense to talk about electing a man to something he already has. The man has salvation when he believes and hence election at that point would not be necessary. **ELECTION TOOK PLACE IN ETERNITY; SALVATION TAKES PLACE WHEN THE SINNER BELIEVES.**

2. The idea that election pertains only to the Jews. This view robs Gentiles of the comfort of Rom. 8:28-39. Moreover, Paul, who was an apostle to the Gentiles, says that he endured all things

for the elect's sakes that they might obtain salvation (2 Tim. 2:10).

3. The view that election took place in eternity, but that it was in view of foreseen repentance and faith. According to this view, God, in eternity, looked down through the ages and saw who would repent and believe and those whom He foresaw would repent and believe were elected to salvation. This view is correct in only one point, namely, that election took place in eternity. It is wrong in that it makes the ground of election to be something in the sinner rather than something in God. Red Eph. 1:4-6 where election and predestination are said to be "According to the good pleasure of his will" and "To the praise of the glory of his grace." This view, though the popular one with the majority of Baptists today, is open to many objections.

(1) It denies what the Bible says about man's condition by nature. The Bible does not describe the natural man as having faith (1 Cor. 2:14; John 3:3). Both repentance and faith are gifts of God, and God did not see these graces in any sinner apart from His purpose to give them. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:13). "When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledgment of the truth" (2 Tim. 2:25). Read also Eph. 2:8-10; 1 Cor. 3:5. Election was not because of foreseen faith, but because of foreseen unbelief. It is not the election of God's faithful ones, but the faith of God's elect, if we are to keep to Scriptural words (Titus 1:1).

(2) It makes the human race differ by nature, whereas, the Bible says, we are all by nature

the children of wrath and all clay of the same lump. Eph. 2:3; Rom. 9:21. Men are made to differ in the new birth. John 3:6.

(3) It perverts the Scriptural meaning of the word "foreknowledge." The word as used in the Bible means more than foreknowledge of persons. In Rom. 8:29-30 the foreknown are predestinated to the image of Christ, and are called, justified and glorified. In 1 Peter 1:2 the word for "foreknowledge" is the same as "foreordain" in the twentieth verse of the same chapter, where the meaning cannot be "foreknowledge" about Christ. God's foreknowledge about persons is without limitations; whereas, His foreknowledge of persons is limited to those who are actually saved and glorified.

(4) It is open to the strongest objection that can be made against the Bible view. It is often asked, "If certain men are elected and saved, then what is the use to preach to those who are not elected?" With equal propriety we might ask, "If God knows who is going to repent and believe, then why preach to those who according to His foreknowledge, will not repent and believe?" Will some repent and believe whom He foreknew would not repent and believe? If so, He foreknew a lie.

Right here is the weakness of much of modern missions. It is based upon sympathy for the lost rather than obedience to God's command. The inspiration of missions is made to rest upon the practical results of missionary endeavor rather than upon the delight of doing God's will. It is the principle of doing a thing because the results are satisfactory to us.

If we are faithful, God is as pleased with our efforts when there are no results. Ponder 2 Cor. 2:15-16. The elect prior to their conversion are known only to God. We are to preach the Gospel to every creature because

the Scriptures affirm, who does the choosing? There must be a selection or universalism. The language of Scripture seems peculiarly definite in reply to this question. Mark 13:20 speaks of the ELECT, whom He ELECTED, rendered in our version, "The elect's sake whom he hath chosen." The word election is associated with God, not with man. God is the CHOOSE, His people are CHOSEN, and grace is the source. The theology, that God votes for us, the Devil votes against us, and that we cast the deciding ballot is entirely outside the pale of Scripture teaching, and is almost too ridiculous to notice. Read John 15:16; 2 Thess. 2:13; Eph. 1:4.

2. When Was the Electing Done? For answer we are shut up to the Scriptures. But the BIBLE answers with sunlight clearness. In Eph. 1:4 we read that "He chose us in Him before the foundation of the world." The expression, "before the foundation of the world," is found in John 17:24, where it speaks of the Father's eternal love for the Son, and in 1 Peter 1:20, where it refers to the death of Christ. There are many similar expressions. See Rev. 13:8; 2 Thess. 2:13; 2 Tim. 1:9. **ELECTION IS ETERNAL!**

3. Why Was the Electing Done? Was it on the ground of something good in the sinner? Then nobody would have been elected for there is none good. Holiness is not the cause but the effect of election. Chosen that we should be holy not because we were holy. Eph. 1:4. Nor, as we have already seen, is election in view of the foreseen repentance and faith. Election is the cause of repentance and faith and not the effect of these graces. To say that God chose men to salvation because He foresaw that they would repent and believe and be saved is to attribute foolishness to the infinitely wise God. It is as if the president should issue a

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—E. W. Parks, West Virginia

He has commanded it. He will take care of the results. Cf. Isa. 55:11; 1 Cor. 3:5-6; John 6:37-45. It is ours to witness; it is His to make our witnessing effective.

### The Doctrine Defined, Explained and Proved

What is election as the term is used in the Bible? Election means a choice—to select from among—to single out—to take one and leave another. If there are a dozen apples in a basket and I take all of them there has been no choice; but if I take seven and leave five there has been a choice. Election, as taught in the Bible, means that God has made a choice from among the children of men. In the beginning God set His choice upon certain individuals, whom He gave to His Son, and for whom Christ died as their substitute, who in time hear the Gospel and believe in Christ to life everlasting. Let us amplify by raising three very pertinent questions—

1. Who does the electing? Who choose the persons to be saved? If men are chosen to salvation, as

decree that the sun must rise tomorrow because he foresees that it will rise; or as if a sculptor should choose a certain piece of marble because he foresaw that it would make itself into the image he wanted. We challenge any Arminian to raise these questions and get his answers from the Scriptures.

### Some Objections Considered and Answered

Many are the objections brought against this doctrine. Sometimes the objectors are loud and furious. Alas! that so many of these objectors are in Baptist ranks. To preach this old-fashioned doctrine of our faith as did Bunyan, Fuller, Gill, Spurgeon, Boyce, Broadus, Pendleton, Graves, Jarrell, Carroll, Jeter, Boyce Taylor and a host of other representative men of our denomination is to court the bitterest kind of opposition. John Wesley himself never said harsher words against this blessed tenet of our faith than do some so-called Baptists of today. Armin-

ianism, that offspring of popery has had an abnormal growth the last decade or two as adopted child of a large group of Baptists.

1. It is objected that our view of election limits God's mercy.

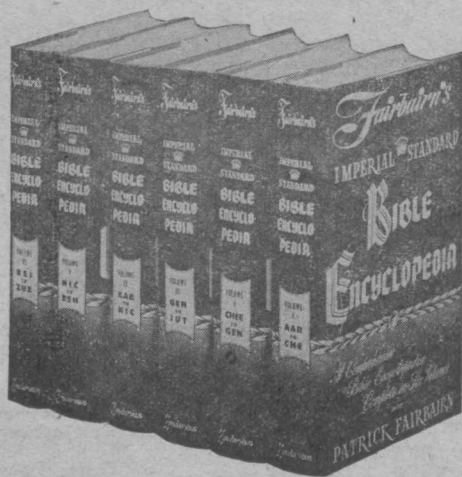
Right here we criticize critics, for he who makes this objection limits both God's mercy and power. He admits that God's mercy is limited to the belief and to this we agree; but he denies that God can cause a man to believe without doing violence to the man's will, and thus limits God's power. We believe that God is able to give a man a sound mind (2 Tim. 1:7) and make him willing in the day of power. At this point we must take two self-evident propositions. First, if God is trying to save every member of Adam's race, and does not succeed, His power is limited and He is not the Lord God Almighty. Second, if He is not trying to save every member of the fallen race, then His mercy is limited. Must of necessity limit His mercy or His power, or go overboard and baggage to the Universal position. But, before we do let us go "to the law and to the testimony," which says, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Therefore hath mercy on whom He will have mercy and whom He will he will harden" (Rom. 9:15-18). It needs to be said for the comfort and benefit of great sinners, that God's mercy is not limited by the natural condition of the sinner. All sinners are dead until God makes them alive. He is able to take away a heart of stone. No man is too great a sinner to be saved. We can pray for the salvation of the chief sinners with the assurance that God can if He will. "The Kingdom of God is in the hands of the living God as the rivers of water; He turns it whithersoever He will" (Psalm 137:8). We rejoice to say with Isaiah that there is nothing too hard for God. We can pray for the salvation of our loved ones with the feeling of the leper, who he said, "Lord, if thou wilt thou canst make me clean" (Matt. 8:29). When Robert Morrison was asked to go to China, he was asked an incredulous American if he thought he could make any impression on those Chinese. His curt reply was, "No, but I think God can." This should ever be our confidence and hope when we stand before sinners and preach to them "CHRIST HIM CRUCIFIED."

2. Another objection to election is that it makes God unjust.

This objection betrays a heart. It would obligate the CREATOR to the CREATURE, makes salvation a divine obligation. It denies the right of the potter over the clay of the lump to make one vessel to be used and another to dishonor. By the same parity of reasoning it makes the governor of a sovereign state unjust when he pardons one more man, unless he empties the prison and turns all the prisoners loose. Our view of election is in harmony with what the Arminians allow to be proper and just for a human governor, pardoning some men, does harm others, who are not pardoned. Those who are not pardoned are not in prison because the governor refused them a pardon but because they were guilty of a crime against the state. Is God to be allowed as much sovereignty as the governor of a state? Salvation, like a pardon, is something that is not deserved. If it were deserved, then it would be unjust if He did bestow it upon all men.

Salvation is not a matter of justice but of mercy. It is the attribute of justice that God to provide salvation but the attribute of mercy. Justice is simply each man getting what he deserves. Those who go to heaven will have nobody to blame themselves, while those who go to heaven will have nobody to praise but God. Read Rom. 8:28-39.

(Continued on page 5, column 1)



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# Letter From Halliman Tells Of Departure From Chicago And Visit In Hawaii

[Editorial Note: This letter is the latest correspondence which we have received from Brother Fred T. Halliman and his family, relative to their journey to New Guinea. We scarcely received the letter in time for this issue.]

March 6, 1960  
Aboard Jet Airliner,  
Destination: San Francisco.

Dear Friends:  
Today has marked the end of an era in my life, and the beginning of a new one. In many respects it was one of the saddest days in my life. I was pastor of the Macedonia Baptist Church for



MISSIONARY FRED HALLIMAN

almost 7½ years and it was by no means easy to leave those whom I have learned to love as my very own. Never have I felt so close to God and man at the same time as I have today. I am thankful to the Macedonia

Baptist Church for all that she has done and has meant to me. I do not believe that church and pastor were ever any more in harmony than we have been for the past several months. The church retained me as pastor up until four hours before I left for New Guinea. This would not be equaled many times. One of the largest crowds that I have ever seen at Macedonia was there for my final message. This was one of the hardest messages that I have ever tried to get started, due to the high tension and emotional strain.

Our plane was due to leave at 4:50 p. m. and by 4 o'clock there was a host of friends and relatives at the airport to see us off. It has been over an hour now since we boarded this huge Jet airliner. There are approximately 100 people aboard this ship, cruising through the air at between five and six hundred miles per hour and flying at an altitude of nearly six miles. The pilot has just announced over the P. A. system that the temperature outside at our altitude is 70 below zero, and that we are having to contend with an 85 miles per hour headwind. Flying at this altitude requires extra oxygen which is automatically furnished by the mechanism of the plane. Even then there are some that get dizzy. My wife and daughter are beginning to have uncomfortable reactions due to this strange (to them) type of travel. It is now about 6:30 p. m.

and supper is being served. While you do not have a choice, except in beverage, there is a well-balanced diet being served.

★ ★ ★  
It has been nearly five hours now since we said goodbye and looked upon the faces of those whom we love so well. Some no doubt, we will never see again here upon this earth, until our Lord comes again.

We have begun to descend to land at the International Airport in San Francisco, Calif. Many hundreds of miles now separate us and these miles will soon run into many thousands of miles, but God's love is the tie that binds, and we feel sure that we shall always be bound to each of you by His great love.

## After Landing In San Francisco

We have landed safely and for the most part it was a good trip.

We will be in San Francisco until Tuesday. When we have been airborne and on our way to Hawaii, I will continue this letter.

★ ★ ★  
It is now Tuesday, March 8, 5:15 p.m. (Pacific Standard Time). We have just boarded the Pan-American Jet plane, scheduled to take off in 15 minutes for Honolulu. Instructions have just been given as to the proper way to use the life jacket and the oxygen mask. Flying time has just been announced at 4:58, altitude 26,000. The Pan-American is by far a much nicer plane than the one we traveled on from Chicago to San Francisco. We have just now been airborne and almost before I can type these few words we are well out over the Pacific Ocean. The land has vanished and nothing but water will be seen for the next few hours. Baby Daniel has just bedded down for a long

nap in the special bed provided for the occasion.

As we left sight of land we were made to realize that it may be a long time before we would see the good old U. S. A. again. All physical contact has been severed from the land and people that have hitherto occupied our lives. Many times in the past I have tried to sing the hymn, "To the Regions Beyond," and now for the first time I am made to realize that I am actually approaching those "regions."

It has been over an hour since we left the airport at San Francisco and supper is being served. Our supper consists of stuffed pheasant, vegetables, bread, beverage and desert.

★ ★ ★  
It has now been nearly five hours since we left and we are (Continued on page 6, column 1)

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## HALLIMANS VISITING AROUND IN HAWAII



## Letter From Halliman

(Continued from page 5)

beginning to descend to land at Honolulu. This has been a fine trip; no one got sick. In fact, my entire family—except myself—has slept most of the way. The pilot has announced that the temperature here is 76, which is quite a contrast from the 70 below zero outside the cabin on the

way from Chicago to San Francisco. We have now landed and will soon be leaving the plane.

## After Landing In Honolulu

We are now at the home of Brother Ralph Doty, pastor of the Kailua Missionary Baptist Church, Kailua, Hawaii. When we landed at the airport we were met with a royal welcome. Three churches were represented with several members from each church. Besides Brother Doty and a good representation from the Kailua Missionary Baptist Church, there was Brother Lauren White, pastor of the First Missionary Baptist Church, Honolulu, Hawaii, and several members; also Brother Robert Berkey, pastor of Bethel Baptist Church, Honolulu, Hawaii. With Brother Berkey were several members of the Bethel Missionary Baptist Church, among them my cousin, Roscoe Halliman, Jr. Roscoe is not only a much beloved relative, but he is also a dearly beloved brother in Christ. We have had very little fellowship in the past and these few days that God has permitted us to have together are highly cherished on our part. It was he that took the pictures as we came off the plane.

★ ★ ★

This is Friday morning, March 11. For the most part I have been very busy since I arrived here. Wednesday night I preached in

the First Missionary Baptist Church of Honolulu. There was a good-sized crowd present for the services and the Lord gave me great liberty in preaching. I find that there are many different nationalities on the island and in the churches, but God's people are one in Christ wherever you find them.

★ ★ ★

Thursday, the twelfth, Brother Doty took us on a tour of the island. We saw many interesting sights. Since he has spent most of his life here he is an excellent guide. Most of the "paid tours," we were informed, took you only on the outskirts, but we went deep into the interior, seeing the pineapple fields, banana plantations and many other things that are not usually seen by the tourist. My cousin, Roscoe, is stationed in the Navy here and he was able to take us on a tour through the naval base of Pearl Harbor.

One thing is very noticeably missing on this island that many folk back home would expect to see if they were to come here—that is, the grass hut. Very rarely do you see a grass hut, and then it is only for tourists. No one lives in them here anymore. In their place have arisen bungalows, etc. In fact it is very much like the mainland here except it is tropical. One can find anything in the stores that can be purchased back home, but prices are slightly

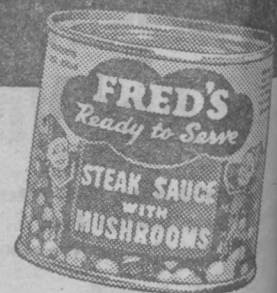
higher in most cases.

★ ★ ★

Today is Saturday, March 12. Last night I preached in the Bethel Missionary Baptist Church, of Honolulu. Brother Robert Berkey, who hails from California, is the pastor of this church. There was a large crowd present for the service and God gave me great liberty as I preached on Baptists and Missions, one of my favorite subjects. Many "Amens" were heard during the course of the message, and by that I assumed that pastor and church, as well as the visiting churches, were in accord with what we believe as to mission work and methods. After services, a good time of fellowship was had by the brethren.

This afternoon we are scheduled to see some more of the island and then have dinner in the home of a friend. Tomorrow I (Continued on page 7, column 1)

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MRS. HALLIMAN AND CHILDREN IN HAWAII



Letter From Halliman

(Continued from page 6)  
am to preach for Brother Doty and the Kailua Missionary Baptist Church at Kailua. I am looking forward to these services also. Brother Doty and I have discussed most of the doctrines that sound Baptists preach and practice and we are in agreement on all that we have discussed. Brother Doty has resigned as pastor here, feeling that his work is finished, and is soon to return to the mainland. He will be without a church when he returns. If any church is without a pastor or desires his ministry in anywise, I do not hesitate to recommend this man as being a man of God



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The dawn of heaven breaks,  
The summer morn I've sighed  
for—  
The fair, sweet morn awakes.  
Dark, dark hath been the mid-  
night,  
But day-spring is at hand,  
In Immanuel's land.

Oh, well it is forever—  
Oh, well for evermore!  
My nest hung in no forest  
Of all this death-doomed shore.  
Yea, let the vain world vanish,  
As from the ship the strand,  
While glory—glory dwelleth  
In Immanuel's land.

There the Red Rose of Sharon  
Unfolds its heartsome bloom,  
And fills the air of heaven  
With ravishing perfume.  
Oh! to behold its blossom,  
While by its fragrance fanned,  
Where glory—glory dwelleth  
In Immanuel's land.

The King there in His beauty  
Without a veil is seen:  
It were a well-spent journey,  
Though seven deaths lay be-  
tween.

The Lamb, with His fair army,  
Doth on Mount Zion stand,  
And glory—glory dwelleth  
In Immanuel's land.

Oh, Christ, He is the fountain—  
The deep, sweet well of love!  
The streams on earth I've tasted,  
More deep I'll drink above.  
(Continued on page 10, column 2)

and sound in the faith. Monday, about 11 p. m., we will leave for the airport to continue our journey on to Australia. It will be there that we will next write and give you some more details of our long trip to the mission field. We continue to covet your prayers as we seek to serve Him.

Yours in Christ,

FRED T. HALLIMAN

By now the Hallimans are in Australia, visiting with Brother Wallace Reid Robinsen, a Baptist missionary there. Churches, pastors and other parties may reach the Hallimans by air mail at this address:

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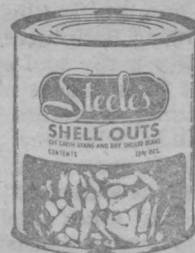


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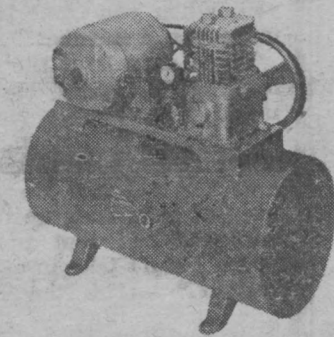
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## MEN'S GOLF TOURNAMENT SET TO PRECEDE ANNUAL BIBLE CONFERENCE

By BOB L. ROSS

Prior to the ANNUAL BIBLE CONFERENCE (September 3, 4, 5) there will be a golf tournament for all the male golfers who can come early. All the plans for the tournament have not as yet been "ironed out," but a complete announcement will be made shortly.

Quite a number of Baptist pastors and laymen of my personal acquaintance play golf and it has been my privilege, in traveling to various places, to play with many of these brethren. I just received a card today from one of these men—**Brother Max Hawkins** of Springfield, Mo.—and Max says that he is "practicing up for the Ashland Baptist Men's Golf Tournament." He says that he is "now shooting in the low 80's with snow on the ground." He also informs me that he is going on a trip to Arizona and while there in the dry climate will "sharpen up his game."

While I was in Kansas last fall, I played with another fine golfer, **Pastor Ray Schwartz**, who was a speaker at our Conference last year. Ray will probably be very hard to beat in the coming tour-

ney. Another of our last year's speakers, **John A. Ross** (no relation to me) of Georgia, can drive a long distance and should also prove to be tough to handle. There is also **Austin Fields** of Ohio, who spoke last year; he is a big, strong swinger, too.

Now, I know that a lot of you readers are like Brother Gilpin and you "don't see any sense in chasing a little ole ball all over the place." But then, some of the rest of us might not see any sense in Brother Gilpin's sitting in the woods all night (as he used to do years ago), listening to a bunch of dogs bark after a fox.\* But I believe we all will admit, that what may not "make good sense" to us is a very pleasant and refreshing activity for the other fellow.

I might also mention that there will be table tennis (or "ping pong"), horse shoes, croquet, and children's playground equipment available for use by our guests. And if you just want to "sit and talk," there will be plenty of chairs and people to help you do that.

Incidentally, while on the subject of golf, please notice the ads for golf equipment on this page. I have personally used the equipment of every one of these companies and can heartily recommend their products to you.

\*Note: It is no fault of mine that Bro. Bob's ear isn't trained to appreciate classical music.

—John R. Gilpin

### THE "QUEEN OF GRACES"

Humility is the Queen of Graces. It does not seek the throne of eminence, but the throne is adorned by it. The excellence of humility is illustrated in the following Scriptures:

I.—Humility is the soul of contentment. It feels it does not deserve anything, therefore takes with gratitude whatever comes (Phil. 4:12). It ever sings, "O to grace how great a debtor!"

II.—Flower of grace (Eph. 4:1, 2). Humility walks consistently, loves generously, serves willingly, acts meekly, forgives heartily, forbears thoughtfully, and responds obediently.

III.—Secret of service (Acts 20:19) To serve the Lord with "all humility of mind" is to have

the bloom of consecration, the aroma of grace, the unction of love, the warmth of zeal, the ardour of faith, the walk of obedience, and the beauty of holiness.

IV.—Badge of obedience. The Lord's command is, "Humble yourselves" (1 Pet. 5:6), and it is not without meaning that it is to be "under the mighty hand of God." We only know the mightiness of God's hand when we lie low beneath it.

V.—Lesson of grace. When we are yoked with Christ in God's will, we are in the position to learn of Christ, Who is "meek" and "lowly in heart" (Matt. 11:29). To talk about humility is to show that we do not possess it, but to keep step with Christ is to have it without knowing it.

VI.—Mind of lowliness. "In lowliness of mind let each esteem other better than themselves" (Phil. 2:3). To see the best in others is to find the worst in ourselves. Self-contemplation leads to self-congratulation, and, that always genders pride.

VII.—Example of Christ. The mind of Christ is illustrated in that He "humbled Himself" (Phil. 2:8). The three commands of Christ—"Believe in Me," "Abide in Me," and "Follow Me"—follow each other. He went down before He was raised up, so we need to pray, "Help us, O Lord, to deeper sink, that we may the higher rise." The downward path is the upward one.

VIII.—Livery of heaven. "Be clothed with humility" (1 Pet. 5:5). This is a suit that is always in fashion; it never wears out, and is always becoming. Humility is recognized by men, admired by angels, and is pleasing to God.

IX.—Securer of blessings. "He giveth more grace to the humble" (Jas. 4:6); or as the margin, "a greater grace." Whether an exceeding grace, or "more" of the grace that excels, humility is its own reward, and is rewarded by the Lord's commendation.

X.—Harbinger of reward. "He that humbleth himself shall be exalted" (Matt. 23:12). The heavier the cargo, the more the vessel is sunk into the water, and the greater its worth. When the fruit of humility causes the branch of the soul to bend in lowliness, the Heavenly Gardener plucks the fruit for the garner of His love.

—F. E. Marsh

### TAKING IN WASHING

A story tells of a young Presbyterian minister in a W. Va. mountain community shortly after the Civil War who persuaded a local citizen to join the church. But the man balked when it came to being baptized. "I ain't so sure about this sprinklin', parson," he said "I want to get baptized all over."

Not too certain of his church's position on total immersion, the young minister knew that a Baptist preacher held forth in a village across the ridge and down the valley some 30 miles away, and he said to this man, "You go down and have that man immerse you. When you come back we'll make you a member."

Three days later the man was back, tired, angry and unbaptized. "You kin go ahead with your sprinklin', parson," he said. "Do you know what the Baptist preacher told me? He said, 'You kin jest head back up the mountain and tell that preacher o' yours I don't take in other folks' washin'." —The New Testament Baptist.

### New Blessings

New mercies every morning.  
Grace for every day.  
New hope for every trial,  
And courage all the way.  
New peace of heart and mind  
New favors, and new love.  
May God bestow these blessings,  
On you, from heaven above.  
—Marion A. McVeigh.

## The Evil Of Anger

By ROY MASON  
Buffalo Avenue  
Baptist Church  
Tampa, Florida

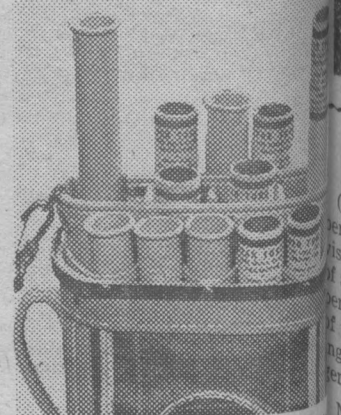


they will forever regret. Bands and wives fly mad and things that cannot be forgotten things that often lead to separation and divorce. Church (Continued on next page, col.

Many persons who condemn various worldly amusements never consider it any sin for them to fly up and get mad and have a wrangle with somebody. Yet, more trouble comes about in home life and church life as a result of fool anger than most anything else that can be named.

The Devil never has so good a chance at persons as when they get mad. They are in an abnormal condition, and the Devil takes advantage right there, and causes them to do and say things that

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### The Evil Of Anger

(Continued from page eight)  
 Men fly mad and bring about disaster. Men fly mad and in a fit of anger are led to kill some other person. Often they spend the rest of their lives regretting and paying for a thing that gratified anger for less than five minutes.

Nothing is more devilish or evil inspired than a mean temper — yet strange to say many never seem to consider that their temper is anything to be concerned about. They feel that if a man is a drunkard, and gets saved, he should be saved from his sin. They feel that if a man is a cussor, his conversion should save him from his cursing, but they never seem to feel that if a person is addicted to outbursts

of temper, conversion should save him from such.

The Devil takes a Scripture and warps it to justify getting mad. Thus, some say, "The Bible says for a person to get angry — why it says in Ephes. 4:26, 'Be ye angry.'"

Yes, the Bible says that. It is recognized that there are things that will — indeed things that ought — to stir one to anger, but note the rest of the verse. It says: "Be ye angry AND SIN NOT." Something may justly stir your anger, but the question is, **What are you going to do about it?** Will you let anger lead you into sin? That's the thing prohibited here. Note that there are three things prohibited, when one is led to become angry—even if there is justification for it.

**1. We are not to let our anger lead us into sin.** This happens when a person loses self-control and turns loose a vitriolic tongue. It happens when the person

turns loose to cursing. It happens when one throws aside all sense of right and is dominated by temper.

**2. We are not to allow ourselves to go to bed mad.** "Let not the sun go down upon your wrath." Get over it before sundown. Many a person has lost a night's sleep because they were too mad to sleep.

**3. We are not to give over to the Devil.** "Neither give place to the devil." One does this when he obeys the promptings of the Devil. He prompts to "tell people off" and to "beat 'em up" or to kill.

#### Christians In Relation To Other Christians

Many Christians are just as ready to get mad at other Christians — just as ready to quarrel and fight as are the people of the world. We think here of the man who was urged to trust Christ and to associate himself with a certain church. He knew that that church was continually in a wrangle, so he said, "Why should I join that church, even if I become a Christian? Why, there is more peace out here in the world than there is in that church." What a disgrace that such should be said of any church.

What does the Bible say? It says, Matt. 5:22, "Whosoever is angry with his brother without cause, shall be in danger of the judgment." Very often such anger is without just cause. One of the biggest sins that a church can be guilty of is the sin of wrangling and quarreling, with Christian brother set against Christian brother. Churches that are continually in a quarrel are a disgrace to the cause of Christ, and are being run by the Devil.

**Anger is unreasonable.** Jonah was sent to Nineveh to preach. He struggled against going, but after he had been "whaled" into doing his duty, the people of Nineveh repented, and God spared the city. Did Jonah rejoice? No, he regarded the Ninevites as enemies of his own people, and he got mad at God for sparing the city. God asked him a question: "Dost thou well to be angry?" (See Jonah 4:4.) That should be a question that comes to many a person when they are angry.

James says a very true thing in his epistle (see Jas. 1:19-20). He counsels to be "slow to wrath." Then he says, "For the wrath of man worketh not the righteousness of God." That is, a person is not likely to do right when he is mad. The excuse of many is, "I just can't help it!" That is a big lie. Any person can control his temper if he has enough determination — and especially enough grace.

The trouble is, many are proud of a mean temper. What is there

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### WHOLE COUNSEL OF GOD

Some of our hearers do not desire to hear the whole counsel of God. They have their favorite doctrines, and would have us silent on all sides. Many are like the Scotch woman who, after hearing a sermon, said, "It was very well if it hadna been for the trash of duties at the HINNER end."—Spurgeon.

#### OBJECTION TO LARGE CHURCHES

"The General Baptists" in the beginning of the seventeenth century, said of the formation of large churches, "A church ought not to consist of such a multitude as cannot have particular knowledge of one another." J. J. GOADBE (By-Paths in Baptist History, page 244).

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health and growing older—how I got up so many mornings, feeling weak-willed and filled with the same old fears. What a miserable way to go through life, and no one seemed to understand.

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## In Immanuel's Land

(Continued from page seven)

There, to an ocean fullness,  
His mercy doth expand,  
And glory—glory dwelleth  
In Immanuel's land.

E'en Anwo'th was not heaven,  
E'en preaching was not Christ;

Oft in my seat-beat prison  
My Lord and I held tryst;  
And aye, my murkiest storm-  
cloud  
Was by a rainbow spanned,  
Caught from the glory dwelling  
In Immanuel's land.

But that He built a heaven  
Of His surpassing love—  
A little New Jerusalem,  
Like to the one above—  
"Lord, take me o'er the water,"  
Had been my loud demand:  
"Take me to Love's own country,  
Unto Immanuel's land."

The little birds of Anwo'th—  
I used to count them blest;  
Now, beside happier altars  
I go to build my nest;  
O'er these there broods no sil-  
ence—  
No graves around them stand,  
For glory, deathless, dwelleth  
In Immanuel's land.

Fair Anwo'th, by the Solway,  
To me thou still art dear;  
E'en from the verge of heaven  
I drop for thee a tear.  
Oh, if one soul from Anwo'th  
Meet me at God's right hand,  
My heaven will be two heavens  
In Immanuel's land.  
I've wrestled on toward heaven

'Gainst storm and wind and  
tide;  
Now, like a weary traveler  
That leaneth on his guide,  
Amid the shades of evening,  
While sinks life's lingering  
sand,  
I hail the glory dawning  
From Immanuel's land.

Deep waters crossed life's path-  
way,  
The hedge of thorns was sharp;  
Now, these lie all behind me—  
Oh, for a well-tuned harp!  
Oh, to join Hallelujah  
With yon triumphant band,  
Who sing where glory dwelleth,  
In Immanuel's land!

With mercy and with judgment  
My web of time He wove,  
And aye the dews of sorrow  
Were lustered with His love.  
I'll bless the Hand that guided,  
I'll bless the Heart that plan-  
ned,  
When throned where glory  
dwelleth,  
In Immanuel's land.

Soon shall the cup of glory  
Wash down earth's bitt'rest  
woes,  
Soon shall the desert briar  
Break into Eden's rose;  
The curse shall change to bless-  
ing—

The name on earth that's  
banned  
Be graven on the white stone  
In Immanuel's land.  
Oh, I am my Beloved's,  
And my Beloved is mine!  
He brings a poor vile sinner  
(Continued on next page, col.

# O & C

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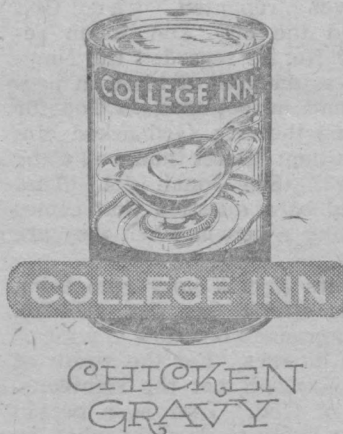


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## In Immanuel's Land

(Continued from page ten)  
 Into His "house of wine."  
 I stand upon His merit,  
 I know no safer stand,  
 Not e'en where glory dwelleth,  
 In Immanuel's land.  
 I shall sleep sound in Jesus,  
 Filled with His likeness rise  
 To love and to adore Him,  
 To see Him with these eyes.  
 'Tween me and resurrection

But paradise doth stand;  
 Then—then for glory dwelling  
 In Immanuel's land.

The bride eyes not her garment,  
 But her dear bridegroom's face:  
 I will not gaze at glory,  
 But on the King of Grace;  
 Not at the crown He giveth,  
 But on His pierced hand—  
 The Lamb is all the glory  
 Of Immanuel's land.

I have borne scorn and hatred,  
 I have borne wrong and shame,

Earth's proud ones have re-  
 proached me  
 For Christ's thrice blessed  
 name!

Where God's seal sets the fairest  
 They've stamped their foulest  
 brand,  
 But judgment shines like noon-  
 day  
 In Immanuel's land.

They've summoned me before  
 them,  
 But there I may not come,—  
 My Lord says, "Come up hither,"  
 My Lord says, "Welcome  
 home!"

The King of kings, before His  
 throne,  
 My presence doth command,  
 Where glory—glory dwelleth  
 In Immanuel's land.

\*At the instigation of the king,  
 Charles II, who hated Rutherford, Parli-  
 ament had deposed him from all offices,  
 and then summoned him to appear be-  
 fore it on a certain day. But when the  
 summons reached him in St. Andrew's  
 (Scotland), Rutherford was on his death-  
 bed, and, on hearing it, calmly remark-  
 ed, "I have a summons before a su-  
 perior Judge;" and to Parliament he  
 sent the message, "I have to answer my  
 first summons; and ere your day arrive,  
 I will be where few kings and great folks  
 come."

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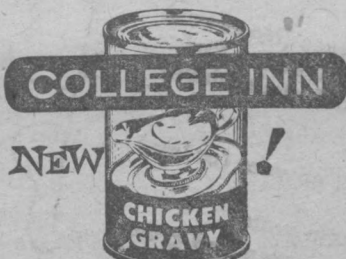
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## THANKFULNESS

"And Jesus answering said: from leprosy, there is a note of Were there not ten cleansed, but disappointment in His question: where are the nine?" Luke 17:17. "Where are the nine?" "Has none been found to come back and give glory to God except this foreign-"

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er?" (v. 18) (Weymouth). The nine cleansed Jewish patients had not "come back." The Samaritan had.

Do you suppose that only one out of ten patients give God thanks for restoring health and strength? I hope not. How about you? Have you already thanked the Great Physician for what He has done for you?

"Call upon me in the day of trouble: I will deliver thee; and thou shalt glorify me" (Ps. 50:15).

You not only called the doctor, but you also called "on the Lord," did you not? He heard your cry, and brought you deliverance. You cannot pay God by cash or check for what He has done for you. "Thou shalt glorify me." Give God the credit for what He has done through human agency. "Let your requests be made known unto God with thanksgiving," Paul exhorts (Phil. 4:6). The free service of the Great Physician, in healing both our bodies and souls, entitles Him to our eternal praise.

—Writer Unknown

## FEARS

We get a wonderful description of old age in Ecclesiastes 12, and one of the sentences runs thus: "Fears shall be in the way." How true this is. Things that caused no alarm in youth seem overwhelming in advancing years. The prospect of a long journey, the thought of increasing frailty, the problem of rising prices, all

bring fear.

From whence come these fears?

Not from our Heavenly Father, for we read: "God hath not given us the spirit of fear" (2 Timothy 1:7). That being so we can only conclude they are some of "the fiery darts of the wicked one" (Ephesians 6:16).

Is there a remedy for this?

Indeed there is, for we have the promise: "When the enemy shall come in, like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59:19).

Shelter beneath the precious blood, shed for you on Calvary (Revelation 12:11), and look with expectancy to the Holy Spirit to step in and put the enemy with his darts to flight.

Will it work? It will, it does, and you will be "quiet from fear of evil" (Proverbs 1:33).

"I sought the Lord and He heard me and delivered me from all my fears" (Psalm 34:4).

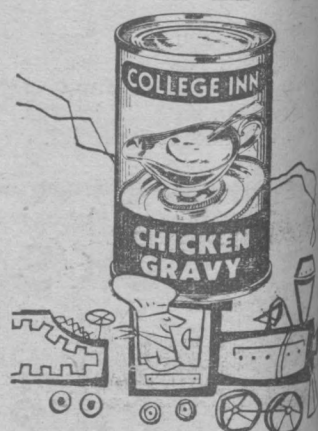
—B. C. Harris

### A CHANGE OF MIND

"I used to ask God if He would come and help me; then I asked God if I might come and help Him. Then I ended by asking God to do His work through me."

—Hudson Taylor

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(6 to 8 servings)

1/2 cup dry onions, chopped  
1/2 cup green peppers, diced  
1 clove garlic, chopped fine  
4 tablespoons of fat or oil  
1 lb. ground beef  
1 tablespoon finely chopped beef suet or 1 slice of bacon, finely chopped  
2 cups canned tomatoes (No. 2 can)  
2 cups JOAN OF ARC Fancy Red Kidney Beans (No. 2 can drained)  
2 teaspoons sugar  
2 teaspoons salt  
2 tablespoons chili powder (or less) diluted in  
2 tablespoons warm water  
Heat shortening or oil, add onions, garlic, bacon and green peppers and saute until golden brown, then add ground beef and stir until meat is lightly browned. Add tomatoes, sugar, salt, chili powder diluted with water. Cover saucepan and bring to a quick boil. Lower flame and simmer slowly for 30 minutes. Then add the 2 cups of canned red Kidney Beans that have been drained, and simmer slowly an additional 15 minutes. Serve piping hot.  
P.S. Keep red Kidney Bean liquid and if Chili con Carne is too thick add bean liquid.



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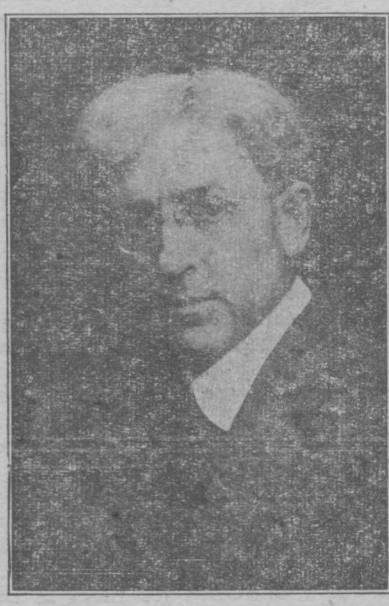
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# THE FOUR ESSENTIALS OF EVERY SCRIPTURAL BAPTISM

By WILLIAM M. NEVINS  
Lexington, Kentucky

Mr. Nevins is author of ALIEN BAPTISM AND THE BAPTISTS; THE HOLY SPIRIT; and SEGREGATION VS. INTEGRATION.]



ELDER W. M. NEVINS

Any departure from the plain teachings of God's Word is fraught with dangers, destruction and death. Whenever we depart from the ancient landmarks of the fathers, we are drifting on turbulent and uncharted seas. The specification of any one thing in a law, command, or contract, is virtually the prohibition of every other thing. If this were not true, there would be no definiteness in laws, commands, or contracts. When God commanded Noah to build the ark of Gopher Wood, the specification of Gopher Wood, was the prohibition of every other wood. It was not necessary for God to prohibit what He did not want, for the specification of what He did want was itself the prohibition of what He did not want. This is always true, or there is no definiteness in language.

When the Lord gave the commission to make disciples and baptize them, He specified the ones to be baptized, and also the ones who were to administer the ordinance. The only place in God's Word where we are authorized to baptize anybody is in this commission, and it authorizes the baptism of disciples only. "Baptize them," the disciples. The specification of "them," the disciples, is the prohibition of all others.

However, the subjects of baptism are not only specified, but the administrator, as well, is specified. He said, "Go ye, disciple and baptize." Then, He said, "Lo, I am with you unto the end of the world." Jesus was here authorizing somebody or something to administer the ordinance of baptism, and He promised to be with this administrator to the end of the world. Jesus was here, evidently, giving His commission to His disciples in their organic capacity, as an *ecclesia*, or assembly, and not as individuals. If the commission had been given to the disciples present as individuals, when the last disciple of those present died, the commission would have been dead.

But to show that He was not speaking to these as individuals, He said: "Lo, I am with you unto the end of the world." Those individual disciples present did not live to the end of the world, and therefore Jesus could not be with them in their teaching and baptizing to the end of the world. Jesus' promise, then, was to something that must be perpetuated to the end of the world, which was His assembly, His church. This promise He has fulfilled, and will ever do so. These other Scriptures show clearly that Jesus delivered the ordinance of baptism to a specific body, His church, to be administered to a specific class, *disciples*, in a specific act, *immersion*, to sym-

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bolize specific gospel truths, a burial and a resurrection.

If it takes these four things to constitute a scriptural baptism,—scriptural authority, a scriptural subject, a scriptural act, and a scriptural design, could one eliminate any one of them, and still have a scriptural baptism? If you could eliminate one of these elements, and still have a scriptural baptism, why not two, or three, and still have scriptural baptism? Or, say, all four? And this is just what such whittling on divine authority leads to. When one decides he can eliminate this element, or that element of baptism and still have all that is necessary for baptism, he soon decides that none of it is necessary. And this is the logical consequence of his premise.

Just this thing is happening to many churches today. Some have already given up baptism altogether as a prerequisite to membership. Of course, if it makes no difference about the authority, it makes no difference about the subject, and if it makes no difference about the subject, it makes no difference about the act, and if it makes no difference about the act, it makes no difference about the design. This leads to the old statement, "One church is just as good as another, one baptism is just as good as another, one doctrine is just as good as another." Therefore, error is just as good as truth.

My brethren, in the name of our Lord, and in the name of religion, is there anything left that does matter? If so, what is it? It might be well to stop and take stock, and see what we have left that is worth contending for.

## Election

(Continued from page four)

3. It is again objected that our view of election is against the doctrine of "whosoever will."

But the objector is wrong again. Our view explains and supports the doctrine of "WHOSOEVER WILL." Without election the invitation to "WHOSOEVER WILL" would go unheeded. The Bible doctrine of "WHOSOEVER WILL" does not imply the freedom or ability of the human will to do good. The human will is free, but its freedom is within the limits of fallen human nature. It is free like water; water is free to run down hill. It is free like the vulture; the vulture is free to eat carrion, for that is its nature, but it would starve to death in a wheat field. It is not the buzzard's nature to eat clean food; it feeds upon the carcasses of the dead. So sinners starve to death in the presence of the bread of life. Our Lord said to some sinners, who were in His very presence, "Ye will not come unto me that ye might have life" (John 5:40). It is not natural for a sinner to trust in Christ. Salva-

tion through trust in a crucified Christ is a stumbling block to the Jew and foolishness to the Greek; it is only the called, both Jews and Greeks, who trust it as the wisdom and power of God. See 1 Cor. 1:23-24.

Here is a physical corpse. Is it free to get up and walk around? In one sense, yes. It is not bound by fetters. There is no external restraint. But, in another sense, that corpse is not free. It is hindered by its natural condition. It is its nature to decompose and go back to dust. It is not the nature of death to stir about. Here is a spiritual corpse—a man dead in trespasses and sins. Is the man free to repent and believe and do good works? Yes, in one sense. There are no external restraints. God does not prevent but offers inducements through His holy Word. But the corpse is hindered by its own nature. There must be the miracle of the new birth, for except a man be born from above he cannot see or enter into the kingdom of God. John 3:3-5.

It is painful to some of us to see our brethren forsake the faith of our Baptist forbears at this point and join the ranks of the Roman Catholics and other Arminians. If anyone doubts this charge let him read the article of faith adopted by the Romanists at the Council of Trent (1563). I quote their statement on the freedom of the human will—"If anyone shall affirm that since the fall of Adam man's free-will is lost, let him be accursed." But alas, in this day, such a spirit is not confined to the Roman Catholics. Horatius Bonar makes the following quotation from John Calvin:

"The Papist theologians have a distinction current among themselves that God does not elect men according to their works which are in them but that He chooses them that He foresees will be believers."

Ah, the real trouble with the objector is not election; it is something else. His real objection is to total depravity or human inability to do good. I can do no better here than to quote from Percy W. Heward of London, England. He says, "It seems to me that the majority of objections to God's sovereign grace, to God's electing love, are actually objections to something else, namely objections to the fact that man is ruined. If you probe beneath the surface you will find that very few object to election. Why should they? Election harms no one. How can the picking of a man out of doom harm anyone else? The real objection at the present day is not to election, though that word is made the catchword of sad controversy—the real objection is to that fact which is revealed in *Psa. 51*, that we are shapen in iniquity, that we are born sinners by nature, dead in sins, until, as we read concerning Paul in *Gal. 1*, 'It pleased God, who separated me from my mother's womb and called me by His grace to reveal His Son in me . . . ' Ah, beloved friends, we deserve nothing but doom. Acknowledge this and election is the only hope. Acknowledge that we are poor lost sinners, dead in trespasses and sins, only evil continually; acknowledge that there is in man no natural spark to be fanned into a flame but that believers are born again of incorruptible seed which the Lord places; acknowledge that if anyone is in Christ that there is a new creation, for we are His workmanship, having been created in Christ Jesus; and election must be at once recognized."

Every real believer on his knees subscribes to our view of election. You cannot pray ascribing some credit to self. Sovereign grace will come out in prayer though it may be left off the platform. No saved man will get down on his knees before God and claim that he made himself to differ from others who are not saved, but with Paul he says, "By the grace of God I am what I am." And in praying for the lost we supplicate God to convict and convert them. We do not depend upon the freedom of their wills

but beg God to make them willing to come to Christ, knowing that when they come to Christ He will not cast them out. See John 6:37.

A Methodist minister once went to hear a Presbyterian minister preach. After the sermon, the Methodist said to the Presbyterian, "That was a pretty good Arminian sermon you preached today." "Yes," replied the Presbyterian, "We Presbyterians are pretty good Arminians when we preach and you Methodists are pretty good Calvinists when you pray." MORE TRUTH THAN POETRY HERE!!

4. It is also objected that our view of election is a new doctrine among Missionary Baptists?

The fact is that it is so old-fashioned that it has about gone out of fashion. The ignorance betrayed in such a claim is indeed pitiable. In refutation we resort to two sources of information: (1) Confessions of faith; (2) Statements of representative preachers and writers.

(a) Confessions of faith.

The Paterines, according to W. A. Jarrell, appealed to the text in the 9th of Romans, in proof of the doctrine of Unconditional Election. See Jarrell's History, page 139. The Paterines were ancient progenitors of the Baptists.

The Waldenses, through whom Baptist church succession must be traced, declared themselves as follows: "God saves from corruption and damnation those whom He has chosen from the foundation of the world, not from any disposition, faith or holiness that He foresaw in them, but His mere mercy in Christ Jesus His Son, passing by all the rest according to the irreprehensible reason of His own free-will and justice." THE DATE OF THIS CONFESION WAS 1120! ! !

The London Confession (1689) and the Philadelphia Confession (1742) read as follows: "By the decree of God, for the manifestation of His glory, some men and angels are predestined or fore-ordained to ETERNAL LIFE through Jesus Christ, to the praise of His glorious grace; others being left to act in their sins to their just condemnation, to the praise of His glorious jus-

tice."

The New Hampshire Confession (Article 9): "We believe that election is the eternal purpose of God according to which He graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free-agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence."

(b) Representative preachers and writers.

John A. Broadus, former president of the Southern Baptist Theological Seminary: "From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure."

A. H. Strong, former president of Rochester Theological Seminary: "Election is the eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain of the number of sinful men to be recipients of the special grace of His Spirit and so to be made voluntary partakers of Christ's salvation."

B. H. Carroll, founder and first president of the Southwestern Baptist Seminary: "Every one that God chose in Christ is drawn by the Spirit to Christ. Every one predestined is called by the Spirit in time and justified in time, and will be glorified when the Lord comes." Commentary on Romans, page 192.

J. P. Boyce, founder and first president of Southern Baptist Seminary: "God, of His own purpose, has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or works of theirs, nor of any value of them to Him; but of His own good pleasure."

W. T. Conner, professor of theology, Southwestern Baptist Seminary, FORTH WORTH, TEXAS: "The doctrine of election means that God saves in pursuance of an eternal purpose. This includes all the gospel influences, work of the Spirit and so on, that leads a man to repent of his sins and accept Christ. So far as man's freedom is concerned, the doctrine of election does not mean that God decrees to save a man irrespective of his will. It rather means that God proposes to lead a man in such a way that he will freely accept the gospel and be saved."

Pastor J. W. Lee, of Batesville, Miss.: "I believe that God has fore-ordained before the foundation of the world that He would save certain individuals and that He ordained all the means to bring about their salvation on His terms. Men and women are not elected because they repent and believe, but they repent and believe because they are elected."

To the above list of well known and honoured Baptists we could add quotations from Gill, Fuller, Spurgeon, Bunyan, Pendleton, Taylor, Dargan, Jeter, Eaton, Graves, and others too numerous to mention. It is sadly true that many of our pastors hold election as a private opinion and never preach it. We personally know a number of brethren who say that election is clearly taught in the Bible, but that we cannot afford to preach it, because it will cause trouble in churches. This is worse than compromise; it is surrender of the truth. It is a spirit that leads preachers to displease God in order to please men. The writer believes that silence upon this subject has wrought more harm than open opposition to it. Those who openly oppose election will, sooner or later, make themselves ridiculous in the eyes (Continued on page 6, column 1)

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## Election

(Continued from page 5)  
of all Bible loving Baptists.

5. It is further objected that our view of election makes men careless in their living.

It is said that belief in the doctrine leads men to say, "If I am an elect, I will be saved; if I am a non-elect I will be lost, therefore, it matters not what I believe or do." The same objection has been persistently made against the doctrine of the preservation of the saints. This is bald rationalism. It is the setting of human reason against divine revelation. It takes no account of the operation of the grace of God in the human heart. If Baptists surrender election on such a ground, to be consistent, they will have to surrender the doctrine of preservation on the same ground. Election does not mean that the elect will be saved whether they believe or not, nor does it mean that the non-elect will be damned regardless of how much they may repent and believe. The elect will be saved through repentance and faith, and both are gifts from God as already shown; the non-elect do not repent and believe.

The objection we are now considering is simply not true to fact. Believers in election have been and still are among the most godly. Augustus Toplady challenged the world to produce a martyr from among the deniers of election. The Puritans, who were so named because of the great purity of their lives, with few exceptions (if any), were believers in personal, eternal, unconditional election, and, of course, in the security of the believer. Modernism, that spawn of the pit, is rapidly adding to the number of its adherents, but they are coming from the ranks of Arminianism. Others have challenged the world to find a single Higher Critic, or a single Spiritualist, or a single Russellite, or a single Christian Scientist, who believes in the absolute sovereignty of God and the doctrine of election. Without an exception these awful heretics are Arminians to a man. This is a significant fact that is not to be winked at.

6. Objectors claim that our view of election destroys the spirit of missions.

They boldly assert that if unconditional election should find universal acceptance among us that we would cease to be a missionary people. There is an abundance of historical evidence with which to refute this claim. Under God, the father of modern missions was William Carey, a staunch Calvinist. Andrew Fuller, first secretary of the society that sent Carey to India; held tenaciously to our view of election. It did not destroy the missionary spirit of these men. "The proof of the pudding is in the eating." Belief in election did not destroy the missionary spirit of these men.

Belief in election did not destroy the missionary spirit in Judson, Spurgeon, Boyce, Ea-

ton, Graves, Carroll and a host of Jesus Christ came to this earth. We wonder, sometimes, when we read, how the writers could have known so much about Jesus. We wonder how the writers could have known so much about what was going to take place in the life of the Lord Jesus Christ, yet, beloved, this fifty-third chapter of Isaiah is written as though it was given by an eyewitness of the crucifixion. In fact, if a man had been to Calvary, and had seen the Lord Jesus Christ as He came to die, and had written from the standpoint of an eyewitness to the death of Jesus, he couldn't have given a more accurate, or a more painstaking description than that which we have in this fifty-third chapter of Isaiah, that was penned fully 700 years and better before the Son of God came to this world.

Election is the very foundation of hope in missionary endeavour. If we had to depend upon the natural disposition or will of a dead sinner, who hates God, to respond to our gospel, we might well despair. But when we realize that it is the Spirit that quickeneth, we can go forth with the gospel of the grace of God in the hope that God will cause some, by nature turned away, to be turned unto Him and to believe to the saving of the soul. Election does not determine the extent of missions but the results of it. We are to preach to every creature because God has commanded, and because it pleases Him to save sinners by the foolishness of preaching. We believe more election than the Anti-mission Baptists. We believe that God elected means of salvation as well as persons to salvation. He did not choose to save sinners apart from the gospel ministry. Rom. 1:16.

Election gives a saneness to evangelism that is greatly needed today. It recognizes that sinners "believe through grace" (Acts 18:27) and that while Paul may plant and Apollos may water, God gives the increase. Arminianism has had its day among Baptists and what has it done? It has given us man-power, but robbed us of God's power. It has increased machinery but has decreased spirituality. It has filled our churches with Ishmaels instead of Isaacs by its ministry of "sob stuff" and with the methods of the "counting house."

If this message needs further Scriptural support, the following Scriptures will give it: Psa. 65:4; Acts 13:48; John 6:37; 6:44-45; John 17:1-2; Matt. 11:25-26; 2 Cor. 12:3; 2 Cor. 10:4.



## "The Tender Plant"

(Continued from page one)  
that there is no picture that is given that is any more wonderful in detail than this, and there is no description that has ever been written of the Son of God that would equal in any wise at all this fifty-third chapter of the Book of Isaiah. It was written some 700 years before the Son of God was born — in fact, better than 700 years before the Lord



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conspicuous, and as unattractive, and as unnoticeable as that of a sucker on a corn plant or a sucker on a tree.

## II.

### THE UNPROMISING APPEARANCE OF CHRIST AT HIS BIRTH.

What could be more unpromising relative to a corn field than the sucker that grows from the plant? What could be more unpromising so far as a tree is concerned than a little sprout that grows from a root? Certainly, beloved, when we think about the Lord Jesus Christ and when we see Him described as a tender plant, it shows us how unpromising was His appearance at the hour of His birth.

It is no wonder that the inn-keeper turned away the foster father and the mother of the Lord Jesus Christ when they sought admission to his inn. It is no wonder that he had no room for them in the inn.

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was NO ROOM for them in the inn."—Luke 2:7.

I think that I can understand the attitude of that inn-keeper. Here are his guests — paying guests, and he certainly didn't want to disturb them to put this man and his wife in their room. And certainly there was nothing about this man and wife that would cause the inn-keeper to think that the babe she was soon to bear was truly the Lord Jesus Christ, the King of Glory.

They had arrived in the city of Bethlehem in a very inconspicuous manner—she riding on a donkey and he doubtlessly leading the donkey, and she soon to be delivered of a baby. I rather imagine that so far as Joseph and Mary were concerned that they looked more like stragglers than paying customers, when they came to the inn. I think, beloved, I can easily understand

why it was that the inn-keeper turned them aside, and was not at all surprised when they said, "he shall grow up before him as a tender plant," just as a sucker grows up before him as a sucker, inconspicuous, unattractive, and nothing to command the attention of man.

Some years ago I came across a poem by Amos R. Wells, titled "The Inn-keeper Meets His Chance," that very well pictures the attitude of the inn-keeper. Listen:

"What could be done? The inn was full of folk:  
His Honor, Marcus Lucius, his scribes  
Who made the census; honest men  
From farthest Galilee came onward  
To be enrolled; high ladies their lords;  
The rich, the rabbi, such a throng  
As Bethlehem had never before,  
And may not see again. And they were  
Close-herded with their servants till the inn  
Was like a hive at swarming, and I  
Was fairly crazed among them.  
"Could I know  
That they were so important? the two—  
No servants; just a workman of man,  
Leading a donkey, and his drooping and pale—I saw not myself,  
My servants must have taken them away;  
But had I seen them how would I know?  
Were inns to welcome stragglers up and down  
In all our towns from Beer-sheva to Dan,  
Till He should come? And were men to know?"

(Continued on page 7, column 1)

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(Continued from page 1)

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## "The Tender Plant"

(Continued from page six)

heavenly light dependent; but I had not time for stars, and there were songs of angels in the air out on the hills; but how was I to hear amid the thousand clamors of an inn?

Of course, if I had known them, who they were; and who He was that should be born that night—I now learn that they will make Him king, second David, who will ransom from these Philistine Romans—who but He feeds an army with a loaf of bread, and if a soldier falls, He touches him and up he leaps, uninjured?—had I known, I would have turned the whole inn upside down, in His honor, Marcus Lucius, and the rest sent them all to stables—had I known!

So you have seen Him, stranger, and perhaps again will see Him? Prithee say for me, I did not know; and if He comes again, He will surely come, with retinue and banners and an army, tell me, my Lord, that all my inn is His to make amend.

"Alas! Alas! to miss a chance like that! This inn that might be chief among them all, the birthplace of Messiah—had I known!"

As I say, beloved, I rather imagine that the reason the inn-keeper turned them away was because of the unpromising appearance of the Lord Jesus Christ at His birth as described by this figure of speech, "a tender plant," up out of a sucker that grows in the fourth chapter of Luke and find that Jesus began His public ministry. He went into the

Him. So unpromising was His appearance that even the townspeople rejected Him when He announced that He was the Son of God.

Then Jesus went to Jerusalem, and you would think that of all the cities in the world that surely the city of Jerusalem would give Him a royal welcome. Instead, there was never a welcome at any time, but rather a hiss for the Son of God.

We read: "And every man went unto his own house."—John 7:53.

"Jesus went unto the mount of Olives."—John 8:1.

What does it mean? Jesus Christ had finished preaching to the people. He had preached unto the people at the feast of tabernacles, and in so preaching the people were divided in their opinion. Some of them said, "Never man spake like this man." Others said, "No, He couldn't be God. He couldn't be what He claims to be." As they talked among themselves, not one of them invited the Son of God to go home with them. Not one of them asked the Son of God to share his lodging that night. With no place else to go, the Son of God went out into the mount of Olives and spent the night. Every man went away to his own house, and Jesus went out into the mount of Olives.

I tell you, beloved, Jerusalem had no welcome for Him. Jerusalem never rolled out the royal carpet to give Him a welcome. I tell you, beloved, instead of a welcome, there was never anything but a hiss for the Son of God in the city of Jerusalem. Why? His rejection grew out of the fact that He was a tender plant—a sucker that had grown up out of dry ground.

Then the Word of God tells us that in the very early part of His ministry, Jesus went to the city of Capernaum, and there was heard by great crowds for a little while until He preached His discourse on the Bread of Life. Of course that discourse was hated in its entirety just about as it is hated by the religious heretics of the world today whose hearts have not been touched by the Spirit of God, for in that discourse as recorded in the sixth chapter of the Gospel of John, the Lord Jesus touched upon the greatest and most profound of all the doctrines in the Bible pertaining to one's salvation. He talked about depravity in that He said:

"No man can come to me, except the Father which hath sent me draw him."—John 6:44.

He talked about how they could not be saved by their own works, for we read:

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."—John 6:28, 29.

He preached to them the doctrine of election, for He said to them:

"All that the Father giveth me shall come to me."—John 6:37.

Then He preached on the doctrine of security, how that when one is saved he is secure, for He said:

"Him that cometh to me I will in no wise cast out."—John 6:37.

He told how men were to come to Him by faith, for He said:

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.

Jesus preached five great doctrines relative to our salvation—the fact that we are depraved, that God will not save one on the basis of his works, that God saves all of His elect, that He saves us by faith, and that when He saves us, we are saved forever, secure in the Lord Jesus Christ. With these five great doctrines relative to our salvation, the Lord Jesus Christ pressed home His message. The result was that pretty soon the crowd of 5,000 men whom He had fed the day before began to slip away, to the extent that they were all turning their backs upon him.

"From that time many of his disciples went back, and walked

no more with him."—John 6:66.

Then Jesus turned to His disciples, which was all the audience that He had left. We read:

"Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."—John 6:67, 68.

I tell you, beloved, the Lord Jesus Christ was rejected in His own home town when He announced Himself as a preacher right at the beginning of His ministry. He was rejected and repudiated in the city of Jerusalem. Then when He came to the city of Capernaum, the Son of God was repudiated by the biggest crowd that He ever had, to the extent that they had no room for Him. They had no place for Him, and they give Him no opportunity to preach His Word that they might hear and be saved.

I say, beloved, the reason for His rejection, I think, is the unpromising appearance of the Son of God at His birth, for the Word of God says, "For he shall grow up before him as a tender plant"—just a sucker out of dry ground—a sucker that makes no beautiful nor attractive appearance—a sucker that shows nothing of an imposing nature. Truly, beloved, it was because of this that He was rejected, and ultimately He was repudiated and rejected in His home town Nazareth, in the city of Capernaum where He had His greatest success, and in the city of Jerusalem where you would have expected Him to have a royal welcome, but instead He got only a hiss.

## GOD WATCHED OVER THIS TENDER PLANT.

You would think that that little sucker growing up beside a corn plant wouldn't have much chance to survive. You would think that little tree growing out of the root that lies close to the top of the ground wouldn't have much opportunity to live and grow. You would think that such a tender plant might be subject to being broken and being destroyed. Beloved, the Lord Jesus Christ as a tender plant would have been broken and destroyed and completely crushed had it not been for one thing. God the Father watched over this tender plant.

May I remind you that God the Father provided a place for His Son to be born. The inn-keeper had no room for Him in the inn, but there was an ox that gave his stall. There was a manger that became the crib which held the baby Jesus for the first time. I tell you, beloved, you can't read how that as a tender plant He was cared for, without realizing that had it not been for the watchcare and the watchfulness of Almighty God, the Lord Jesus Christ's life would have been snuffed out from the very beginning.

Not only did He watch over Him at His birth, but immediately there came wise men from the East, and when they bowed down in His presence they presented gifts, three in number—frankincense, gold and myrrh. I have often wondered why it was that they brought those gifts to the Lord Jesus Christ. Some have said that it was to give us an example that we are to bring our

## TELL HIM

Tell Him about your heartache,  
Tell Him your longings, too;  
Tell Him your baffled purpose  
When you scarce know what to do.

Then leaving all your weakness,  
With the One divinely strong.  
Forget that you had a burden  
And carry away a song.

—Phillips Brooks.

gifts to the Lord Jesus Christ, but I think not. I think the reason they brought their gifts to the Lord Jesus Christ was because it was God's way of providing for His foster father and mother during the time when they were going to have to flee soon down into Egypt to save the child's life. As I see that foster father Joseph and Mary pick up that gold and frankincense and myrrh, I think they must have hugged it to their bosom, thankful to God that He, the God of all grace and mercy, had provided for them and their child.

Then the Word of God tells us how that God provided for Him even before they knew they had to flee from the city of Bethlehem. There within the city of Bethlehem the news reached them that Herod was going to destroy all the babes in the city two years old and younger, to be certain that they killed the Lord Jesus Christ. When the news came to them, the Word of God says:

"When he arose, he took the young child and his mother by night, and departed into Egypt."—Matthew 2:14.

Notice, if you will, how God protected that tender plant. He provided Him a place to be born when the inn-keeper would give Him no place. He sent wise men to sustain that foster father and mother and the baby Jesus. He gave to Joseph a warning and allowed Joseph the privilege of taking the child by night and escaping from the city of Bethlehem into Egypt.

Even when He would come back out of the land of Egypt, and when they were turning aside to a certain place to live, the Word of God says:

"But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee."—Matthew 2:22.

Notice that the Father took care of that tender plant. When that tender plant could not have been cared for by the foster father and mother, when that tender plant would soon have been extinct, God provided a place for Him to be born, God provided money for the sustenance of the family, God provided a warning so that they escaped from the city of Bethlehem and went down into Egypt, and when they came back out of Egypt, God provided a warning again so that the child Jesus was safe.

When Jesus was thirty years of age and began to preach, on that day when He announced to the townspeople that He was the fulfillment of the Word of God, we read:

"And all they in the synagogue, (Continued on page 8, column 1)

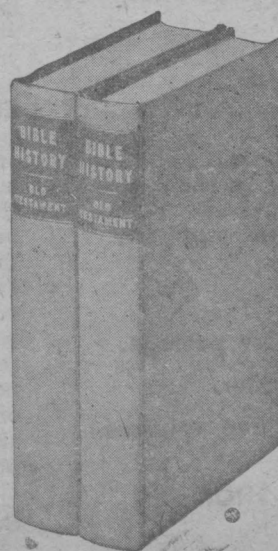
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## "The Tender Plant"

(Continued from page 7)

when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, PASSING THROUGH THE MIDST OF THEM, went his way."—Luke 4:28-30.

I tell you, beloved, God took care of this tender plant—not only when He was born, not only during all the days of His growth, but now that He has announced Himself as the fulfillment of the prophetic predictions of the Old Testament, when His own townspeople thought him mad or crazy and would have destroyed Him, it was then that God the Father gave Him the ability to pass out of their sight. Passing through their midst, He was unharmed and unhurt.

A little later we read:

"These words spake Jesus in the treasury, as he taught in the temple; and no man laid hands on him; for HIS HOUR WAS NOT YET COME."—John 8:20.

Why didn't they kill Jesus when He stood there in the temple and said, "I am the light of the world"? Why didn't they kill the Son of God when He said to them again and again, "I am the bread of life" and "I am the water of life"? Why didn't they kill Him when He said, "No man cometh unto the Father but by me"? I tell you, beloved, there was one reason—namely, His hour was not yet come. God was taking care of this tender plant—the Lord Jesus Christ.

Even after the Son of God was crucified, God the Father was still looking after this tender plant. God the Father didn't allow that body to remain in the grave. We read:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified, and slain: WHOM GOD HATH RAISED UP, having loosed the pains of death: because it was not possible that he should be holden of it."—Acts 2:23, 24.

Notice if you will, at His birth, in His youth, in His growing up, in the beginning of His ministry, all the way through His ministry, and even after He has died for the sins of the elect, God the Father still looks after Him. This tender plant was always under the watch-care of God the Father.

## CONCLUSION

That leads me to make three observations. The first of these is: **What God plants, God will take care of.** He took care of Jesus. Beloved, I have this conviction, that the same God reigns and rules in the twentieth century as reigned and ruled in the first century and what He plants He will still care for.

There wasn't anything conspicuous about Jesus' birth and had it not been that the Father looked after Him, the Son of God would have been trampled and crushed, and His ministry would have come to nought even at His birth, but, beloved, what God plants God will take care of.

I am happy to know that when God puts His nature inside an individual, that God is going to protect and care for that individual, and that individual will be cared for to the extent that He will be eternally secure in the Lord Jesus Christ. Didn't God care for His Son as a tender plant, as a sucker, growing up in an inconspicuous manner? If God cared for His Son as such a sucker, as such a tender plant, surely the God of the universe will take care of us, the redeemed of the Lord. We read:

"And I give unto them eternal life; and THEY SHALL NEVER PERISH, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall BE ABLE TO SEPARATE US from the love of God, which is in Christ Jesus our Lord."—Romans 8:38, 39.

Nothing can take a saved man out of the hands of God. I do not say that the Devil can't take a church member away. I do not say that the Devil can't remove just a nominal professor that has never been saved. Yet if a man is saved—if he has been planted of God, then the God who took care of His Son will take care of him. I thank God for this glorious truth of security, and when I think of it, I always think of that old song, which says:

"I've found a Friend; O such a Friend!

He loved me ere I knew Him;  
He drew me with the cords of love,

And thus He bound me to Him.

And round my heart still closely twine

Those ties which naught can sever;

For I am His, and He is mine,  
Forever and forever."

My second observation is: **What God does not plant, He will destroy.** In the light of this verse, of Scripture, we conclude that what God plants, God will care for, and at the same time, what God does not plant, God will destroy.

In the Gospel of Matthew, we find the Lord Jesus Christ preaching and the crowd didn't like His message. Evidently they didn't think much of what He had to say. They came around to the disciples and voiced their complaint, and the disciples came to Jesus and said, "Didn't you know that the Pharisees were offended?" Jesus said:

"Every plant, which my heavenly Father hath not planted, shall be rooted up."—Matthew 15:13.

Beloved, He took care of that plant which He did plant, the Lord Jesus, and He will take care of everyone of us in whom He has planted the Holy Spirit. He will take care of us and nothing will destroy us, but every plant which He hasn't planted shall be rooted up.

I tell you, beloved, this is a fearful teaching so far as the unsaved are concerned. Jesus Christ was secure because He was kept through the watch-care of His Father. You and I are secure because we are looked after, protected, and kept through the watchfulness of our Heavenly Father. The unsaved have no Heavenly Father looking after them. They are bereft of His care. They are devoid of His watchfulness, and the result is that they will come to destruction and to nought, because Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up."

There is many an individual who makes a fair show in the flesh as a religious leader. There is many an individual who is taking an active part in the realm of religion who is merely of human planting. The Father hasn't planted him. Maybe he is a religious leader in the church. Maybe he is a layman that takes a very active part so far as the on-going of the church is concerned. He has a profession but he has no possession. He has churchianity but he has not Christianity. He has his name on the church record book but he doesn't have his name inscribed in the Lamb's Book of Life. The result is that he is a stranger to God, and to the grace of God. He knows not what it is to be saved. He can't put his hand upon his heart and say, "I know that my Redeemer liveth." He knows not what it is to look up in the sky to speak and say, "Abba, Father." He is not on speaking terms with God the Father. I say, beloved, that man may make a fair showing in the flesh so far as his earthly profession is concerned, but in the eyes of God he is not of God's planting, and God has said that every plant that He has not planted shall be rooted up. There is a fearful rooting up that is coming for the man who has not been planted by the Lord.

God gives us the parable of the tares sown among the wheat. If you are a child of God, you have been planted of the Lord. If you have been planted of the Lord, you are some of God's wheat. If you are a child of God, you are a part of God Almighty's wheat. God loves you enough that He is going to allow the tares to harass and worry you and vex you here in this world, rather than take a chance of rooting them up lest it be the means of destroying you at the same time. But some of these days every last one of those tares, representing professing but not possessing Christians, representing those who have churchianity but not Christianity—every one of one of them is going to be destroyed. Why? Because they are not of God's planting.

I come back to this passage of Scripture and I see the Lord

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Jesus Christ describing Himself as a tender plant—just a sucker growing up beside another plant. God protected that plant and Jesus Christ survived, and the same God will take care of you and me who are His wheat. The same God will some of these days reach down and destroy all those plants that have not been planted by Himself.

My third observation is: **God's marvelous care over His own.** Whenever I read this text of Scripture I close my eyes and I see that tender plant growing up—God caring for him. I realize that I have the same nature inside of me that Jesus had inside of Him. I have a divine nature. Listen:

"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 Peter 1:4.

If you are saved, you have something of God on the inside of you. If you are saved, you have God's nature inside you. If you are saved, you have the same nature inside of you that Jesus Christ had inside of Him. You have the nature of God. Beloved, God the Father cared for and protected that tender plant that couldn't care for Himself, and when God the Father looks down upon us, He is going to care for us in all of our troubles, in all of our trials, in all of our problems, and in all of our tribulations.

I like the words of the old song: "His eye is on the sparrow and I know He cares for me."

I turn to the Word of God and I find that Jesus said, "Are not two sparrows sold for a farthing?" and on another occasion He said, "Are not five sparrows sold for two farthings?" Now, why the difference. Let's get a little lesson in what I call Sparrow Mathematics.

The sparrow was a common article of food in the land of Palestine. It was a cheap commodity, and if a man were to buy one farthing's worth, he would just get two little sparrows. But here is a fellow who perhaps has two farthings to spend and he splurges. He buys two farthing's worth. One farthing will buy two sparrows, but two farthings will buy five sparrows. That sparrow meant so little in the land of Palestine that if a man would buy two farthings' worth the seller would throw in an extra one. Yet, beloved, that little sparrow that meant so little to the buyer, and not much more to the seller—that little sparrow that amounted to so little—the Word of God says that little sparrow couldn't fall to the ground without the great God of the universe taking note thereof. I tell you, beloved, if a sparrow's little heart were to fail, and his wings were to flutter and droop, and he were suddenly to fall to the ground, believe me that the God of the universe would look down and note even the falling of that sparrow.

I say to you, you and I are of much more value than the sparrow. Listen:

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I WILL NEVER LEAVE THEE, NOR FORSAKE

THEE. So that we may boldly say: The Lord is my helper, and I will not fear what man shall do unto me."—Hebrews 13:5, 6.

"Casting all your care upon him; for HE CARETH for you."—I Peter 5:7.

"BE CAREFUL FOR NOTHING but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Philippians 4:6, 7.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28.

I tell you, beloved, I look at this tender plant and I see that God took care of Jesus Christ. Beloved, the same God is looking down upon us and He cares for His own. He cares for us just the same as He cared for the Lord Jesus Christ two thousand years ago when in an inconspicuous, beautiful manner the Lord Jesus Christ made His appearance in this world.

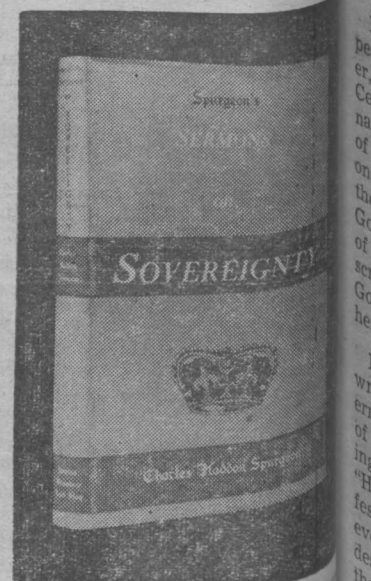
I am glad I am His child. I am glad that He has planted me. I am glad that I am a part of His plan. I am glad that I have the assurance that He is going to care for me just the same as He cared for the Lord Jesus Christ when He was a tender plant. Thank God that He cares for His own.

Let me ask you a question. You His own? Are you His child? Have you been planted by Him? Has He planted His nature inside you? Oh, may the Spirit of God breathe upon you and may His nature begin to live within you and may His nature become yours in Christ Jesus.

May God bless you!

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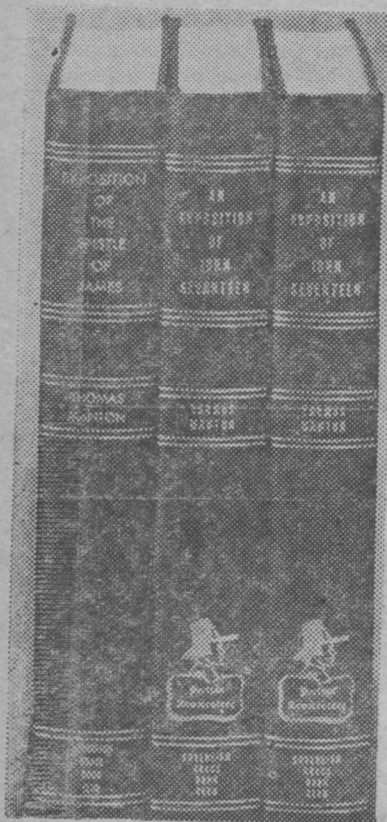
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