

"Not good if detached," so reads your railroad ticket. Something like that can be said of those who detach themselves from the church.

The Baptist Examiner

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 30, NO. 36 ASHLAND, KENTUCKY, OCTOBER 14, 1961. WHOLE NUMBER 1208

Halliman Announces His Field Of Labor

(Sub-heads by the editors.)

Dear Friends:
Since I last wrote to TBE the Lord has revealed to us His will as to where we are to settle. We will be going to the Southern Highlands some 12 to 15 miles west of Koroba. This is the area where I spent the 20 days on my last trip to the Highlands.

A Long Wait Ends

We have been on the island nearly 17 months now, and while I have had a continuous ministry from the very first Sunday that we were here, we have felt from the very beginning there was some other place and people that God had called us to other than where we were; hence the long wait and extensive search to try to find these people. It has not been easy, on our part, waiting

these 17 months before getting settled and starting something on a permanent basis. Many have been the times that I have felt like moving out into some area and starting a mission station, but the Lord has always restrained me and we are so thankful that He has, for we feel just as sure now that this is the place and people He has called us to minister to as we did about our call to come here. We are sure that we could have no greater reward for waiting and searching for these people these 17 months than the assurance and peace of mind that we are now in His will.

Virgin Mission Field

The area that we will be going to is uncontrolled and probably will be for some time yet to come. While in the general vicinity of (Continued on page 2, column 2)



ELDER FRED HALLIMAN

Rome's Money-Squeezing Heresy Of Purgatory

One of the most profitable doctrines of the Roman Catholic Church is that of Purgatory. Every Catholic is obliged to believe that after death he will be sentenced to Purgatory, there to undergo torture of unknown duration.

He is further taught that the best way to shorten the sufferings of Purgatory either for himself or for his friends and relatives is to have masses said. Application of a low mass for the relief of a suffering soul costs a minimum of one dollar; a high mass costs about twenty to twenty-five dollars; a solemn high mass costs much more. The more masses said the better for an agonizing soul. Wealthy people are urged to leave several thousand dollars to provide for masses to be said perpetually for them after they die.

The Redemptorist Fathers, founded by St. Alphonsus Li-guori, 173 East Third Street, in New York City, established in 1856 a "Purgatorian Society" that is still making good profits. Membership is fifty cents a year. It prints a manual for members of the Purgatorian Society that it also sells for fifty cents. In the front of this manual are a number of detachable pages for advertising the Purgatorian Society. The following is an excerpt from one of these advertisements:

"Many worry about what provision for masses will be made for them after death. Will any masses be said for them? Why not you yourself answer this question and settle this important matter during your lifetime by becoming a member of the Purgatorian Society?"

"Living as well as deceased persons may become members at any time during the year. The year begins with the day of enrollment. Absent persons may be enrolled by mail. The annual contribution is fifty cents. During the year contributions may be sent as often as a person wishes to do so."

Fear is the motive behind Catholic belief in general and behind the doctrine of Purgatory in particular. The following quotation from page 30 of the Manual of the Purgatorian Society, established in 1930 with the imprimatur of Cardinal Hayes, illustrates the truth of this statement.

"According to the holy Fathers of the Church, the fire of Purgatory does not differ from the fire of hell, excepting in point of duration. 'It is the same fire' says St. Thomas Aquinas, 'that' (Continued on page 14, col. 4)

BIBLE CONFERENCE "IMPRESSIONS"

This third annual Bible Conference was the most inspiring meeting of any kind I have ever attended. The program as a whole, gave God the Glory due Him, and magnified His name above all—as it should be. The truth was taught and preached in hope it would be believed and practiced as set forth in God's Word. Do not despair, do not compromise. May we all strive to do God's will and to overcome our own unbelief. I pray always for you.

Woody Calhoun,
Kenova, W. Va.

I wish to express my thanks to each one who made the Bible Conference possible. The preaching was wonderful. The hospitality very gracious. The food was delicious, and the fellowship sweet. I enjoyed meeting everyone, but especially the editors, families and staff of THE BAPTIST EXAMINER. We read it and try to persuade others to.

Mrs. Minnie McCrum, Mich. (Continued on page 13, col. 5)

Particular Redemption

By C. H. SPURGEON

The doctrine of redemption is one of the most important doctrines of the system of faith. A mistake on this point will inevitably lead to a mistake through the entire system of our belief.

There are different theories of redemption. All Christians hold that Christ died to redeem, but all Christians do not teach the same redemption. We differ as to the nature of atonement, and as to the design of redemption. For instance, the Arminian holds that Christ, when He died, did not die with an intent to save any particular person; and they teach that Christ's death does not, in itself, secure, beyond doubt, the salvation of any man living. They believe that Christ died to make the salvation of all men possible, or that by the doing of something else any man who pleases may attain unto eternal life; consequently they are obliged to hold that if man's will would not give way and voluntarily surrender to grace, then Christ's atonement would be unavailing. They hold that there was no particularity and speciality in the death of Christ. Christ died, according to them, as much for Judas in hell as for Peter who mounted to heaven. They believe that for those who are consigned to eternal fire, there was as true and real a redemption made as for those who now stand before the throne of



C. H. SPURGEON

the Most High.

Now, we believe no such thing. We hold that Christ, when He died, had an object in view, and that object will, most assuredly and beyond a doubt, be accomplished. We measure the design of Christ's death by the effect of it. If anyone asks us: What did Christ design to do by His death? we answer that question by asking him another: What has Christ done? or: What will Christ do by His death? For we declare that the measure of the effect of Christ's love is the measure of the design of it. We cannot so believe our reason as to think that the intention of Almighty God could (Continued on page 13, col. 3)

What Sound Baptists Believe As To Church Perpetuity

By J. W. PORTER

(Now In Mansions Above)

Text: Matthew 16:18

(Bro. Porter, late editor of the WESTERN RECORDER, believed what modern Southern Baptists seminary heretics are fighting. Read this article and see how influential So. Baptists once stood firm.)

It may be well to define what is meant by the word *perpetuity* in this connection. It must not be confused with what is commonly known as Apostolic Succession. Neither the writer nor the people of whom he writes, believe in Apostolic Succession. To the contrary, we believe that the Apostolic office ended with the Apostles, and that they have never had or ever will have successors. But we do believe that Baptist churches were instituted by Jesus Christ, and that they have had a continuous existence ever since and will continue to exist as long as time shall last. We do

emphatically affirm the succession of Baptists, in spite of imprisonment, blood and fire, as witnesses for the truth and, that He who hath preserved them, will continue to be with them till the end of the age.

We may demonstrate the reasonableness of this doctrine by analogy. Strangely enough, the people who object to church succession, glory in the idea of succession along other lines. For example, we are proud of the fact that our race is hoary with age, and rich with history, and that our species extend back to Adam and Eve in the garden of Eden. The Jews, with justifiable pride, point to Abraham as their father, Moses as their law-giver, and to a synagogue with succession throughout the centuries. A claim of uninterrupted succession to the days of Solomon, magnifies the mission of lodgism in the eyes of mankind. The followers of Zoroaster assert, with unspeakable pride, that the fires which were lighted upon their altars by Zoroaster, have never for a single moment been lost. Many of our people love to know that their families go back to the days of the Revolution, and some to the days of William the Conqueror. Why, then, should the boast of a splendid and unbroken spiritual ancestry be despised or counted an unholy thing?

First of all, we predicate our perpetuity upon prophecy.

It is generally conceded that in the Old Testament Scriptures, there is clearly set forth the setting up of a kingdom, and that (Continued on page 15, col. 3)

The Baptist Examiner Pulpit

"GLADNESS"

SERMON BY PASTOR JOHN R. GILPIN, MECHANICALLY RECORDED

"Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."—Psa. 4:7.

I am sure that everybody who ever raised a garden, or lived on a farm and did farming from an agricultural standpoint, was made happy as a result of the harvest. Now you are never made glad when you get out in the hot sunshine to work the weeds out of a garden. You are never made happy when you get down on your hands and knees and set out plants. There isn't a thing about that phase of gardening or agriculture that would make a person happy, but when the time comes that you have a harvest, that makes you glad.

We had come corn today out of Ruth's garden. Beloved, I

didn't mind one particle the hot sunshine and the blisters and the backache that she has had in raising that corn. I just didn't object one particle, for I enjoyed the harvest today.

Sometime ago a friend in Kansas was writing me about an enormous wheat harvest that he had. He said that it was the best harvest year that he has had in all his experience in raising wheat. How glad he was when he talked to me, and how happy he was over that harvest. Beloved, there isn't any doubt but that the time of harvest is a time of rejoicing and a time of joy.

David says that God has put gladness in his heart more than in the time that their corn and their wine increased. In this verse he recognizes the fact that the

time of harvest is a time of gladness, but in this instance he tells us that God has put more joy in his heart from a spiritual point of view than ever a harvest brought gladness into his life.

That leads me to say that your religion ought to be a thing of joy. It ought to be a thing of gladness, and if your religious experience doesn't bring gladness and joy to you, there is something badly wrong with your religious experience. I think that is true with most professing Christian people — there is something badly wrong with their religious experience because their experience does not bring joy and gladness. If yours does not bring joy to you, there is something badly wrong with your religious (Continued on page 4, col. 1)

WEST VIRGINIANS PRAISE CONFERENCE

A Bible Conference like this is something that is very badly needed in these days of apostasy. More young people should be encouraged to attend. What with the educational "boom" in the arts and sciences, following the devilish road of evolution, and treading the mighty Maker Jesus Christ underfoot, we who have been born again should be ashamed of our timidity in our daily lives for leaving unsaid and undone those things that should be (Continued on page 15, col. 1)

"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 including them in correspondence which relates to book orders, subscriptions, or some other matter.)

1. The pastor at the Baptist Bible Fellowship church where I attend says that on the basis of Hebrews 9:15-17 the Gospels are part of the Old Testament and not part of the New Testament. Is this true?

In the first place, Hebrews 9 is not even referring to divisions of books in the Bible called "Old and New Testaments." The arrangement of the books in the Bible, as well as the chapter divisions and the verse divisions, are simply according to human judgment. For instance, notice the dates that are given for the epistles of Paul and you will note that, if these dates are correct, the epistles are not in order.

Secondly, the testaments of Hebrews 9:15-17 refer to the covenant of grace and the covenant of works. Of course, these covenants have been in effect since Adam: he violated the works covenant and then God revealed to him the grace covenant in Gen. 3:15. The works covenant was administered in an emphatic way under the Jewish period, or the period in which God used the nation of Israel to reveal His Word. However, the grace covenant also was revealed by Israel in their sacrificial system, pointing to Christ. Since Christ died at Calvary, the grace covenant has been the more emphasized of the two covenants.

Hebrews 9 is simply emphasizing the necessity of Christ's death in fulfilling all the requirements of the "new testament" or grace covenant.

Your pastor is probably a hyper-dispensationalist who thinks that the Jews were saved by keeping the law — which thing they never did do. The truth is, all are saved under the "new testament" — grace covenant — whether Jews or Gentiles, regardless of when they lived. There has never been but one actual remission of sins and that is through the death of Christ. Animal sacrifices pointed to that death and baptism and the Lord's Supper point back to it.

2. Did Christ pay for the Adamic sin of all men?

There is nothing in the Bible that implies that Christ died for all men in this or any other sin-paying sense. Christ died for the elect, His sheep (John 10:11). The "Adamic sin" theory is another Arminian notion that seeks to squeeze all men into the atonement in some way without really doing anything for them. They still go to hell, according to Arminianism.

3. Were there any Protestant churches on earth during the time Christ was here personally?

No. Luther and Calvin started their churches in the 16th century; Wesley's followers formed the Methodists in the 18th century; Campbell started the Disciples or Campbellites (now call-

ed "Christian Church" and "Church of Christ") in the 19th century. Other groups have a similar date for their beginning. Roman Catholics date back to the early centuries after Christ when some churches apostatized and formed the papacy in about the 6th century. Baptists alone go all the way back to Christ. He promised His church perpetuity (Matt. 16: 18, 28; 19, 20; Eph. 3:21) and He has made that promise good.

4. Will there be colored people in Heaven?

If a person — regardless of color — trusts Christ for salvation, he will be in Heaven.

That doesn't desegregate things on earth, however. Women who are saved ought to still wear women's clothing and men should wear men's; likewise, the races should keep their places.

5. How and when was the colored race started? Was it because of Ham's sin against Noah?

We believe so. History proves our contention, and the modern "replies" of race-mixers are as forced and strained as blood from a carrot.



Halliman

(Continued from page one) these people for 20 days on my last trip, I spent one night and part of two days among them. They seem friendly enough, but you cannot always judge them on sight. We are trusting the Lord, though, to give us whatever protection we might need.

These people are known as the Duna people, and there are about 10,000 of them. I am sure that many of God's elect are among them. I am the first missionary that has ever been among them and I consider this to be the very zenith of my ministry to be privileged of God to be the first man permitted to preach the glorious gospel of Christ to such a host of people. While the privilege will be mine to bring the good news of eternal life to these people for the first time, you that are supporting us here on this field will equally share in the blessings of God for having a part in these 'first things' among these primitive people.

Beloved, we feel that there is no greater mission work in all the world that we could be having a part in. Think of what this will mean to you as Baptist people, sending a Baptist missionary as a herald for Christ into an area, for the most part, that is just like God made it thousands of years ago and where no other preacher has ever been before. Doubtless others will come as the years come and go and probably some heresy will creep in among them, but for now at least it is just as virgin as any work the apostle Paul ever did. Pray for me that I may proclaim the Word of the Lord as boldly and fearlessly as he did.

Insofar as civilization is concerned these people are untouched and other than myself and an occasional visit from a patrol officer they have never seen white people; many of them have never seen a white person at all. My wife and children will be the first white woman and children that any of them have ever seen, other than a few of the men that have gone to the government station where one white woman and a little girl have been since March of this year.

The Job Of Moving

We don't know as yet the exact date we will get moved in, but we are planning to try to be moved by the first of the year or soon thereafter. There is much to be done before we can get moved. (Continued on page 3, column 3)

Objections To Sunday School Considered

By BOB L. ROSS

A few years ago, there was a "stir" here in Kentucky among some independent brethren concerning the question of the Sunday School. A few of these brethren thought it was wrong to have what is called "Sunday School." Some were so carried away on this matter that there was quite a bit of contention, division, antagonism and confusion. A few churches were even "split" over the issues and it was a very bitter thing to every one but those who might love such strife.

After trying to avoid this conflict as long as possible, TBE finally entered it in an effort to counteract some of the damage that was being done. And although we have in time past covered the vast majority of objections to Sunday School, they still flourish here and there and there have been readers who wish to have our views on the matter. So we feel that now is a good time to again answer some of the things often said in opposition to Sunday School.

1. "Sunday Schools aren't mentioned in the Bible."

Like a lot of other objections offered against certain doctrines and practices, this objection is based primarily upon terminology. It is similar to the objection of the Russellites who say that the "trinity" is not mentioned in the Bible.

The truth is, the teaching and study of the Bible—which characterize every scriptural Sunday School—is found in the Bible. The term "Sunday School" has nothing to do with it. The point is this: Does the Bible mention the fact that the Bible is to be taught and studied? I don't know any one who would say no.

2. "The Sunday School method is not revealed in the Bible."

We readily agree that method is important and it is involved in the matter of a practice being scriptural. However, the Bible does not always define methods in such a detail that every movement or action may be made according to a Biblical pattern. For instance, take the matter of preaching: Where do we find the precise method for preaching exemplified? Some New Testament preaching was on the outside of the building, some on the inside. Some services were in homes, some in other buildings. Jesus often sat down when he preached, while other preachers stood. Sometimes the audience sat, other times it stood. The time of the services also varied; some in morning, some in the afternoon, some at night. (Our Sunday morning, Sunday night, Wednesday night pattern is not specifically set forth in the Bible as an example).

So you can see that methods are not always precisely and pointedly defined. What is true of the method for preaching is just as true for the method of teaching and study. The important thing in preaching is that the preacher is led of the Lord, under church authority, and is preaching the Word. In like manner, the teacher in Sunday School should have the leading of God, be under church authority, and be teaching the Word.

The person who uses this "method" objection to Sunday School will find himself with some real problems if he uses the same objection to everything relating to church services.

3. "Robert Raikes started Sunday Schools."

I'm not too familiar with Robert Raikes and his work, nor do I know the origin of the term "Sunday School." I do know very well, however, that Raikes did

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BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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not start Bible study and teaching in churches! That began just a little bit before Mr. Raikes — in fact, quite a spell before him. So far as calling this teaching and study "Sunday School," we can't see that this is of any significance. But the expression is rather fitting for the schooling in the Word takes place on Sunday.

4. "Sunday Schools use literature, not the Bible."

Some Sunday Schools use literature, it is true; perhaps most of them do. However, our church and many others use the Bible.

But concerning literature, there is nothing wrong with it so long as it is scriptural. Where it can be used to aid in teaching the Word, there is nothing wrong with it. This paper is literature, your preacher's notes are literature, commentaries are literature, concordances and dictionaries are literature. There is nothing wrong with literature if it is sound.

Some people often ask us about where sound literature can be obtained. We cannot recommend the literature that is being generally used today in Sunday Schools. Where literature is needed, pastors and teachers perhaps should mimeograph their own outlines and Bible studies.

5. "Sunday Schools divide the body, the church."

This objection is based upon the fallacy that the church must be in the same room in order to be united. In other words, if a few walls separate the church into five, six or more parts of a building, then the body is divided. Personally, if I were an anti-Sunday Schooler, I think I could come up with something better than this notion.

When Peter was arrested and placed in jail (Acts 12), the Word of God reveals that the church at Jerusalem was separated into groups. Some were at the house of Mary (12:12), some were elsewhere (12:17).

When Paul went close by Ephesus, he sent for the elders of the church and preached to them (Acts 20:17-38). Those who oppose Sunday Schools on the basis of what they call "dividing the body" would not have liked this act of Paul.

The truth about the matter of division is this: it is not a physical type of division that is wrong, but spiritual and doctrinal. Two

entirely separate churches may have the closest possible unity and fellowship, yet be fifty miles apart.

6. "Divided classes are wrong."

Why it is wrong for men, women and children to have classes or groups for the study of the Word of God is certainly beyond my comprehension. (In fact, why it is ever wrong to study the Bible is beyond my comprehension.) Yet we are told by those who oppose Sunday School that such is the case.

I think the greatest extreme is manifest by anti-Sunday Schoolers in this respect. They say that a child of six, eight or ten years of age should not be taught in any different manner than adults. When you talk about making the truth more easily understood by a more simple type of teaching, they reply that this is "appealing to the flesh, and is not depending upon the Spirit."

On this point we think it ought to be made clear that we, as Sunday Schoolers, do not believe any appeal is made to the flesh, nor is there dependence upon any one other than the Word of God when the truth of the Word of God is made plain to children. The Bible is TRUTH, not merely a specific set of translated letters or words that must not be explained, clarified or better translated. In other words, it is not the term "grace" that matters, it is the grace of God that is so important. It is what is meant by the terms that should be made plain.

Therefore, we believe a class of youngsters can greatly profit in the truth by having a class in which a special effort can be made to teach them the Word of God in an understandable way. We know that they will not of themselves receive or trust the Word of God, and so we rely on the Holy Spirit, the same Holy Spirit who used Philip to make clear the Scriptures which the eunuch could not understand.

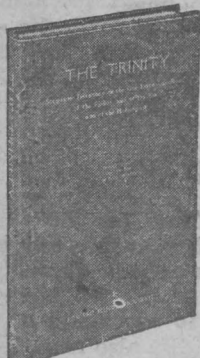
After all, the Bibles we use are only "versions." Why not render the truth in a clearer version for the young? Is there any thing wrong in this, if the truth is properly translated? Certainly not.

On the subject of classes, a conversation I had with an elderly preacher several months ago comes to mind. He was objecting to dividing into classes and I asked him if it were ever right for members of the church to get together in any kind of a group or groups to study the Bible. I said, "What if you have two or three young preachers in your church that would like to have you, as pastor, to teach them the Bible a couple of nights a week? Would you think this wrong?" "Oh no," was the reply, "but this is different from Sunday School."

I said, "Suppose you met with these young preachers an hour before services on Sunday; would it be all right then?" (Continued on page 14, col. 4)

The Trinity

By E. H. Bickersteth



182

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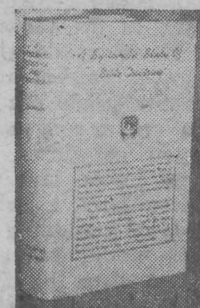
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UPI Picture. Cut courtesy of THE HOUSTON PRESS

When "Carla" created a lot of mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 3:10.

It will be remembered that we called attention of recent date through the columns of this paper to the heresies of Mr. Moody on the question of security. This age old doctrine which has been held by Baptists for the past 2000 years, has been denied by Mr. Moody. He declares that one may lose his salvation after having been saved.

Therefore, when our friend in Texas compares this rattler who

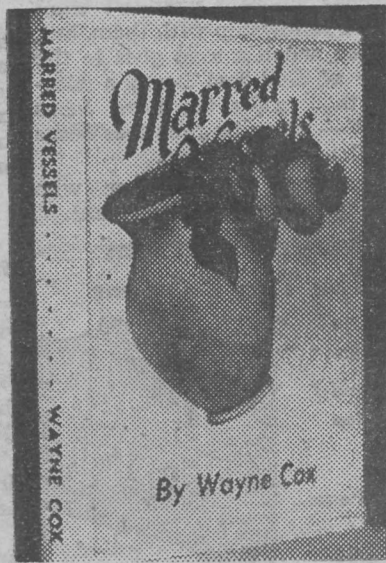
is losing his life to Mr. Moody losing his salvation, we are inclined to believe that the caption, if anything, is an understatement.

Actually, when you consider Dale Moody teaches that one may lose his salvation, and that in addition to this he teaches that Baptists began around the year 1600, promulgates alien immersion and open communion, is a unionist through and through, and apparently is in favor of a complete union of all church organizations—in view of all these, we believe our friend should not be criticized for the statement whereby the rattler and Mr. Moody are offered in comparison.

Instead, he ought to make an apology to the rattler!—JRG.

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Halliman

(Continued from page 2)

First, I will have to go back there, probably some time in November, and build us a house to live in. I estimate this to take a month or longer. All of our things will have to be packed in boxes small enough to be carried by two men. Everything we have, including our vehicle, will have to be flown in. We will be about 12 to 15 miles from the Koroba air strip.

New Road to Be Built

Probably some of you are wondering why I am taking a vehicle into an area where there are no roads. There are no roads at present into the area where we are going, but there are about 25 miles of road east of where we will be and the Lord has already begun to undertake for us in supplying a road from Koroba into the area where we will be going. Recently, we had a letter from the Sub-District Officer at Koroba, saying that the road had already been surveyed and pegged into the area where we would live and that everything possible was being done to have the road built by the first of the year. If this happens, it will be nothing short of a miracle, for when I was there in July he estimated it would take at least 18 months to have this road any-

REPORTS ON NEW GUINEA MISSIONS

(August, 1961)

Kings Addition Baptist Church, So. Shore, Ky.	\$ 8.21
Woodlawn Terrace Baptist Church, Memphis, Tenn.	50.00
Bethel Baptist Church, Phillipsburg, Kan.	30.16
Grace Baptist Church, Springfield, Mo.	10.00
Faith Baptist Church, Hurst, Texas	29.41
Trinity Baptist Church, Rialto, Calif.	30.00
Grace Baptist Church, Melbourne, Fla.	15.00
New Testament Baptist Church, Hamilton, Ohio	10.00
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Katy Baptist Church, Farmington, W. Va.	25.00
Valles Mines Baptist Church, Bonne Terre, Mo.	100.00
Kings Addition Baptist Church, So. Shore, Ky.	14.00
Manhattan Bible Baptist Church, Manhattan, Kan.	10.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	50.00
New Testament Baptist Church, Decatur, Ill.	8.81
Calvary Baptist Church, McLeansboro, Ill.	20.00
Macedonia Baptist Church, Chicago, Ill.	100.00
Faith Baptist Church, Hurst, Texas	42.49
Freda Blackwood, Maine	5.00
Hobert Wielder, Tenn.	150.00
Mrs. A. M. Ballard, Mo.	1.00
W. R. Powell, Texas	5.00
Robert L. Sturm, Ky.	25.00
Marvin Long, Ky.	3.20
Purdum Carney, Ky.	10.00
Mrs. Dorothy McGowan, Ill.	5.00
W. R. Powell, Texas	5.00

TOTAL \$812.28

where close to this area. This, of course, will be no super highway, but with a jeep one can go most anywhere so long as the trees are removed and you don't get bogged down.

As mentioned before, we will be some 12 to 15 miles from the air strip and will need some kind of vehicle for supplies. At present I have the small car that I brought up from Australia and the truck that I bought a couple of months ago. My intentions are to sell both of these and by doing so I will get enough from the two of them to buy a new jeep or Land-Rover.

Far From A Doctor

When the Lord revealed to us that we were to go into this area we did not have the hope of having a road for nearly two years. Also we accepted this decision believing that we would be about 2½ days walk from the nearest doctor, and that was the hardest thing that we had to accept. Our own personal discomforts in living in a place as primitive as this were soon forgotten about, but frankly God had to give us much more faith than we had to accept the fact that we were to take our family into a place where we would not have access to a doctor.

Little by little He kept adding to our faith and speaking to us in unmistakable terms that the only right of assurance any one had to His protection was to accept and obey His revealed and directive will and that it was to the Duna people that He was directing us. We felt very relieved one day when shortly after we had finished praying I spoke to my wife that I felt we must go to the Duna people and she said she had felt so for several days. It was not too long after this that we received the word from the Sub-District Officer saying that a road was being built, and would probably be finished by the first of the year, that would link up

with the other road and put us within 4 hours of Tari, by jeep, where a doctor is stationed. Then like Peter, we felt so ashamed and in our hearts we wept bitterly for having so little faith in the Lord, but was made to rejoice as we realized again that some of the rewards of faith can be realized here on earth and in this life as is promised in Mark 10:29-30.

Supplies To Be Flown In

We do not know as yet what the cost will be to get us moved, but it will take quite a bit as everything will have to be flown in. Besides this cost, we will have to stock up heavily on supplies to last us until we start receiving our supplies by plane from the coast. In addition to this, some building materials will have to be taken in now, even though for the time being our house will be built mainly out of bush materials. We will have to have part of our roof of galvanized iron in order to catch rain water for our water supply. Also, we will have to build a tank for water storage out of the same material. I have made an estimate which I believe will not be too far from at least \$1,000.00 to get us moved in. Also, it will take much more for us to live on in there than here.

Brother Halliman Makes Known An Immediate, Special Need

We have not made any special request for money since we have been here and we are not doing so now, but as an ambassador for Christ I feel that it is our duty, not only to inform the people over here of Christ's message, but also to report to those that He has raised up to send us out, of the progress of the work and of the needs in our efforts to carry out the Lord's work. We feel that it would be wrong not to let you know when we have need of a special offering. We have not needed nor used all that has been sent to us the past few months and therefore have some saved up against that day, but we have not enough on hand to meet these extra expenses that will be incurred. While we cannot complete this move until God has supplied us with the means to do so, we feel sure that the preaching of the gospel to the Duna tribe will not be held up now because of the lack of finances.

If the Lord makes it possible for you to send something above your regular offering, state the amount and mark it "TO MOVE THE HALLIMANS." Send any offerings to:

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I'll report these special offerings, along with the others, to TBE, as soon as I receive the information. I believe that God will use many of you to supply the

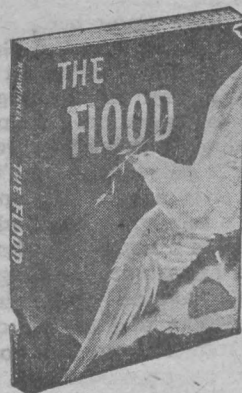
(Continued on page 15, column 2)

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The Difference Between God's Thoughts And Man's Thoughts

By L. D. GIBSON
South Point, Ohio

Isa. 55:8. For "My thoughts are not your thoughts neither are your ways my ways saith the Lord." "Thou thoughtest that I was altogether such an one as thyself." Thus, in one of the Psalms is God represented as speaking to the wicked; and His words expose the root of much of the misapprehensions prevalent among men regarding Him.

This tendency to humanize deity is everywhere apparent.

Now for this characteristic of our nature two causes may be assigned. Man being originally created in God's image has some lingering consciousness of that primal greatness which seeks to assert itself in his disposition to think of God as such an one as himself. The other cause lies in the imperfection of our language, which is primarily adopted to external things.

Let us consider the difference between God's ways and thoughts and man's.

(1) God's ways and thoughts are infinite while men's are limited. In God we have the telescopic sweep that takes in the farthest outlying dependencies of space, combined with the microscopic exactness that brings out

each minutest existence.

His thoughts, instead of being confined within narrow limits, range through immensity. His knowledge, instead of being fragmentary, includes a perfect understanding of all things. Space and time hem us in so that we cannot see beyond here and now. This knowledge of God's infinity should reconcile us to the mysteries in revelation and providence.

Mystery is imperfect knowledge; and the more a man knows, he comes at more points into contact with the unknown.

(2) God's ways and thoughts are holy. Man's are polluted. There can be no happiness for man until he is in thorough harmony with God. Such a spiritual revolution can be wrought out in us only by the power of the Holy Spirit.

God's ways and thoughts are merciful; man's are suspicious and implacable. This ought to encourage us to return in penitence to God. God's assurances of mercy are fully to be trusted. He is above suspicion. Trust Him even in this to you incomprehensible grace, and return to Him who, over the Cross of His Son has solemnly covenanted to receive you graciously and to love you freely.

"Gladness"

(Continued from page one) experience. I think that is true with most professing Christian people — there is something badly wrong with their religious experience because their experience does not bring joy and gladness to them.

For example, the heathen in a foreign country lies down upon a bed of glass in order to punish his body — to curb the appetites of his flesh. To him religion is not a thing of joy, but a thing of pain. Religion is a thing of punishment. Religion is a thing of torture — whereby he does anything he can to mutilate his flesh, to cause his body to behave itself and be subjected unto the laws of life.

Look at that individual in a foreign country who walks on coals of fire for the same purpose. Don't tell me that anybody would get any joy out of a religion of that type.

Look at that woman who takes her own offspring that she loves, the child that has been given her as a gift from Almighty God, and walks to the river and waits until the crocodiles come near and throws her child into the river that the crocodiles may devour that child. She has made a sacrifice to her supposed-to-be god. You can't tell me that it is with a happy heart that that mother sees the blood foam upon the water and hears the shriek of her child as he is eaten in her very presence by a crocodile. You can't tell me that that kind of religion would bring joy to any human

being.

Beloved, you don't have to go to a heathen country to find religions that don't bring any joy. For example, take Catholicism. I ask you, what joy does Catholicism bring to its devotees, especially during the only period of the year when they really take it seriously? You recognize the fact that no Catholic really takes his religion seriously except for forty days preceding Easter. That, beloved, is an old trick of the Devil for a man to think that he can get enough religion in forty days that it will permit him to live like the Devil for the rest of the year. But even in that period of time when men and women are trying to get enough religion to carry them over for the balance of the year, you can't tell me that those Catholics are happy in regard to what they are doing. You recognize the fact that Lent is a time of doing without. It is a time when they attempt to do without something in order that they thereby might make some sacrifice that they think will be well pleasing to God.

Several years ago I overheard a woman on the bus say that she hadn't had a drink in five weeks and she would certainly be glad when Lent was over so she could get her a good shot of whiskey. You can't tell me that her religion had made her happy. She certainly wasn't happy about the fact that she hadn't had a drink of whiskey for five weeks. I say beloved, there is no joy, no happiness, and no gladness that grows out of a religion of that type.

I might say that there are individuals who believe that you can be saved today and lost tomorrow. They are not happy. A man said to me sometime ago, "Brother Gilpin, I just wish I could believe as you do — that God saves a man and saves him eternally, but I just can't believe it. I have never been able to see it out of the Word of God. There is always a feeling in my soul that I may fall from grace and lose my salvation. I am not happy. It doesn't bring any joy to my life." Beloved, I don't believe there is any Arminian who is truly happy. A man who thinks there is a possibility that he may lose his salvation and go to Hell could have no joy in his religion. He walks in fear. He quakes as he moves from day to day for fear he may lose his salvation. There is no joy in a religion of that type.

I say to you, with most folk I fear that religion is not a thing of joy and of gladness, but that

it is a matter of punishment to the body. It is a matter of people saying, "Well, I need to go to church, because if I don't, something dreadful is liable to happen to me." Beloved, they are serving God with a Hell-scared service because they don't want to go to Hell, and do want to go to Heaven. They are serving God from a motive of fear and not the motive of love. Beloved, any man who serves God out of a motive of fear and not from a motive of love, can't have any joy in his religious life.

I often think of an experience that I read in one of John Jasper's sermons years ago. John Jasper, as you know, was a great Negro preacher in Richmond, Virginia, and he had a white master before the Civil War. One day this white master said to him, "Now, John Jasper, when you preach, don't you dare tell people that you can know that you are saved, and that there is no possibility of falling away, because there is no such thing as a heart-felt religion whereby you can know that you are saved." John Jasper told the story when he was preaching. He said, "Do you know what I said to him? I said, 'Not as you know of.'"

I say to you, beloved, any man who believes Arminian theology, who believes that a man can be saved and then lost, who denies the fact that you can know that you are saved, who denies that religious life can be a thing of joy, that man doesn't have the right kind of religion, because the religion of the Bible is a religion of joy and gladness. David says in my text, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased," as if to say that a man might be happy because of a harvest that God has given him, but that there is something that God does that is greater than that — God has put joy and gladness in his heart that is greater than the joy that comes from the harvest or the joy that increase in corn or wine.

Beloved, what is there that ought to make a child of God glad? I'll mention a few things.

I

GOING TO GOD'S HOUSE.

First of all, going to the house of God ought to make any born-again, redeemed person happy in the Lord. Listen:

"I was GLAD when they said unto me, Let us go into the house of the Lord."—Psa. 122:1.

David said that this was one thing that will make a man glad — going to the house of God.

I ask you, is church-going a burden to you? Do you go to church but you would rather be someplace else? Do you go to the services of God's house but you would a whole lot rather be at home watching television? Beloved, I insist upon this fact that the man who makes a profession of faith but who has to be dragged into the church services — there is something wrong with that man's profession. David said, "I was glad when they said unto me, Let us go into the house of the Lord." I am insisting that if a man is right with the Lord it brings happiness to him to go to the house of God.

Through the years all kinds of excuses have been offered for not going to church — too tired, don't have proper clothes, weather is too hot, weather is too cold, weather is too wet, weather is too stormy, got to go see Grandma, got to go see Uncle John, family reunion, Little League baseball and God only knows the thousands of other excuses that I have heard. I have come to believe, beloved, that they are all excuses that come from an unregenerate heart. If a man is right with God, he would rather go to church than he would any place else. Listen:

"Not forsaking the assembling of ourselves together, as the manner of some is."—Heb. 10:25.

In Paul's day some people didn't go to the house of God. Paul said, "Don't do this. Don't forsake the assembling of yourselves together. Some people who profess may

stay away, but you be sure that you are not of that group."

Listen again:

"Why is the house of God forsaken?"—Neh. 13:11.

As the prophet of God who asked this question, I, too, ask, why is the house of God forsaken? Why is it that people look upon Sunday as a time for visitation and relaxation, and a time for them to enjoy everything that the flesh has to offer?

One woman said that she liked to go to church, if they just had church services on some other day besides Sunday. Needless to say, it is when professing Christians have a philosophy like this, that the house of God is forsaken.

Notice again:

"Then Jonathan said to David, To-morrow is the new moon; and thou shalt be MISSED, because thy seat will be empty."—I Sam. 20:18.

David was planning to save his life from the wrath of Jonathan's father, Saul, and in order to do so, he had to stay away from a religious feast. Jonathan said to him, "Thou shalt be missed, because thy seat will be empty."

Beloved, I say to you, when a Christian stays away from the house of God he is missed. Do you realize that the chair you occupy is going to be empty? Do you realize that the place where you sit will be bare? There will be no opportunity for folk to have fellowship with you in the services. As Jonathan said to David, so I say to you, "Thou shalt be missed, because thy seat will be empty."

I like to see people in God's house. I like to go to God's house. I say to you frankly, I'd rather go to the house of the Lord than any place in this world. I love every member of our church, and I get a tremendous blessing out of shaking your hand and welcoming you here in the services. As the Psalmist David said, "I was glad when they said unto me, Let us go into the house of the Lord."

I contend, beloved, there is one thing particularly that will make a man glad and that is to go into God's house — that is, if he is right with the Lord.

II

SEEING JESUS.

There is another thing that makes for gladness and that is seeing the Lord Jesus Christ in worship. I know, beloved, if you went to church and heard a dry sermon — one that was purely philosophical and didn't have any of the power of the Spirit of God, I don't think you would be happy, and I wouldn't either. I say to you frankly, I can think of a lot of churches that I wouldn't want to attend. I can think of a lot of churches that I wouldn't want to join. I can think of a lot of preachers that I wouldn't want to hear. I can think of a lot of places that call themselves churches where I wouldn't want to have fellowship with them, but, beloved, when a man goes to the house of God and hears a message that exalts the Lord Jesus Christ — when he thus sees Jesus it will make him glad.

Years ago, a preacher who never preached the truth except

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in a philosophical manner, and who was so far removed from his congregation that nobody got a blessing from his preaching, came to his pulpit one morning. As he opened up his Bible and started to get out his manuscript, for he always prepared a manuscript and read his sermon to the congregation in full, he noticed a little note on the pulpit stand which said, "Sir, we would see Jesus." Like an arrow it went to his very soul. He folded that well-prepared, carefully-worded manuscript, pushed it back into his pocket, and opened his Bible and spoke out of the Word of God extemporaneously the things that the Lord burned within his soul. That night when he came back to the services there was another note there, and on it was another Scripture: "Then were the people glad when they saw the Lord."

I tell you, beloved, when a man sees Jesus Christ, hears the Son of God exalted, and is told about the saving grace of Jesus, and the keeping power of God, and the communion that can be had with Jesus Christ from day to day, that man will be glad.

I turn to the Word of God and read the story of Abraham as told by the Lord Jesus Christ. He says:

"Your father Abraham REJOICED to see my day; and he saw it, and was GLAD."—John 8:56.

Jesus is talking about an experience that took place two thousand years prior. Two millenniums before this, Abraham, in prophecy, had seen the Lord Jesus Christ. He went out on Mt. Moriah and bound his son and placed him on an altar and started to kill him as a sacrifice to God, when suddenly God reached down and caught the upraised hand so that the knife fell harmlessly to the ground. When Abraham looked behind him, he saw a ram caught in the thicket by his horns, and he took the ram and offered it up instead of his son. As he did so, he saw by the substitution of the ram for his son, the substitution of Jesus Christ who was to die for the sins of God's elect, and he was glad. It made him glad to see the substitution two thousand years before Jesus Christ came to Calvary. When Jesus Christ came into this world, He said, "Your father Abraham rejoiced to see my day; and he saw it, and was glad."

I say to you, beloved, the man that sees Jesus either from the reading of the Bible, or from the hearing of the Word of God, or from the reading of a message that is Bible-based and God-honoring, is going to be glad.

III

WHAT GOD HAS DONE FOR US.

Also, remembering what God has done for us makes us glad. Listen:

"The Lord hath done great things for us: whereof we are GLAD."—Psa. 126:3.

Let's think about how God has done great things for us. What has He done for you and for me? I insist, beloved, God has done in my own life great things for me — things that I couldn't have done for myself.

God has been good to me even from a physical standpoint. I think most of you recognize the fact that I have lived a very vigorous life. I have taken as a philosophy all through life that I would rather wear out than rust out. I want to keep busy. Those of you who have known me through the years will admit that I have lived a very

(Continued on page 14, col. 1)

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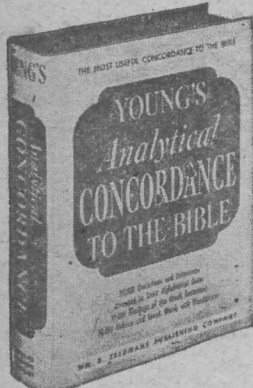
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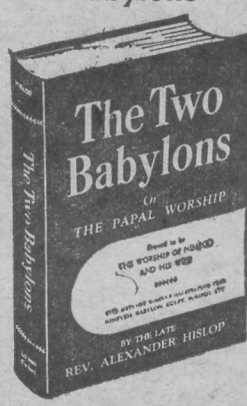
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THE ETERNAL SECURITY OF EVERY BLOOD-BROUGHT BORN AGAIN CHILD OF ALMIGHTY GOD

By J. M. CARROLL

The following Scriptures are my text:

"My sheep hear my voice, and I know them, and they follow me, 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 to me, is greater than all: and no man is able to pluck them out of my Father's hand" (John 10:27-29).

"For sin shall not have dominion over you: for ye are not under the law, but under grace" (Romans 6:14).

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

"Thou shalt call His name Jesus; for He shall save His people from their sins" (Matt. 1:21).

Even though I have taken a long text, I do not expect to confine my sermon to those passages. It is my purpose to use many more.

1. The first point of my text to which I call your special attention is embraced in the words "Eternal Life." You will note that the text says: "I give unto them

eternal life."

With reference to these words I ask you to carefully note four things, all brought out in the Scriptures:

(1) That before the foundation of the world, "God purposed to give to His people eternal life."

Note the following Scriptures: "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Timothy 1:9).

"And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48).

Before commenting on these passages, note further:

(2) God promised to His children precisely the same thing that He purposed: That is "Eternal Life."

Note these proofs:

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in Him should not perish, but have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:14-16).

"Paul a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and

the acknowledging of the truth which is after godliness: In hope of eternal life, which God that cannot lie promised before the world began" (Titus 1:1-2).

"And this is the promise that He hath promised us, even eternal life" (John 2:25).

Thus you will see, that even before the world was made, God purposed to give to His people, who should in after years believe in Him, "Eternal Life." And then He promised them the very thing that He had purposed.

Now note again:

(3) God gave and now gives just exactly what he purposed

and promises. That "Eternal Life." Note carefully the following Scriptures:

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son" (I John 5:10-11).

"I know them, and they follow me: and I give unto them eternal life" (John 10:27-28).

"For the wages of sin is death; but the gift of God is eternal life" (Continued on page 6, column 1)

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(Continued from page 5)
through Jesus Christ our Lord."
(Romans 6:23).

Now on these words "Eternal Life," note one more point:

(4) Believers receive and have precisely what God purposed and promised and gives: That is "Eternal Life."

Once more note the Scriptures:
"Verily, verily I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life" (John 5:24).

Not may have it in the future, but hath it now. Not that he is put in a position to secure it some time later, but even now "hath everlasting life." I give you now the language of an old preacher, just before his death, writing back to those who had been converted under his ministry. Final words, evidently intended for their encouragement and for their comfort:

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (I John 5:13).

I press the point that believers now have "eternal life." Not that they may have it, but they now have it.

Now see the full force of this main argument. God purposed, God promised, God gave and still gives, believers receive and have a definite thing. And that thing is "Eternal Life." "Everlasting Life."

These words do not mean a short duration. They do not mean a life for a day, but a life for all of time and for all eternity. If believers have anything, they have "eternal life." For that and that only, is what God purposed and promised, and gives to those who believe on His Son. How

simple and how plain is the Word of God!

NOTE THE SECOND PART OF THE TEXT:

2. God Makes the Thing Doubly Sure.

Not willing that any should remain in doubt and uncertainty concerning this matter He goes even further than simply to declare that what He purposed and promised and that believers receive and have is "eternal life."

He adds something more. Again Hear His Word:

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish" (John 10:27-28).

"Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation" (John 5:24).

No matter what may befall us in the future; no matter what temptation may beset us; no matter what the works of the Devil; no matter if he throw us down or wallow us in the mire, we do not again "come into condemnation."

"THEY SHALL NEVER PERISH."

Note the Third Point in My Text:

3. BELIEVERS ARE NOT UNDER LAW.

Let us again turn to "The law and to the testimony."

"For sin shall not have dominion over you, for ye are not under the law, but under grace" (Rom. 6:14).

"For until the law sin was in the world; but sin is not imputed when there is no law" (Rom. 5:13).

"Blessed are they whose iniquities are forgiven, and whose sins are covered, blessed is the man to whom the Lord will not impute sin" (Rom. 4:7-8).

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," etc (II Cor. 5:19).

No wonder Paul's exultant cry of faith and hope:

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even now at the right hand of God, who also maketh intercession for us" (Rom. 8:33-34).

Can anything be made stronger or plainer? Do these Scriptures need comment? The Christian is not under law, but under grace. Sin is not imputed where there is no law. Jesus Christ has become our substitute.

"He bear our sins in His own body on the tree" (I Peter 2:24).

"The Lord hath laid on Him the iniquity of us all." "With His stripes we are healed." (Isa. 53).

How encouraging, how strengthening, how comforting, how glorious are these Scriptures! But should they make us careless, or reckless, or foolish?

Nay, verily, hear Paul on this point:

"What then? Shall we sin because we are not under the law, but under grace? God forbid" (Rom. 6:15).

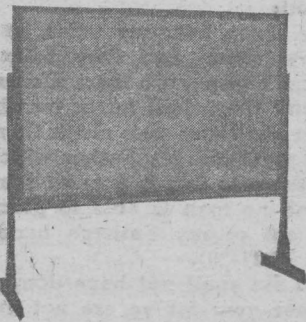
Let us now examine this subject of the believer's security from another line of thought.

4. The Scriptures teach that God is the author and finisher of the believer's salvation. Mark several plain passages on this point:

"Being confident of this very thing, that He which hath begun a good work in you will perform it unto the day of Jesus Christ" (Phil. 1:6).

"Looking unto Jesus the author and finisher of our faith" (Continued on page 7, column 1)

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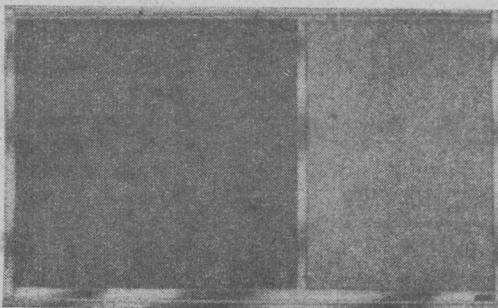
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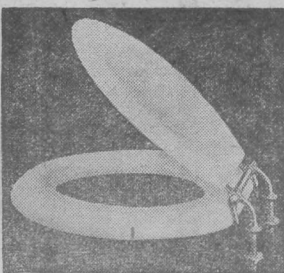
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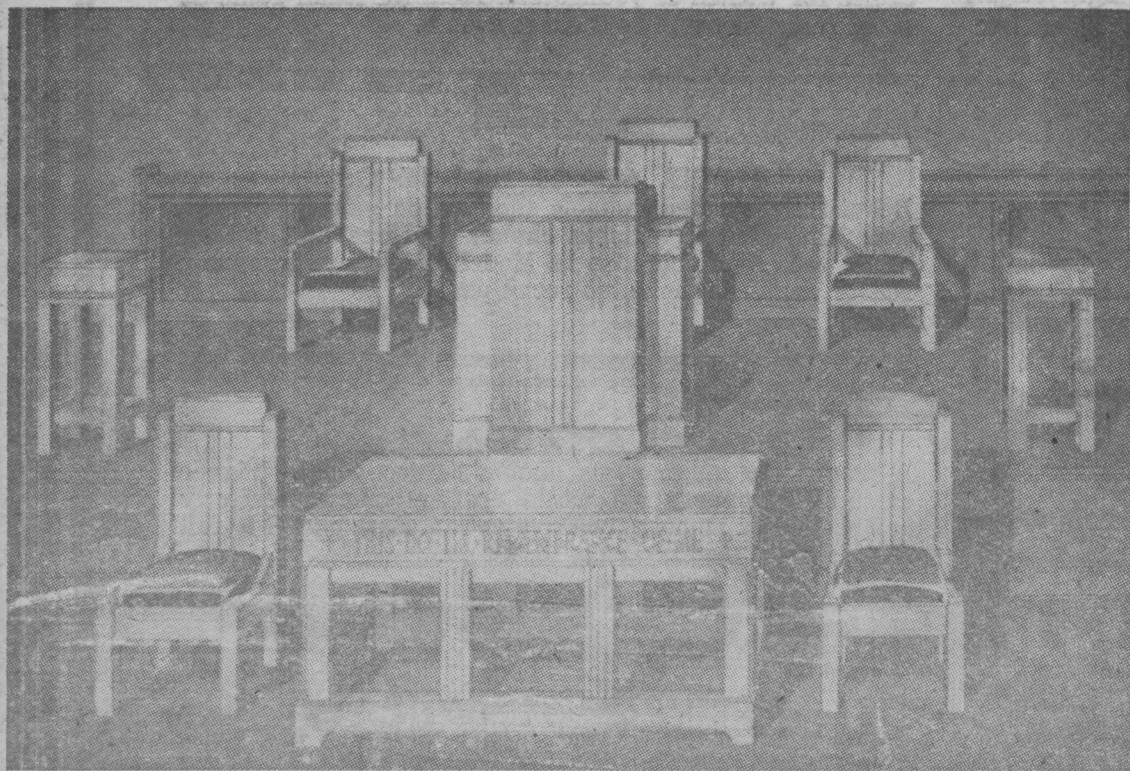
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"Safety First"

(Continued from page 6)

Heb. 12:2).
"He became the author of eternal salvation" (Heb. 5:9).
"That in everything ye are enriched by Him, in all utterances and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (I Cor. 1:5-8).
I give on this point one more Scripture passage:
"For by grace are ye saved

through faith: and that not of yourselves: it is the gift of God" (Eph. 2:8).

Salvation is wholly of God. He is the "author" and "finisher." He began and will finish. Even the faith is His gift. It is absolutely unthinkable, inconceivable—that God who knows man today, what he will be tomorrow, what he will be in all the future—would give him faith to believe, would begin in him a good work and then leave it unfinished. Begin and leave off as if He did not know His own mind. Begin and leave off as if He were not the unchangeable God. Playing with the question of salvation; playing with the eternal souls of men;

playing with Heaven and Hell; playing with eternity. No, no, no! Brethren and sisters, we cannot even imagine such a thing. Behind God's beginning in the salvation of a sinner, are His eternal purpose and promise. He will finish!

But see now another point in my text.

5. Christians do not keep themselves. God keeps them.

Hear what the Book says:
"My sheep hear my voice, and I know them, and they follow me, 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 10:27-29).

Christians are declared to be in the hands of Christ the Son, and also in the hands of God the Father. And that no amn is able to pluck them out of their hands.

"But," says the poor trembling, untaught Christian, "May not God Himself cast them out?"

Hear Christ's word on this subject:

"All that the Father giveth me (Continued on page 8, column 1)

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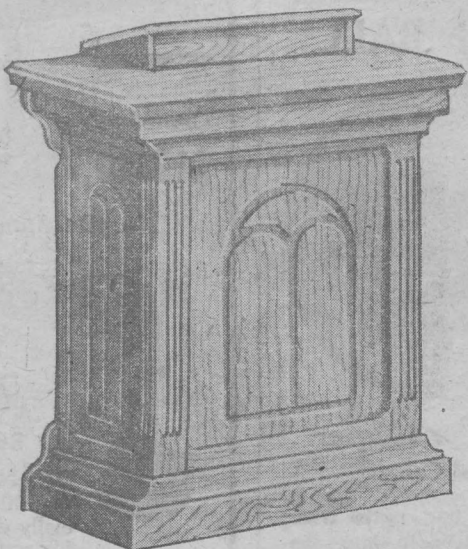
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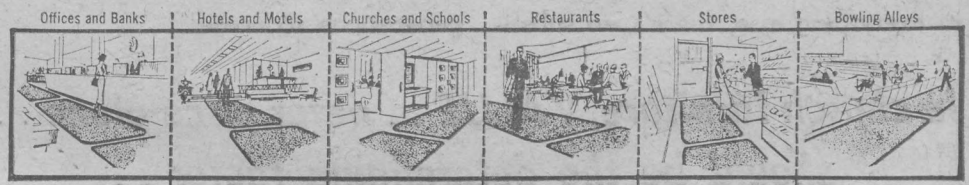
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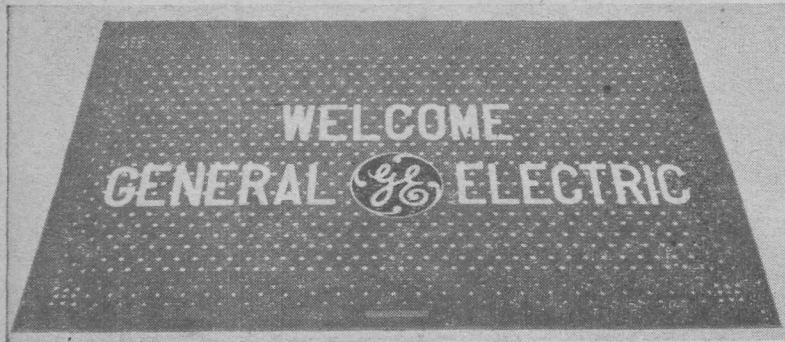
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"Safety First"

(Continued from page seven)
shall come to me: And he that cometh to me I will in no wise cast out" (John 6:37). Christ

plainly declares that He will not cast them out!

I want you now to note some other passages bearing on this point, that God keeps the believer:

"Blessed be the God and

Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God, through faith unto salvation ready to be revealed in the last time. Wherein we greatly rejoice, though now for a season if need be, ye are in heaviness through manifold temptations" (I Peter 1:3-6).

I do not see how it could have been possible, for even an Omniscient Spirit to have used language plainer and stronger than this. O Child of God, note carefully just what this Scripture does say: God "hath begotten us again," and begotten us into a "lively hope." "A living hope."

Not a dead, comfortless hope; but a living, breathing, soul-inspiring hope. "Begotten us again."

"To an inheritance incorruptible and undefiled, and that fadeth not away." And then to make the matter more secure, this inheritance is not put into the Christian's hand, where he may spend it "in riotous living," where he may sell it for a "mess of pottage," where he may throw it away for some transient worldly pleasure, or where he may lose it on account of some desperate sin. Note what it says: "An inheritance . . . reserved in Heaven for you."

Blessed fact—God keeps it for us. This glorious inheritance is reserved in Heaven for the Christian during the years of his minority. (Gal. 4:1-6 will explain this time of minority). It is not in his possession. By no possible means can he lose it! Or give it away, or throw it away. "Reserved in Heaven for you" where evil men and devils cannot go.

But some, yet doubting, will say: "Yes, the inheritance is all right, but what about the Christian, the inheritor, the heir?" O troubled brother, hear all the passage. Hear and be convinced and comforted. "Begotten again to a lively hope . . . reserved in Heaven for you, who are kept by the power of God." The remaining part of the passage comes in so appropriately: "Wherein we greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations."

"Wherein ye greatly rejoice."

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Yea, why not? The season of temptations and heaviness will not be long. Look up, Oh Christian. See the work of thy God and thy Saviour. Be not fearful, but believing.

But I give you still other Scriptures on this point that God keeps the believer. Hear them:

"For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12).

Yea, beloved, God is able and will keep, "Will keep against that day." That day of all days—surely He can keep on easier days! Hear Paul yet again:

"Who shall separate us from the love of Christ? Shall tribulation, or distress or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39).

This glorious declaration from the great Apostle to the Gentiles needs no comment. Take it brethren and sisters. I lay it on your hearts. Believe it and let it cheer and sustain you.

The sons of God came up to

worship. Satan came with them, and the Lord said unto him, "Hast thou considered my servant Job, that there is none like him in all the earth . . . ? Then Satan answered the Lord, and said, Doth Job fear God for naught? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?" (Job 1:6-10).

Yes, beloved, God keeps His children.

Some years ago I was in a certain town in this state. We held several services—God was with

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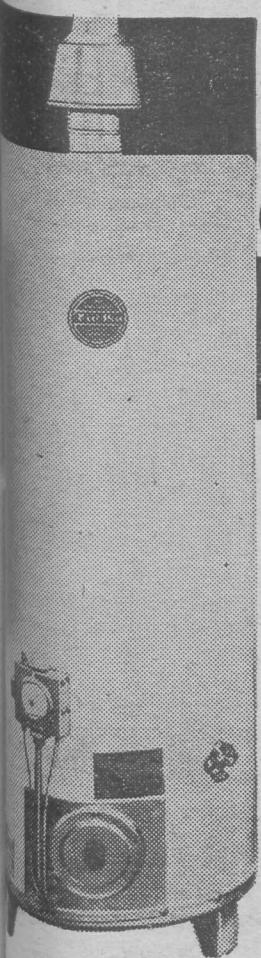
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church. All over the house whis-
pers, and even some audible re-
marks were made. "What does
that mean?" "Is he going to join
the church?" "He can't hold out."
"He won't hold out a week." He
heard what was said. A few years
after that I preached again in
the same town. After the service
a man came up to me and said,
"Do you know me?" I recognized
him immediately. He said, "Do
you remember what they said
about me the night I joined the
church? They were right. They
told the truth about me (there
were great tears in his eyes), I
didn't hold out. I soon failed. But
God held out. He has never turn-
ed me loose. I know He saves."

Never will I forget the impres-
sion made on my mind by the
quiet declaration made by that
man that night. God had proven
faithful. This, Christian people,
is the whole secret. God holds out.
God keeps His people. I get great
confidence and great comfort from
another point in my text.

6. Christ prayed and yet prays
for His people.

Hear what the Bible says on
the subject:

"Father, I thank thee that thou
hast heard me and I knew that
thou hearest me always" (John
11:41-52).

Oh, the confidence of the Son
in the Father. "I knew that thou
hearest me always." Now brethren,
note for whom Jesus prays:

"Holy Father, keep through-
thine own name those whom thou
hast given me" (John 17:11). "Nei-
ther pray I for these alone, but
for them also which shall believe
on me through their word" (John
17:20).

Fellow Christians, that em-
braces you and me. That em-
braces every poor sinner who
shall ever become a believer. The
Father hears Jesus always. Jesus
prays for His people. Listen
again:

"And the Lord said, Simon,



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Simon, behold Satan hath desired
to have you, that he may sift you
as wheat: But I have prayed for
thee, that thy faith fail not" (Luke
22:31-32).

I told you about Satan wanting
Job, but found that God had
hedged him all about. Now he
wants Simon Peter—as he wants

us all—but Jesus said to Simon:
"I have prayed for thee, that thy
faith fail not."

But the most consoling of all
the Scriptures that bear upon
this point, is the one that is a part
of my text:

"Wherefore He is able to save
(Continued on page 10, column 1)

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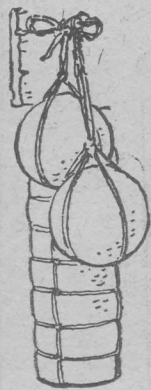
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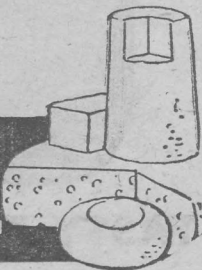


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"Safety First"

(Continued from page 9)

them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

While we are here every day surrounded by grievous temptations, worried by sins, vexed by the Devil, many times stumbling,

many times passing through great sorrow and tribulations, many times fighting hard battles, He is not for one moment forgetful of us. He is all this time at the right hand of the Father making intercession for us. "He ever liveth"—He ever maketh intercession for us. "He ever liveth—He ever maketh intercession." Will Jesus fail? Would He pray for an im-

possibility? He says that the Father always hears Him!

See still another line of Scripture teaching.

7. They declare that the Holy Spirit seals the believer unto the day of redemption.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

When does this sealing take place? After death, just before death, or as soon as a man believes? This is an important question.

Again I beseech you, hear what the Bible says:

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory" (Eph. 1:13-14).

These Scriptures seem to unmistakably teach that just as soon as the sinner trusts Christ—believes in Him, the Holy Spirit seals him for ever. This sealing is here declared to be "the earnest of our inheritance." The first installment. Yea, positive proof that we are to get it all.

Christians, follow me further, and find yet another basis of hope on this subject.

8. Believers are declared to be heirs of God and joint heirs with Jesus Christ.

Let us see what the Bible does say; and try to get its meaning. Listen:

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our Spirit

that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Jesus Christ" (Rom. 8:15-17).

Before commenting hear another passage: "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because we are sons, God hath sent forth the Spirit of His Son into our hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Jesus Christ" (Gal. 4:4-7).

"Sons." "Sons of God." "Heirs of God." "Joint Heirs with Christ." Brethren and sisters, hear me, and I am sure I speak reverently. If Christ's title is good, then so is that of the believer. Note the fact: Believers are not only the adopted sons and daughters of God, but they are His

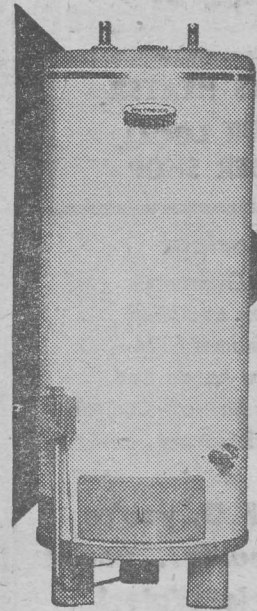
children by birth as well. Born of the Spirit. The Bible in great mercy for our weakness, our lack of understanding, brings these great truths to us in many ways. Adopted children, and children by birth.

Will the Father disinherit us? If we had been taken into His family because of some merit in us, then He might. But Christ, His own beloved Son, brought the whole thing about it. It was for His sake that we were taken into the family of God. While Christ remains true to His younger brethren and sisters, there will be no disinheritance. If this thing fails, then either God or Christ will have to fail. It would indeed be our misfortune, our loss, our condemnation, but it would be God's failure. Without anything to commend us, He adopted us. He made us His heirs and joint heirs with His Son. Beloved, I am persuaded that there will be no failure. (Continued on page 11, column 3)

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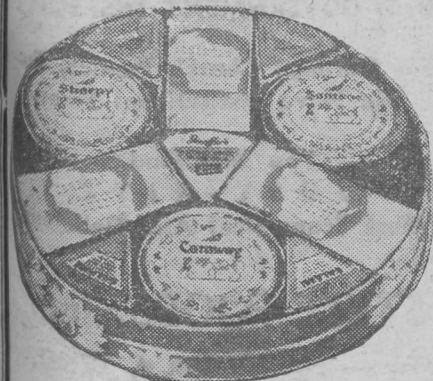
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take courage.

There is still another glorious
point in my text; hear it:

9. Jesus saves believers from
their sins.

"And thou shalt call His name

Jesus; for He shall save His peo-
ple from their sins" (Matt. 1:21).

This name was not given to the
child of Bethlehem by Joseph or
Mary. It was not given by any of
their relatives or friends. This
name came down from Heaven.
"Thou shalt call His name Jesus."

Why this name? Why call Him
Jesus? The author of the name
gives the reason for the name;
"For He shall SAVE His people
from their sins."

Who are His people? Everyone,
young or old, of whatsoever na-
tion, who trusts Christ as Sav-
iour. These are His people. These
He will "save from their sins."
Ah, He knew they would sin—
sin grievously many times. But
these sins were not to damn
them. He would save them from
their sins. Please note the word
"save." I ask these questions: "Is
a man saved as long as he is in
danger? When a man trusts in
Jesus is he then saved, or is he
simply placed in a condition to
be saved provided he holds out
faithfully?"

The Scriptures say saved. How
can we call a man saved as long
as he is in danger of being lost?
If a man is saved, is not the dan-
ger of being lost gone forever?
Oh, brethren, there is a vast dif-
ference in being put in a position
to be saved, if something else is
done, if some other condition is
complied with! Why call His name
"JESUS?" There is a glorious rea-
son, yea, a glorious fact: "He shall
save His people from their sins."

Brethren and sisters, let me
give you yet other reasons why
I was led to believe in the se-
curity of the believer.

1. It seemed to me, after a care-
ful study of the Word, if we are
not secure, and secure for ever,
and as soon as we believe in Jesus
Christ—I speak reverently—it
seemed to me it might involve
Christ in a falsehood.

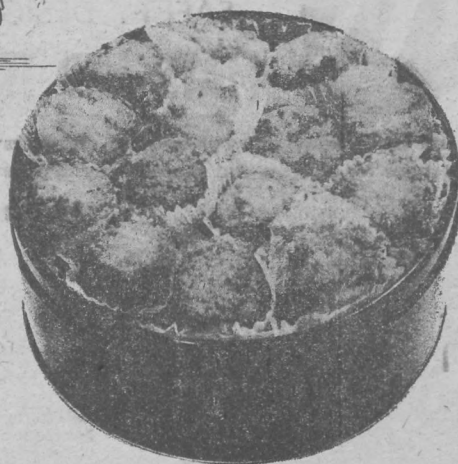
Not the following Scriptures:

"My sheep hear my voice and
I know them" (John 10:27). "New-



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ertheless the foundation of God
standeth sure, having this seal,
the Lord knoweth them that are
His" (II Tim. 2:19).

If we trust in Jesus today does
not God know it? God the om-
niscient One, does He not know
the very hour, yea, the very mo-
ment the penitent sinner believes
in Him?

Now see this picture, and hear
these words: We are taught in the
Bible that when we come to the
judgment, there will be a separ-
ation, that there will be but
two crowds of people, the one
on the right hand and the other
on the left. There are not three,
only two. All who go to the judg-

ment will go to one of the other
of these two classes. Now listen, to
those on the right hand He will
say:

"Come ye blessed of my Father,
inherit the kingdom prepared for
you from the foundation of the
world" (Matt. 25:34).

To those on the left hand He
will say:

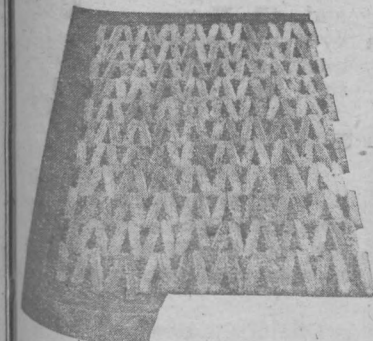
"I never knew ye, depart from
me ye that work iniquity" (Matt.
7:23).

"Depart from me ye cursed, into
everlasting fire, prepared for the
Devil and his angels" (Matt.
25:41).

Note these words: "I never
(Continued on page 12, column 1)

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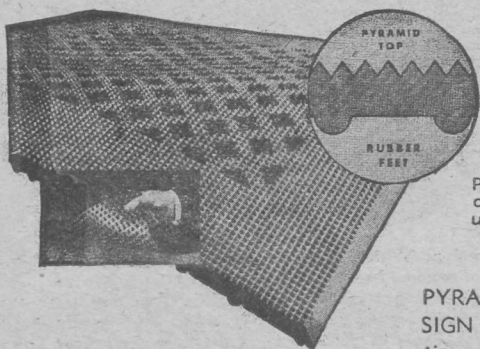
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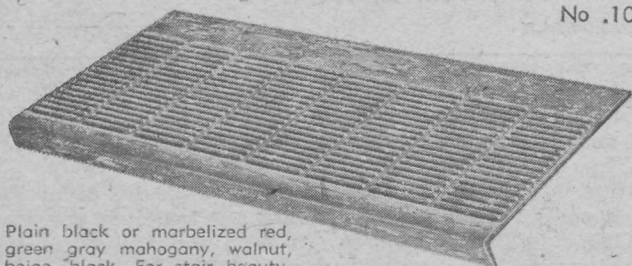
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"Safety First"

(Continued from page 11)
knew you." Would that be true if any in that crowd on the left hand had ever been Christians?

In the face of these two plain statements: "I know them." And, "The Lord knoweth them that are His," if, when we are come to the judgment, God should say to those on the left, "I never knew you," and these should be among that number, even one,

who was once a Christian, would it not involve God in a falsehood? Surely, brethren, those who finally go away, are those who never actually trusted Christ as Saviour.

Another reason why I believe in the believer's security is this:

2. Otherwise it would make the sinner's condition in some respects even better than the Christian's.

We are taught in the Word of God that the sinner is saved by grace. "By grace are ye saved

through faith" (Eph. 2:8).

Now if the believer is not secure, not already saved, then there has been added another condition to his salvation; that of "holding out." If this is true, does not that make our condition worse than the sinner's? The sinner is saved by grace. The Christian is saved by grace, and "holding out." If this be true would not this be a strong argument in favor of postponing salvation until we are very old, or even until we come to die? Surely every hour of time in which we are to "hold out" would greatly add to our danger. Is it possible, brother, that the sinner who has never trusted God has a better chance than the Christian? Does not this violate all the teachings of God's Holy Word?

Are we not all saved the same way? "By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

Salvation is not earned, before or after conversion; it is a gift. The question of holding out does not enter into it. We are given salvation once for all when we trust in Jesus Christ.

Still another thing that had much to do with my believing in the permanent security of believers is:

3. If a believer were to once fall, he would be irretrievably lost.

As proof hear the Scripture:

"For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." (Heb. 6:4-6).

Note carefully every word of this remarkable passage: "Once enlightened," "Tasted heavenly gift," ("Gave His only begotten Son," "Gift of God is eternal life.") "Partaker of the Holy Ghost," "Tasted the good word of God," "And the powers of the world to come." "It is impossible, if they fall away, to renew them again to repentance."

To save such a man there must be a new Christ, or a fresh crucifixion of the old. He must be again wounded and bruised. There must be another Gethsemane, another Golgotha. But, oh, what good could even this do? If Christ, even by His suffering and death, failed once, would He not fail again? If being washed in the precious blood of the Son of God does not bring final remission the

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first time, how can it a second time?

Surely the one that fails—if he fails—leaves hope forever behind him. But I am so glad that Paul said: "If they fall away."

"If"—He did not believe they would. However, he seemed determined to keep any poor mortal from hanging on to the idea that even if he fails, he will have one more chance. To fall means final and irretrievable ruin. But again:

4. If a believer could fall, it would cause to arise a very puzzling question.

Hear it:

How many sins, or what kind, would it require to cause a man to fall?

Who can answer this puzzling question? What church can answer it? What man? What kind of sins or how many, after a man becomes a Christian, will damn his soul? I beg everyone to stop and consider these questions. Will one sin be enough to cause a man to fall? Will twenty? Will a hundred? We commit sins every day. Oh, what is the limit, that limit, beyond which if a man goes he falls, he is lost, hope of eternal life is gone? Can a man ever know he is near that line, or even when he has crossed it? Oh, puzzling question!

But listen again:

5. If a believer could fall, it would make some things in the Bible appear very inconsistent.

See this passage, for instance:

"I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:10).

Get the whole picture in your mind. Here on the earth is a poor, convicted sinner. He is repenting, he is turning from his sins and turning to Christ as his Saviour. His weak faith is beginning to take hold of Christ as his substitute. But this is only part of the picture; there are other spectators. Heaven is looking down on this scene.

Look, as the sinner repents "there is joy in the presence of the angels." Heaven is in ecstasy, the angels are rejoicing. How thrilling, how soul stirring this scene! But, wait, oh, do not make a mistake. Do not let your joy be premature. Oh, Jesus Christ, if that man is lost, your omniscience will have been proven false at least this once! You have rejoiced over the returning prodigal, but the Devil comes along and cheats you out of him! Does Heaven make mistakes like that? Does Christ offer Salvation to a man, rejoice that he patiently stretches out his hand to receive it, and then jerk it back? Does Jesus do that? Jesus, being Omniscient, sees the repenting sinner, yet He knows that he will finally be lost, would He rejoice? Is it conceivable that Christ and the angels and all Heaven would rejoice over any repenting sinner if the question of final salvation were such an uncertain thing? How inconsistent in this would the Bible appear!

Take another passage:
"I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself" (John 14:2-3).

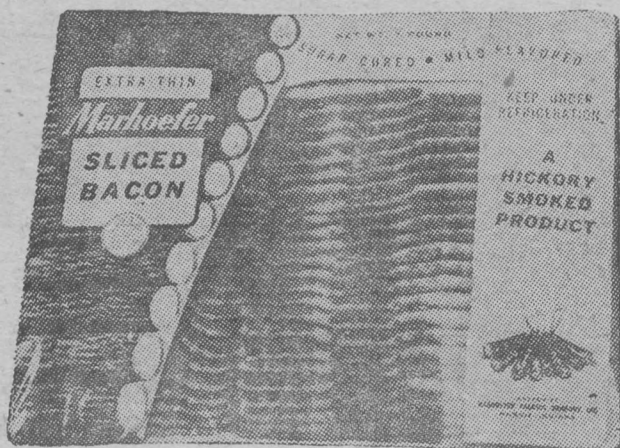
One of the sweetest thoughts to me about Heaven is, that it will fit. The Omniscient One—who great, all wise Architect—who knows all the needs for the past, for the present, for the future—yea, throughout all eternity—has prepared a place for us. It will fit! It will suit us when we first get there. It will always suit us. We will never be dissatisfied. Never want to move. Never want to rebuild. Prepared for us. But the puzzling question, the inconsistency is, why this long time previous preparation? If the question of salvation is still an unsettled question, why did Jesus go ahead to prepare a place? If the question of Peter's salvation, of John's, of Andrew's and others' was not settled, why such hasty preparation? Will Heaven be a home like some of our earthly homes—empty chairs, empty places, some of the family missing? That would be true if some Christians failed to get there.

But before concluding let us call your attention to some objections offered to the position taken in this sermon:

SOME OBJECTIONS

1. Some say, "If I believed of doctrine, the absolute security of"
(Continued on page 15, column 1)

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"Safety First"
Continued from page 12)
I would take my fill of myself, have heard this ex- many times. But how these words from a man! One who has been re- rated. One whose heart is sin. One who loves God and sin!
I can thoroughly understand the sow that was washed and return to her wallowing mire (II Peter 2:22). She will a sow. Her nature was unchanged. She loved the if the sow had been regen- transformed into a sheep would not have returned mire. Accidentally, or driven outside force, she might gotten into the mire again, not from love of the mire!
I can thoroughly understand the dog would return to his (II Peter 2:22), simply be- he remained a dog. His is unchanged. But I can- understand how a genuinely erated man can talk of tak- fill of sin. I can thorough- understand how the raven sent Noah didn't return to the turn. Everywhere was food raven nature. He could and feast to his heart's con- The whole surface of the was covered with dead overwhelmed in the flood.
I can thoroughly under- way the dove did return to (Gen. 8:3-9). He could not eration—he did not love car- he must return to the Ark. a man who simply pro- conversion, can go out into and be satisfied to stay. has his raven nature. He with content and pleasure upon sin. Not so, however, genuinely converted. His na- been changed. He may to sin. Led by the terrible er, he may go far astray. the dove he will find no rest for the sole of his His new nature will revolt He will always long to back.
This Scripture:
"Any man love the world, my soul shall have no pleasure in him" (I John 2:15).
I would take my fill of sin." regenerated man, a man new nature to guide him— much would it take to fill Sin is repulsive to the re- joyed. I do not mean that the Christian will not sin. of nature will still fight the it will lead us to do many that we do not love. Sup- child who loves its mother ly and devotedly, because mother's great devotion to child should say: "I will my fill of sin. I know my will continue to love me, I will continue to do
What do you think of a who would say: "I know loves me and has saved me, I will go just as far to- the Devil as I can." Can imagine a genuine Chris- living such a thing?
I now note another objec-
"but it is a fact do fall away."
statement I think is hon- believed by a great many. my own personal experi- and from what I know of this I candidly believe to most serious difficulty on whole question.
There are so many professing means who seem to live right time and then go astray. but only seem to be Chris- but are active and seem to be active, and then go des- my astray. You may talk to- minded people who believe Christian call fall, and pos- everyone of them will be thing more or less by this thing. Few of them will tell about this or that man who was a Christian (?) and fell cases. They will bring up supposi- This is their mighty
I suppose this man who is a

Christian should kill a man." "Suppose this." "Suppose that."
The plain, direct and positive teachings of the Word of God are discounted by these imaginary cases. Recently I talked with a prominent man on this subject. He was an active member of the church to which he belonged. He believed that it was possible for a Christian to be lost. Every time I referred him to the Word of God, he would suppose a case. I did my best to get him to see that the question was to be settled by the Bible and not by imagination! He, I believe, was perfectly honest in his conviction. In his church was another member, even more devoted than he. She was perfectly devoted to her church, conscientious and consecrated. And yet one day during a meeting, as brethren were telling their experiences, she was suddenly made to realize she had missed the whole thing. Afterwards, alone in her home, what a mighty battle she had. She was led into the light. Her Christian experience, when she told it was glorious. I said to the troubled brother: "Suppose this sister, be-fore this new experience, had gone off into sin and infidelity, what would you have thought, that surely she had fallen from grace?" He saw my point. Hear the Bible:
"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us" (I John 2:19).
This Scripture explains many supposed falls. How far a genuine Christian can go astray, I do not know. I am sure, that he can go a long way. But deep in his heart there will be a longing to get back to God.
3. But says still another: "The Bible says you must hold out to the end."
Let us see what the Bible does say:
"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14).
"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 10:38).
These are declarations made by Paul. Many of the strongest passages in the whole of God's Word on the security of the believer are found in the writings of Paul. He does not contradict himself. (For he was writing as he was influenced by the Holy Spirit Himself). Besides, hear what he says in the same book from which the passages above are taken, and in the verse next to the last passage:
"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. 10:39).
Some may draw back, but not those who are genuinely converted. "Not believers," said Paul.
Why will men take isolated passages out of their immediate connection, when by their misuse they can only bring doubt, sorrow, and trouble?
But see another passage frequently quoted:
"Be thou faithful unto death, and I will give thee a crown of Life" (Rev. 2:10). Thus they say, "You must be faithful unto death in order to be finally saved."

Helpful Booklets
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THE CHURCH THAT JESUS BUILT by B. H. Hillard, 5c.

This is not the meaning of this Scripture. Nor does it say, "Be thou faithful unto death in order to be saved." Hear definitely what it does say: "Be thou faithful unto death, and I will give thee a crown of Life."
Not life, but a crown of life. O, how strongly the Bible teaches that the faithful shall be rewarded. A crown; God offers a reward, a crown, to every faithful servant.
In conclusion, beloved, let me call your attention to two passages of Scripture:
"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation: gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built there-upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:11-15).
"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. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," (II Peter 1:4-11).
These two passages teach two important truths that all of us ought to know. They will help us mightily in rightly understanding this great subject we are now considering.
The first teaches that we may be saved as by fire.
The second that we can have abundant entrance into Heaven.
Which do we want? We can have either. Do we want to be saved as by fire? To just barely get to Heaven? Not have one single sheaf to lay at His feet? Never having led one soul to Christ? All the building we have done to find at last to be "wood, hay, and stubble."
Beloved, do we want this?
Do we not want rather to have an abundant entrance? Not only saved ourselves, but others saved with us? All the building we have done, on the great foundation to be found at last—to be "gold, silver, and precious stones." What shall it be? What shall it be?
"Ye therefore, beloved, seeing ye know these things before, beware, lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory now and forever" (II Peter 3:17-18).

Particular Redemption
(Continued from page one)
be frustrated, or that the design of so great a thing as the atonement can by any way whatever be missed. We hold — we are not afraid to say what we believe — that Christ came into this world with the intention of saving "a multitude which no man can number," and we believe that as the result of this, every person for whom He died must, beyond the shadow of a doubt, be cleansed from sin, and stand washed in blood before the Father's throne.

HIS COMING

Jesus the Saviour came from above,
Down to the earth with infinite love.
Suffered and died on Calvary's tree,
Paid sin's debt to set us free.

His body was laid within the tomb,
The world was turned to deepest gloom;
They placed a seal upon the door,
That He might trouble them no more.

His enemies thought Him safe at last,
Thought they could keep His body fast.
But God was not to be outdone,
Death could not hold His own dear son.

He came triumphant from the grave,
To claim again the life He gave.
And now upon His Father's throne
He's interceding for His own.

Some day He'll come again from on high,
No more in anguish to suffer and die.
A song of deliverance the ransomed will sing,
For glory to God He is coming as King.

The curse will be lifted when He comes again,
Praise His name, Halleluiah, He is coming to reign
All of life's woes and sorrows will cease,
When Christ the Redeemer comes to bring peace.

—by Marshall Efav

We do not believe that Christ made any effectual atonement for those who are forever damned; we dare not think that the blood of Christ was ever shed with the intention of saving those whom God foreknew never could be saved, and some of whom were even in hell when Christ, according to some men's account, died to save them.

Jesus Christ came into the world "to give His life a ransom for many." The greatness of Christ's redemption may be measured by the extent of the design of it. He gave His life "a ransom for many." We are often told (i.e., those of us who are commonly nicknamed Calvinists, and we are not very much ashamed of that; we think that Calvin, after all, knew more about the Gospel than almost any man who has ever lived, uninspired) that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Our reply to this is that, on the other hand, our opponents limit it: we do not.

The Arminians say: Christ died for all men. Ask them what they mean by it: Did Christ die so as to secure the salvation of all men? They say: "No, certainly not."

We ask them the next question: Did Christ die so as to secure the salvation of any man in particular. They answer: "No." They are obliged to admit this if they are consistent. They say: "No; Christ has died that any many may be saved if—" and then follow certain conditions of salvation. We say, then, we will just go back to the old statement — Christ did not die so as beyond a doubt to secure the salvation of anybody, did He? You must say, "No"; you are obliged to say so, for you believe that even after a man has been pardoned, he may yet fall from grace and perish. Now, who is it that limits the death of Christ? Why, you! You say that Christ did not die so as to infallibly secure the salvation of anybody. We beg your pardon when you say we limit Christ's death; we say: "No, my dear sir, it is you that do it." We say Christ so died that He infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved, but are saved, must be saved, and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it.

When you hear anyone laughing or jeering at a limited atonement, you may tell him this: General atonement is like a great wide bridge with only half an arch; it does not go across the stream, it only professes to go half-way; it does not secure the salvation of anybody. Now, I had rather put my foot upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across the stream. I am told it is my duty to say that all men have been redeemed, and I am told that there is a Scripture warrant for it — "Who gave Himself a ransom for all to be testified in due time." Now, that looks like a very great argument indeed on the other side of the question, for instance: "The whole world is gone after Him." Did all the world go after Christ? "Then went out all Judea, and were baptised of Him in Jordan." Was all Judea, or all Jerusalem, baptised in Jordan?

"Ye are of God, little children," and "the whole world lieth in the wicked one." Does "the whole world" there mean everybody? If so, how was it, then, that there were some who were "of God?"

The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely that "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts — some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile.

"Impressions"
(Continued from page one)
I was very deeply impressed by the messages brought to us in the Conference. Each message, I believe, was God honoring and help- (Continued on page 14, col. 3).

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"Gladness"

(Continued from page 4)

vigorous life, and as a result, there are some organs of this old body that are not as good as they might be. There are some organs in this body that begin to show some wear in a very serious manner. I turn to the book of Psalms and I hear David say:

"My flesh and my HEART fail: but God is the strength of my heart, and my portion for ever."
—Psa. 73:26.

What difference does it make if some organs of this body grow weak? What difference does it make if the heart does grow faint? David said, "God is the strength of my heart, and my portion for ever."

Beloved, God has done great things for us physically. He has done great things for you. Just think of the physical blessings God has given unto you. How many people are there who are in insane asylums, while you are in this service? How many people are there in a home for epileptics while you are able to go about? How many people are there in ordinary hospitals for operations of various kinds while you are able to walk about under your own locomotion and power? If you want to think about how great God has been to you, and how great things God has done for you physically, just go into a home for incurables and see people who have incurable diseases of various kinds and then walk out and thank God you can walk out under your own strength and power. I tell you, beloved, He has done great things for us physically.

The Bible says that strength is given to us ordinarily for three score years and ten, or in other words, seventy years. Some people go beyond the seventy years, and some people even go beyond eighty years. What blessings these are from God! Beloved, if you ever come to the place in life that you go one day beyond seventy years of age, you ought to get on your knees and thank God for His goodness to you for the simple reason that He has already given you physical blessings that are greater than the average span of life.

Not only has He done great things for us physically, but think of the great things He has done for us materially. I have a very definite feeling that the greatest prescription in the world for physical blessings is found here in the Bible. I know from a personal standpoint here is a prescription that if you will take it and follow it, you are going to have material blessings. Listen:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

Beloved, every man who honors God with his tithes and his income will find God is going to bless him materially. You say, "Brother Gilpin, I can't conceive of the idea of taking \$1.00 out of \$10.00, or \$10.00 out of \$100.00, or \$20.00 out of \$200.00 and putting it into the service of God." Then, beloved, go on being a pauper the rest of your life. If you are not going to take God at His Word, just continue being a pauper, and I'll guarantee you that is exactly what you will be. A doctor writes out a prescription for you and you can take it or leave it. That is what God has done here. God has given you a prescription, and if you want His blessings, you will have to take Him at His Word.

I think also of the great things God has done for me spiritually. Beloved, He reached down and took me as a worm in the dust and lifted me up and made me willing to be saved, and He gave me repentance and faith and caused me to see Jesus, His Son, my Saviour, so that I embraced Him by faith and He became my Saviour and Lord.

Beloved, I say that He has done great things for me from a spiritual standpoint. I am not worried one particle about going to Heaven. If I drop dead right here, you can say that Brother Gilpin has gone to Heaven. If I live and die fifty years from tonight, you can say that Brother Gilpin has gone to Heaven.

God has done great things whereof I am glad. He has not only blessed me physically and materially, but He has blessed me spiritually in that He has revealed Jesus Christ, His Son, to me as a Saviour. Yea, beloved, He has done great things for us, and we rejoice because of what He has done in our behalf.

IV

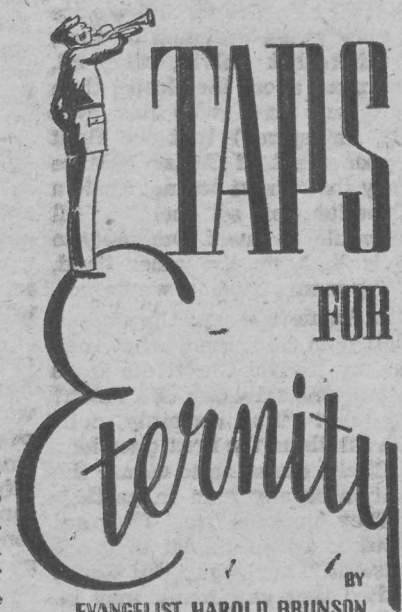
SEEING A LOST ONE SAVED.

Seeing a lost one saved really makes us glad. We turn to the Word of God and we find when the prodigal had come back that the father said to the other son:

"It was meet that we should make MERRY, and be GLAD: for thy brother was dead, and is alive again: and was lost, and is found."
—Luke 15:32.

When the prodigal came home, the older brother said, "Oh, he has wasted his substance on the wrong kind of people in the wrong kind of living, and now you are giving him a banquet. You never did give me this." The old father said, "Your brother was dead and has been made alive. He was lost and is found. It was meet that we should make merry, and be glad."

The father here is typical of God the Father. The Word of God says when that father saw the prodigal son come home, he ran to meet him. The only time in the Bible when God is pictured as ever getting in a hurry is when a prodigal turns back to Him. I don't think that all of this nonsense of people striving for the moon, or the discovery of the biggest diamond, or the discovery of gold, or anything else that has ever been discovered in this world



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has ever caused God the least bit of emotion, but this picture reveals God the Father as getting in a hurry when He sees this son come home.

We read:
"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10.

Beloved, if it makes the angels happy to see a sinner repent, how much more ought it make us happy down here to see a sinner repent.

I look back across my life and I have seen a congregation come to the end of a service and stand to sing an invitation hymn, perhaps in a half-hearted manner. Maybe, as they would sing, somebody would come forward to make a profession of faith, and instantaneously the singing would pick up, and the congregation would show more spiritual enthusiasm — made happy because a soul had been saved. I say to you, if we are right with the Lord, it will make us happy to see a lost man come to Jesus Christ.

CONCLUSION

As I have said, going to God's house makes us happy, seeing Jesus makes us happy, realizing what God has done for us physically, spiritually and materially makes us happy, and seeing a lost soul saved makes us happy. I ask you, are you happy in the Lord? If you are just a church member and have never experienced Jesus Christ as your Saviour, these things won't interest you, but if you are right with the Lord, this is going to make you happy.

If you are unsaved, might I please the Lord Jesus Christ to save your soul and to give you a happiness that you have never known before. The day that Jesus Christ reveals Himself to you, and you profess your faith in Him, and begin to walk with Him, that day God is going to put a new happiness in your heart that you have never known before.

May God bless you!

"Impressions"

(Continued from page 13)

ful to each attendant.

Leamon Hedges, Mich.

I have enjoyed the food, both from a physical and spiritual standpoint. It is good we have been able to fellowship under God's almighty providence. I pray that God will lead you in your work and that Christ may be exalted. Would like very much to have heard expositions from the Old Testament, as well as the New. May God bless you.

Bob Carter, Ala.

The fellowship and friendship was sweet. The messages were very good, even more than our expectation and in many ways we have been instructed in the Word of the Lord and we believe we are better fitted for His service.

Edward Nellie.

This Bible Conference has truly been a blessing to me in many ways, for the Word of God which has been preached was food for my soul. May the Lord richly bless you all.

Mrs. Dan Phillips, Tenn.

STATEMENT REQUIRED BY THE ACT OF AUGUST 24, 1912, AS AMENDED BY THE ACTS OF MARCH 3, 1933, JULY 2, 1946 AND JUNE 11, 1960 (74 STAT. 208) SHOWING THE OWNERSHIP, MANAGEMENT, AND CIRCULATION OF

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Bob L. Ross, Editor-in-Chief
Sworn to and subscribed before me, this 9th day of October, 1961.
Ray Steen, Notary Public
My commission expires December 6, 1962.

I cannot adequately express my feelings about the Conference, because my heart's experience and my vocabulary are not equal. Never have we been welcomed into such warm Christian fellowship. Our hearts have been stirred by the Gospel messages, and we have been ashamed for our failings, as revealed in the light of the Scripture the speakers have used. We pray that the Lord will bring us back again next year. Your ladies have been so gracious in caring for our physical needs. We feel that only the Lord could give them the energy and stamina they have needed. This has indeed been a full experience in all phases. We will take back home many memories that we will cherish until we can meet with the new friends in Christ next year, or the next.

Mrs. Joan Abbott, Texas.

A time long to be remembered. May God's blessings be upon you is my prayer.

S. F. Goforth, N. C.

Purgatory

(Continued from page one)
torments the reprobate in hell, and the just in Purgatory. The least pain in Purgatory, he adds, 'surpasses the great sufferings of this life.' Nothing but eternal duration makes the fire of hell more terrible than that of Purgatory."

Why masses afford the suffering souls the greatest relief from their torments and why masses should be said as frequently as possible is shown in the following quotation from pages 50-51 of the Manual:

"The Sacrifice of the Mass is the greatest devotion of the Catholic church, and of all the means to assist the souls in Purgatory, none is more valuable or meritorious . . . From this inestimable efficacy, however, we may not infer that the offering of one Mass is sufficient to release the souls we love; for though the Sacrifice on Calvary was infinite, we cannot conclude that the application of it through the Mass, must also be infinite. St. Thomas Aquinas tells us, it was not the intention of Jesus Christ to bestow the full efficacy of His sufferings and death, which is celebrated in every Mass, upon us. . . . It is very salutary, therefore, to have the Holy Sacrifice offered frequently for the repose of a soul."

The above is in flagrant and blasphemous contradiction of New Testament teaching. The Sacrifice of Christ, once made, was complete, perfect, efficacious and in the words of St. Paul, saves us "to the uttermost."

—The Converted Catholic, now Christian Heritage

Sunday School

(Continued from page 2)

I went on to contend that if it were right for this preacher to teach two preachers, separate from the rest of the church, during the week, then it would be all right on Sunday. And if it were right for three members to do this, then it would likewise be right for someone else to teach others in a similar way at a similar time in a similar place.

7. "There is a mixed multitude in Sunday School, both saved and lost."

Likewise, there is a mixed multitude in most preaching services. But that is no reason to quit preaching. Instead of discouraging Sunday School, the fact that lost people are present ought to encourage us the more in teaching the Word of Truth.

8. "Preaching is for the lost, teaching is for saved. So it is not right to have the lost in a teaching class."

There is absolutely no scriptural support for this distinction. Actually, preaching is teaching. If a preacher does not teach any-

thing in a sermon he is not preaching. A lot of people have the notion that preaching is "holing and stomping, but the word "preach" actually means to proclaim, to publish. In doing this, one certainly does some teaching.

Regardless of this, both Christ and the apostles (especially Paul) taught lost people. Christ "taught them (Jews) in their synagogues" and "they were offended in him" (Matt. 13:54, 57). Paul would go into the Jewish synagogues wherever he went and reasoned with them out of the Scriptures, teaching them the fulfillment of prophecies in Christ (Acts 17:2).

9. "Women teach men in Sunday Schools."

Wherever this is done in mixed assemblies it is wrong (I Cor. 14:34, 35, I Tim. 2:11-15). The fact that some violate the truth on this point does not condemn those who walk in the truth. Some "churches" also have "women preachers;" shall we quit preaching because of this violation? Certainly not. Neither should we quit teaching because some violate the Word.

10. "Sunday Schools have become substitutes for attending church."

So have a lot of other things in this world, such as sleeping too late, working on Sunday, reading the paper, going fishing, playing golf, visiting relatives, entertaining visitors, etc. The fact that some people violate their responsibility and abuse their privilege with regard to attending church is not the fault of the teaching of the Word of God in Sunday School.

11. The pastor is the only teacher."

In my judgment, this is another extreme that results from anti-Sunday Schoolism. This position must be taken, for otherwise those who oppose Sunday School would have to come up with some method by which to put teachers to work.

We think Acts 14:1, I Cor. 12:28, Eph. 4:11, Titus 2:3, Hebrews 5:12, Romans 12:7, Acts 8:1, 3 reveal that members other than the pastor may teach. In Acts 8, we read that the church at Jerusalem was "scattered abroad . . . except the apostles" (v.1) and "they that were scattered abroad went every where preaching the word."

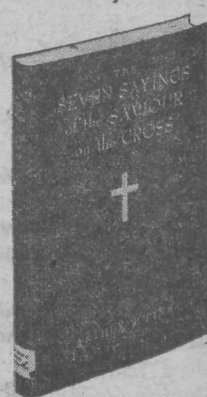
The Great Commission of Matthew 28:19, 20 gives every church member the right to be a witness, preacher, and teacher of the truth, so long as that member is walking orderly, according to the teachings of the Bible.

Conclusion

These are the objections which we hear most often against the Sunday School. We have debated them and answered them so many times that the issue has become rather monotonous. But we have never made the matter of Sunday School a test of fellowship. Wherever possible we try to maintain fellowship with brethren who do not think churches should have Sunday School. (Continued on page 15, col. 1)

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Mourner's Bench Converts

Here is the description of lots of mourner's bench professions, given by the Lord Jesus Himself. "They on the rock are they, which, when they hear, receive the Word with joy; and these have no root, which for awhile believe, and in time of temptation fall away."—Luke 8:13. Their religion is all in their feelings. They cry easily and shout just as easily. The pity is that so many Baptist preachers, who want to make a show in number of converts, appeal to that kind of folk, when they know they are deceiving immortal souls. The Mass says three things about such converts.

1. They have no root. That means they are not saved. Their religion is all in their feelings. The heart, and will and understanding have never been reached at all.

2. Soon fall away. Lots of them do not last till the next business meeting. What a pity for preaching and women to be a party to such deception!

3. In verse 15 the Master plainly tells that the true converts "shall hear and keep the Word." Notice it: "keep the Word." The test of conversion is keeping the Word. Lots of Baptist preachers, deacons and Sunday School teachers and nearly all the

mourner's bench converts by that test are false professors. They do not care anything about the Word. Poor blinded dupes: blind leaders of the blind. And then just think of the multiplied thousands in the religious organizations who care nothing about the Word. They are not saved. Note what the Son of God said, Saved folk "hear the Word and keep it." We heard of a Sunday School, where there were 200 present and only six stayed for preaching. That is about the percent in many city churches that are saved — six out of 200, especially where the Sunday School and B. T. U. are magnified and preaching is neglected. That kind of person is going to Hell. The Lord Jesus said so; for He said those, who are really saved, "hear the Word and keep it." People who just go to Sunday School or some other type of service do not love the Lord. Their actions say they don't. If they loved Him, they would obey Him.

If you think I am too hard, turn down to verse 21 in the same chapter. Here is what the Master said. I think He told the truth. Listen to Him: "My mother and my brethren are these which hear the Word of God and do it." The folk, who do not stay to hear His Word, are no kin to Him.—JRC.

Church Perpetuity

(Continued from page one)

this kingdom was to be everlasting. This is the plain teaching of the following passages: "And in the days of these kings, shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. "His kingdom is an everlasting kingdom, and His dominion is from generation to generation." Dan. 4:3. "Thy kingdom is an everlasting kingdom, and Thy dominion throughout all generations." Psa. 145:13.

The cherished and oft expressed hope of Israel was the final establishment of the Messianic kingdom, which kingdom should endure, throughout all generations. We believe that the highest concrete expression and manifestation of God's kingdom is to be found in the churches of Jesus Christ, and that the kingdom of God could not have endured without a continuous existence of the churches of Christ. We do not believe that the prophecies have perished, or the promises of God have failed. A Gibbon may write of the "Decline and Fall of the Roman Empire," but no historian will ever rise to write the fall of God's kingdom among the children of men. A church may die, but the churches live; God may remove the candlestick, but He does not put out the light. The leaves of the forest may fall with the coming autumn, but the great forests wave on in the winds of the centuries. The stone that was cut out of the mountains, without hands, shall break to pieces all other stones, but itself shall not be broken. Napoleon, on the eve of the battle of the Pyramids, gazing upon them in their solemn grandeur, said to the army: "Men of France, from yonder heights forty centuries look down upon you." As an inspiration to continued faithfulness, I would say today to all of our churches, "Two thousand years of heroic history and tragic struggles attest the truth of the promises of God to our people."

We further affirm the succession of Baptist churches, from the express promise of Christ.

The language of our text, "Upon this rock I will build my church, and the gates of Hades shall not prevail against it," teaches as clearly and plainly as it is possible to express a fact in human speech that He would build a church, and that the gates of Hades should not prevail against it. The only question then is, "Has the promise of Christ failed of fulfillment?" But the question will be asked, "Were these churches, to which Christ promised perpetuity, Baptist churches?" In order to prove that the church He instituted was a Baptist church, it will not be necessary to demonstrate by history the continuous existence of Baptist churches. This, indeed, would be difficult to do, as history was for a time in the hands of our enemies, and many of our people in their prisons. It may be asserted, however, with mathematical certainty, that there is not a single century that does not afford evidence of the existence of a people holding doctrines that now differentiate and distinguish us as a peculiar people. Granted, then, that there is a church which has had continuous existence, we may, by a process of cancellation, ascertain this church.

Except for the Baptist churches, it is a comparatively easy task to ascertain the year in history, when each of the various denominations had its origin. It may be announced as the incontrovertible verdict of history that each of them had its origin several centuries this side of the Apostolic period. In fact, nearly all of the denominations frankly admit their human origin. In truth, the only denomination, apart from the Baptists, that has even the semblance of claim to any early origin is the Roman Catholic, and this church, by the common consent of Protestant Christendom,

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has neither the birth-marks nor ear-marks of a Scriptural church. Their present faith and policy, when tried by New Testament truth, conclusively show the lack of Scriptural origin or teaching. Nor do they need, in accordance with their faith, any Scriptural origin, for, with an infallible pope and council, they have the right to change, subtract, or supplement any portion of Scripture, or any doctrine of the church.

If then, it be true that Christ did start a church, and the church He started has had a continuous existence; if it be further true that the human origin of all other denominations can be proven and the origin of Baptist churches were instituted by Christ, and have enjoyed the unbroken existence promised them by the Head of the churches, then Baptists, and Baptists alone are Christ's churches.

As has been said: "We must either suppose that there has been a Christian people existing in every age from the apostolic to the present, characterized by the same doctrines and practice, or, that there were periods in the intervening history when apostolic faith and practice had absolutely no representative on the face of the earth." Are we prepared to take the latter alternative? Have there been such hiatuses in the history of Christianity? No church, no Christian people to uphold the standard of a pure gospel, and bear witness to the truth as it is in Jesus amid a perverse and crooked generation? What, then, becomes of the Saviour's promise? Reasoning a priori, we must infer, I think, that there must be a continuous line of witnesses for the truth, not only as individuals, but as organized bodies, keeping the faith as originally delivered to the saints, and practicing the ordinances as instituted by the Head. It cannot then be 'arrogant'—nay, it is a duty we owe to the truth—to go into a careful and thorough investigation of historical sources to find out, if possible, such an uninterrupted line of witnesses. We

beg leave to ask if the continuous line of witnesses from the Apostles to the Reformation were not Baptists, what were they? Surely no one of the present sects, having no earlier origin than the Reformation, will claim them. Were they, then, Latins, Greeks, or Baptists? Nor is this doctrine of the succession of Baptists a new one to our people. The writers of other days abound in reference to this cherished tenet. Not a few historians, unfriendly to our faith, have conceded the truth of our historical contention. Indeed, as we see it, our exclusive claim to be the only existing New Testament churches, must stand or fall with our claim to perpetuity.

Bro. James P. Boyce, who was the founder of our Southern Baptist Seminary, was a staunch advocate of this doctrine. But let his faith in this connection be determined by his own words, for, "though dead, he yet speaketh."

I quote from "Memoir of James P. Boyce," by John A. Broadus: "The Baptists in the past have been entirely too indifferent to the position they thus occupy. They have depended too much upon the known strength of their principles, and the ease with which from Scripture they could defend them. They have therefore neglected many of those means which extensive learning affords and which have been used to great advantage in support of other opinions. It is needless to say, gentlemen, that we can no longer consent to occupy this position. We owe a change to ourselves — as Christians, bound to show an adequate reason for the difference between us and them; as men of even moderate scholarship, that it may appear that we have not made the gross error in philosophy and criticism which we must have made if we be not right; as the successors of a glorious spiritual ancestry, illustrated by heroic martyrdom, by the profession of noble principles, by the maintenance of true doctrines; as the church of Christ, which He has ever preserved as the witness for the truth, by which He has illustrated His wonderful ways, and shown that his promises are sure and steadfast. Nay, we owe it to Christ Himself, whose truth we hold so distinctively as to separate us from all others of His believing people; to whom we look confidently to make these principles triumphant; for whose sake, on their account, men have been ever found among us willing to submit to banishment; and for whose sake, in defense of the same truth, we are willing now to bear the scorn and reproach, not of the world only, but even of those who love our Lord Jesus Christ." — Memoir, James P. Boyce, pp. 136, 137.

Bro. Broadus, in his comment on the text of this discourse says: "It most naturally means, according to the Hebrew uses, that the

(Continued on page 16, column 1)

Sunday School

(Continued from page 14)
However, some have become so wrapped up in opposition to Sunday Schools that they can't have fellowship with anyone who can't see the matter their way. They have divided churches and read a bad spirit among people in various places. Although some of these brethren seem to be on some more important issues, their antagonistic spirit toward Sunday Schools has often brought the greater truths into disrepute.
We are for having Sunday schools in which the Bible is taught by sound teachers. We believe churches are missing a great blessing where they do not have such teaching of the Word.

West Virginians

(Continued from page one)
and done for our Lord and Saviour. Our depravity is shown in the men of God participating in this Conference should be commended for the stand they have taken, even though this stand is not unpopular with the world in which we live.
With lawlessness, covenant breaking, idolatry and such like going on in the world today, especially among young people, it is comforting to sit through a conference of this type.
The subjects were "eye-opening" and interesting. The speakers knew their subjects and right well in delivering them. The weather was hot!
Some messages were necessarily cut short due to the time limit. It would, in our opinion, be much better when speaking of the "false churches" (or rather the true church) to specify what the "false churches" are, who their founders were and when and how they were founded; rather than striking them off at the beginning of a message with a statement such as: "We who are here know that"—for there may be some there who DO NOT know. The booklet, "The History of Baptists," should have much wider circulation. Prov.

The women folk must be commended for the fine food they prepared and the many other tasks they carried out, uncomplaining in many cases, for our comfort whilst there. May the Lord bless them greatly.
Guy and Virginia Mountse, Charleston, W. Va.

Halliman

(Continued from page three)
needs for this "Operation Air-Lift."

Heretofore my letters and pictures have had quite a wide scope and I have tried to give our readers information and pictures on many different subjects and people; however, hereafter my main interests will be focused on the Southern Highlands and the Duna tribe in particular. I will endeavor to keep you informed of the events, happenings, and progress of the work with these people through my reports, also with pictures. I have delayed sending this article in order that I might send a print with it of a map of the island showing the exact location where we will be, but the print has not arrived as yet so I will send this on and the print later.

As this is uncontrolled area that we are going into and an area other than where my other permit allows me to go, I have to secure a new permit for entry and this time for the whole family. Pray for us that there will be no unnecessary delay in securing this permit.

We pray for you, "having hope, when your faith is increased, that we shall be enlarged by you . . . To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand," for "so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation; but as it is written, to whom He was not spoken of, they shall see; and they that have not heard shall understand." (II Cor. 10:15-16; Rom. 15:20-21).

Sincerely,
FRED T. HALLIMAN

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Church Perpetuity

(Continued from page 15)
gates of Hades shall not swallow up the church. All earthly things go down through those dread gates, but Christ's church, for which He gave Himself, will never cease to exist." An over-weening desire to be called liberal, upon the part of some of our broad brethren, has caused them to cease to believe in, or contend for, this time-honored and Scriptural doctrine, and even to designate as "land-markers" those who do hold to the doctrine. Be it so, we are still obeying Scripture, "remove not the ancient landmarks."

"There is reason to think that in the middle of the twelfth century, congregations of Waldenses Baptists were gathered in Switzerland and France, under the name of Apostolici; for, in the year 1147, we find Bernard, abbot of Clairvaux, complaining against the Earl of St. Gyles for favoring one of their noted teachers, named Henry, who is charged with 'hindering infants from the life of Christ, the grace of baptism being denied them.'" — (Mosheim, Cen. 12, Part II, chaps. 5, 8).

"Zwinglius, the celebrated Swiss Reformer, who was contemporary with Luther, Muncer, and Stork: 'Is Anabaptism a novelty? Did it spring up in a day? The institution of Anabaptism is no novelty, but for one thousand and three hundred years has caused great disturbance in the church, and has acquired such a strength that the attempt in this age to contend with it appeared futile for a time.' This carries our history back to A. D. 225." — (Introduction to Orchard's History).

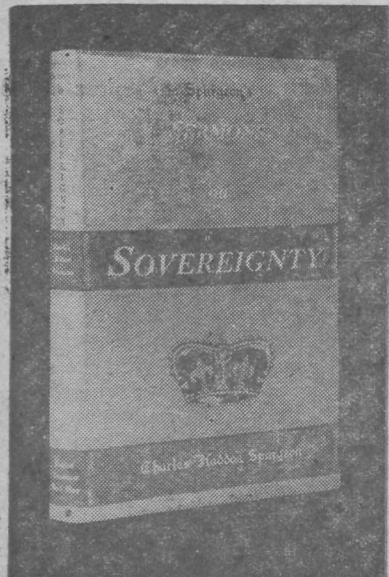
H. Bullinger invariably identifies the Donatists with the Anabaptists, or, as he styles them, "Baptists." "They are," continues he, "similar in every particular to the old Baptists."

Bishop Bossuet, the great Catholic controversialist, complaining of Calvin's party for claiming apostolical succession through the Waldenses, observes: "You adopt Henry and Peter Bruis among your predecessors, but both of them, every body knows were Anabaptists."

"But in the Syro-Babylonian

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desert, off the line of the church's main advance, primitive forms of Christianity, perhaps also of Essenism, still survived which the course of church history had left untouched. To these belong, on the one hand, Sabians (Baptists); on the other, the numerous Anchores." (Op. 547, IX. Edition Ency. Brit., by Rev. F. W. Gotch).

According to this high and disinterested authority, Baptists can be traced to 618 A. D. The overwhelming presumption is that a denomination whose history extends to this remote date must seek its origin at the original source of the churches.

Father Gretzer, who edited Sacco's works in 1613, on the margin opposite the account of the Waldenses' way of teaching, has this striking statement: "This is a true practice of the heretics of our age, particularly of the Anabaptists."

There are a few of the Baptists of the present day, it is to be hoped, who would blush to own an alliance with either the old Waldensian preachers, or the heretical Baptists referred to by this father of the Catholic church, at least in this part of their conduct; and, indeed, it would be well if all our missionaries and private Christians of the present day were as conversant with the Word of God as the Waldenses, even in that dark age appear, from the testimony of their enemies, to have been." — Jones' Church History, p. 352.

Limborch, Professor of Divinity in the University of Amsterdam, in 1670, who wrote a history of the Inquisition, in comparing the Waldenses with the Christians of his town times, says: "To speak honestly of what I think of all the modern sects of Christians, the Dutch Baptists more resemble both the Albigenes and Waldenses, particularly the latter."

We glory in the fact that Baptist churches were born of the divine purpose, and were fashioned by divine hands, and that neither death nor hell shall ever prevail against them. As long as the tide shall ebb and flow, as long as the rivers shall run to the sea, as long as the stars shall shine in their glory, so long shall Baptist churches continue on the earth.

The ordinance of the Lord's Supper likewise implies the perpetuity of the churches. That the Lord's Supper is a church ordinance, is a closed question, at least in this presence. Paul, in his letter to the Church at Corinth, says: "For as oft as ye eat this bread and drink this cup ye do show forth the Lord's death till He come." I Cor. 11:26. This passage teaches not only the design of the Supper, but emphatically teaches that this Supper shall continue to be observed till He comes again.

Being a church ordinance, it would manifestly be impossible to observe it without a church. Therefore, in affirming the continued setting forth of the Supper, the Bible affirms the continuance of the church.

The doctrine, too, of the Final Preservation of the saints, corroborates the doctrine of church perpetuity. If Christ has promised and is able to keep one individual, is He not also able to keep a number of individuals, and if a number, why not a church, which is composed of individuals? If He preserves the parts, He must preserve the whole.

The most glorious page in human history, though stained with tears and blotted with blood, is the page that tells of our struggles throughout the centuries. As I have stood in the darkness of the catacombs of Rome, I have seen again my fathers worshipping God in their caverns, among the dead. As I have crossed the everlasting Alps and gazed at the ceaseless snow, I have thought of the blood of my people that has stained it in other times; and, touched to tears, I have bowed and thanked God for such a spiritual ancestry, and for the Heaven-born heritage which they have bequeathed to the Baptists of this generation.

That we may prove worthy of it, is my plea and my prayer, for Christ's sake! Amen.

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