

The Baptist Examiner

"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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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THE SECOND COMING AND "AS THE DAYS OF NOAH"

By E. G. COOK
701 Cambridge Street
Birmingham 14, Ala.

it; our Lord is telling us that when He comes back the people will be just as wicked as they were before the flood." I would then proceed to convince myself that those conditions already ex-

The persons who will be finally justified by God are styled His "elect." Every branch of doctrine belonging to the faith once delivered to the saints, is not equally plain to every believer. Some doctrines the apostle compares to

milk, the proper and necessary food for babes; others to strong meat, adapted to a more advanced state in the spiritual life, when experience is more enlarged, and the judgment more established (Heb. 5:13,14). The Lord, the great Teacher, leads His children on gradually from the plainer to the more difficult truths, as they are able to bear them. Human teachers are often too hasty; they do not attend sufficiently to the weakness of young converts, but expect them to learn and receive everything at once. But though a judicious minister will endeavor to accommodate himself to the state of his hearts, no gospel truth is to be tamely and voluntarily suppressed from a fear of displeasing men.

They who professedly hold and avow the doctrine of an election of grace, are called Calvinists; the name is used by some as a term of reproach. It is enough for me that I find it in the New Testament. As the doctrine itself is plainly taught both by our Lord and His apostles, and is of great importance when rightly understood to promote the humiliation, gratitude, and comfort of believers, I think it my duty to state it as plainly as I can. I shall offer my view of it in a series of propositions so evidently founded (as I conceive) on acknowledged principles of Scripture that they cannot be easily controverted by any persons who have a real reverence for the Word of God and any due acquaintance with their own hearts.

1. All mankind are sinners by nature and practice. Their lives are stained with transgressions, (Continued on page 16, column 2)

2. The inestimable gift of a Saviour to atone for sin and to mediate between God and men; that there might be a way opened for the communication of mercy to sinners, without prejudice to the honour of the perfections and government of God — this gift was the effect of His own rich grace and love, no less unthought of and undesired than undeserved by fallen man.

3. Wherever this love of God to man is made known by the gospel, there is encouragement and a command given to "all men everywhere to repent" (Acts 17:30,31). The manifestation of the eternal Word in human nature and His death upon the cross, are spoken of as the highest display of the wisdom and goodness of God; designed to give us in one and the same transaction, the most affecting sense of the evil of sin and the strongest assurance of forgiveness that there is forgiveness with God.

4. Men while blinded by pride and prejudice, enslaved to sinful passions, and under the influence of this present evil world, neither can nor will receive the truth in the love of it (II Cor. 4:4; John 6:44; 5:40). They are prepossessed and pre-engaged. When the gospel is presented to them, they are

Give Me Flowers Now

I'd rather have my flowers now
From those who are my friends
Than big bouquets and baskets full
After my journey end.

The tiny bunch of violets
The small child gives to me
I prize more than a great arm load
I cannot smell or see.

I'd rather have some kindly smiles
In life (they're needed often)
Than all the long-faced cheerfulness
That's seen around a coffin.

I'd rather have kind word or deed
While they my case will aid,
Than, "We'll miss her, she was true blue,"
When in the grave I'm laid.

I'd rather have one look or word
Of praise while carrying on
Than much when I can't listen in
Because I'm dead and gone.

The Sin Of Self-Sufficiency

By AMBROSE SERLE
1742-1812

its absolute sinfulness, and to convince it of this never-to-be-forgotten truth that "in the flesh dwelleth no good thing" (Rom. 7:18). Hence the force of our Lord's declaration: "Ye must be born again." The old nature is corrupt altogether, according to the deceitful lusts; and in it the sinner must perish if he obtain not the grace of the Spirit producing regeneration and a renewal of the mind.

For the ignorance of this truth, either in principle or in practice, (Continued on page 16, column 5)

Our Friends Say

Enclosed you will find \$5.00. May the Lord bless you and yours. The Baptist Examiner is still the best Baptist paper I have ever read.
Clyde Thomas, Texas

Here's a little help. Keep THE BAPTIST EXAMINER in print till Jesus comes again. Pray for us.
George Pickett, La.

Yes, I have confidence in your message and want to do my best. Enclosed is a check to prove it.
Mrs. James G. Lowe, Mo.

I received your letter today. I would hate to see the day come that you did not print a paper. It is the best Baptist publication I have seen.
J. L. Gassett, Fla.

Here is a small offering. Wish I could send more. Maybe it will help some. I would hate to see the BAPTIST EXAMINER stop. I don't have a church that I can go to that preaches sound doctrine. I always look forward to the EXAMINER. May the Lord help you and yours to carry on in my prayer.
Hershel Williamson, Ky.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER TEN: "WHAT PAUL SAYS WE ARE MADE TO CHRIST"

"To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."—I Cor. 9:22.

In definite contrast to this text, we find that the Lord Jesus Christ has been made something to us, for we read:

"But of him are ye in Christ Jesus, who of God is MADE UNTO us wisdom, and righteousness, and sanctification, and redemption."—I Cor. 1:30.

There are four things that Christ is made to us, and in contrast I want to show you a few things that we are made to Christ.

TEMPLES.

Each of us who are saved is made a temple unto the Lord. Listen:

"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 thereupon, 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. 3:12-17.

You will notice that Paul refers to each of us as a building of the Lord. The Lord Jesus Christ put in the foundation. In fact, He is the foundation, for we read:

"For other foundation can no man lay than that is laid, which is Jesus Christ."—I Cor. 1:11.

This is the foundation on which you and I are building our temple every day. We have six different kinds of materials from which to build. Three of them are good, and three of them are poor. There is gold, silver and precious stones; also there is wood, hay and stubble. You and I every day are building upon the foundation of the Lord Jesus Christ a temple unto the Lord, and out of those six materials our life's temple is being constructed.

I rather imagine that no individual Christian ever builds entirely of gold, silver and precious stone, and I am sure that no individual Christian ever builds entirely of wood, hay and stubble. I rather imagine that it is a patch-work house at best that you and I are building. (Continued on page 2, column 2)

NEVINS' "ALIEN BAPTISM" REPRINTED

We just recently completed the reprinting of one of the best books on baptism ever written, namely — **Alien Baptism and The Baptists** by William Nevins.

This book staunchly upholds the four necessary characteristics of scriptural baptism—

- Proper Subject
- Proper Mode
- Proper Design
- Proper Administrator

The present paper-back edition of the book is ideally suited for use by classes and churches for group studies. In fact, we suggest that pastors and teachers make plans now to have a special study of this book. It is helpful, both scripturally and historically. The book sells for \$1.00 and may be ordered from us.

WHY SAINTS ARE SECURE

The salvation of the righteous is the work of the LORD—Psalm 37:39.

God worketh in us to will to do his good pleasure—Phil. 2:13.

We are kept by the power of God—Peter 1:5.

We are sanctified—washed—by the Word—Eph. 5:26.

We are preserved in Christ—John 17:12.

We are perfected forever in God—Hebrews 8:12, 10:13-14.

God dwells in us and His love is perfected in us—I John 4:12.

God having begun a good work in us will complete it—Phil. 1:6.

He is the author and finisher of our faith—Hebrews 12:2, 5:9.

Christ was raised for our justification—Romans 4:25.

He is able to keep us from falling—Jude 2:4; Hebrews 7:25.

He has freed us from the law—Romans 8:1; John 1:17.

"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. I have been married for 26 years and though my husband is unsaved, our marriage has been a happy one. Several years ago I began teaching a class of young boys and girls, but I have recently learned that my pastor believes I am scripturally unqualified to teach the class on the grounds of II Cor. 6:14 ("unequal yoke"). Do you think I should give up the class on the basis of this verse?

We would suggest that you talk this matter over with your pastor before doing anything else. Personally, we don't see eye-to-eye with his position, but perhaps he has other details for consideration that might bear upon your own particular case. And if your pastor is sound in the faith and is a man whose judgment you have reason to trust, we believe you should follow his advice to you, even though you might not agree with him on the verse in question. Sometimes it is wise for individual Christians to yield on certain matters for the sake of the church in general. In other words, on matters of less importance, it would be wrong for a big stir to develop.

2. What does it mean to "walk in the Spirit?"

The term "walk" is a metaphor for your daily living. To walk in the Spirit means that you are led by the Spirit, indwelt by Him, and are under His control. To walk "in the flesh" is the very opposite.

3. What is the difference between "transgression" and "sin" (I John 3:4)?

None whatsoever. Both terms refer to the violation (breaking) of God's Law.

4. Where are verses that use "whole world," yet it is plain that they do not refer to all men without exception?

The following: Matthew 16:26, Romans 1:8, I John 5:19 (believers excluded, likewise in Rev. 12:9, 16:14). Other verses could be given, but these plainly do not refer to all men without exception.

5. Evidently, you have never read Acts 2:38 or you wouldn't teach what you do about baptism. Have you read it?

Many times. And if you would take off Alexander Campbell's water-soaked glasses, you might be able to see something in the verse besides water salvation.

6. Is unbelief the unpardonable sin?

No. This sin is blasphemy against the Holy Spirit (Matt. 12:22-32). The manner in which so many so-called evangelists have twisted this sin so as to scare people into "decisions" is an abomination.

7. Do you know anyone who has committed the unpardonable sin?

We believe we've heard some Campbellite preachers commit the unpardonable sin. One of them once stated that the Gospel preached by Baptists was of the devil. In other words, he attributed the work of the Holy Spirit to the devil. In fact, many Campbellites have done the same. And we don't know any one who is more like the Pharisees who committed this sin than many Campbellite preachers whom we have met or heard.

8. Does total depravity mean that man is as bad as he can be when he is born into the world?

Not at all. When you say that a tomato is wholly rotten, you don't mean it can't decay further. Total depravity simply means that there is nothing at all spiritually good in man, but he is all bad spiritually. One can get worse and of course does get worse as he lives longer. In Romans 7 Paul tells us that there is no good thing in the flesh. Man, when born, is born of the flesh (John 3:6), hence has nothing good within him.

9. If men are spiritually dead or helpless, why preach to them?

Because (1) it is God's command (II Tim. 4:2), (2) the Word is powerful (Heb. 4:12), (3) the Spirit empowers the Word (I Thess. 1:5). Remember that God's Word produced the creation of this world (Heb. 11:3). Also, the dry bones came to life as Ezekiel preached to them. Christ went out to the tomb of Lazarus, dead for four days, and told him to come forth. God Almighty is back of His Word when it is preached, giving spiritual life to those whom He calls (I Pet. 1:18, James 1:18).

10. What do you think of the slogan, "Win America for Christ?"

While we believe in preaching the Gospel to every person in America, we find no reason to believe that America will be won to Christ. The Bible rather foretells of apostasy and if our eyes fail us not, we see evidences of that on a wide scale.



"Life And Ministry Of Paul"

(Continued from page one)

I am building. I am rather of the opinion that there goes in a slab of gold or silver — something good or worthwhile — then you lose your temper and you say or do something that you ought not to, and the result is that in goes some wood, hay or stubble.

Now what individual would ever build a house that he expected to live in, in that manner?

You say, "Brother Gilpin, that is

the most foolish thing in this world for a man to build a house using gold, silver, precious stone, wood, hay and stubble in the same house." I grant you, beloved, that it would certainly be a "hodge podge" so far as the building of an earthly structure is concerned. However, I am rather of the opinion that the majority of us are building our life's temple just about in that fashion. If I mistake not, the most of us once in a while get a slab of something that is worthwhile. We sometimes will put in gold, silver, and precious stones but the most of the time, I am afraid, we build out of wood, hay and stubble. We have a good foundation on which to build, which is the Lord Jesus Christ, yet the most of us are putting up a mighty shoddy structure so far as our life's temple is concerned.

I remember years ago that on one Sunday night I preached on this text, and after the service was over a man came to me — a man whom I considered a godly individual — and he said, Brother Gilpin, if I could, I'd like to tear down that shack that I have been building for the last 25 years, and I'll like to start all over building that temple for the Lord.

Well, I am wondering, beloved, if maybe that isn't true of every one of us. I wonder if you haven't been putting up a pretty sorry kind of a shack as your life temple. I know you can't tear down what you have already built, but I do know that God wants you to put into that temple, gold, silver and precious stone. He wants you to build out of the right kind of material. Therefore, He says to us, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

May I remind you then, beloved friends, that while Jesus is made unto us wisdom, and righteousness, and sanctification, and redemption, that you and I in turn are made unto God temples of the Lord, for Paul says:

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—I Cor. 6:19, 20.

I insist, beloved, that you and I are building a temple every day, and we are admonished, and instructed, and warned that the temple we are building ought to be built with an eye single to the glory of God. He would remind us that we have been bought with a price, and the price that was paid for our redemption is the price of the blood-shedding of Jesus Christ. Therefore He says, "Since you have been bought with a price, glorify God in your body, and in your spirit, which are God's."

We are made unto God a spiritual temple, and every day we are building, we are adding, we are completing, we are finishing, we are furnishing and making that temple a little more complete. Would to God that you might always build of gold, silver and precious stones.

II

LABORERS.

Paul tells us that we are likewise made unto Him laborers. Listen:

"For we are LABORERS together with God."—I Cor. 3:9.

When I was a boy, it was always a joy to me when they put me to work with the men. I never liked to be put off with the boys to work. I always liked the idea of being put to work with the men. It made me feel good to work with someone bigger than I and that is what I am doing today.

We are laborers together with God.

Beloved, I am not laboring with man. To be sure, there is a sense whereby that you and I are laborers together, but after all is said and done, in our laboring, our work, our striving, the things that we do, primarily we are laborers together with God.

Listen again:

"We then, as workers together

Examiner Editorial

DOES I TIMOTHY 2:12 FORBID WOMEN'S TEACHING?

Brethren who oppose having Bible classes or Sunday School say that one of the errors of the Sunday School is that there are women teachers, violating I Timothy 2:12. The verse states: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

The anti-Sunday School brethren say that women are not to teach, period. They say that this verse is not only saying that a woman is not to teach men, but she is not to teach at all.

If this interpretation is correct, then the Bible contradicts itself, for it plainly shows that women may teach. In fact, they are responsible to teach. For instance, in Titus 2:3, 4, we read: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children," etc.

If the anti-Sunday Schoolers are right on I Timothy 2:12, then you can see that the verse contradicts Titus 2:3, 4. The interpretation would also contradict other verses, such as Proverbs 1:8, 31:1, II Tim. 1:5 and 3:15.

But we've yet to meet the anti-Sunday Schooler who would say that women are forbidden to teach privately or at home. Some one has told of one person who takes this view, but we have no firsthand acquaintance with such a one. The anti-Sunday Schoolers whom we know say that I Timothy 2:12 means that women are not to teach in the church. However, this is reading into the verse something which is not there. "In the church" is not a part of the verse which is urged as a prohibition against women teachers. Since the "proof-text" does not specify where women are not to teach, we do not believe the anti-Sunday Schoolers are on scriptural ground in their use of the verse.

with him."—II Cor. 6:1.

"Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—II Cor. 5:9, 10.

Beloved, He has made us laborers with Him, and He says we are laboring with the thought in mind that some of these days we are going to stand in His presence, maybe to be accepted of Him, and to receive our reward. He tells us that when we come to stand before the judgment seat of Christ, we will receive our reward for the things that we have done in the body, whether it be good or whether it be bad.

Now there is an underlying oriental imagery here in that it speaks about the judgment seat of Christ. The words "judgment seat" in the Greek language is the word "bema" and that has to do with the Olympic games. When a man would compete in the Olympic games and had proven to be of superior quality, he would then come before the "bema," or the judgment seat, and the ruler of the Olympic games would hand out the awards there. In other words, when he stood before the "bema," he got his reward for the labor that he had performed in the Olympic games.

Paul uses that figure of speech to say to us that you and I are going to stand before the judgment seat of Christ some of these days to get our rewards for our labor that we have produced in the Lord.

I am glad that I am a laborer in the Lord. My labor is mighty poor, and I recognize the fact that my work is of a very poor quality, yet I thank God for this fact, (Continued on page 3, column 4)

However, it is urged I Cor. 14:34, 35 forbids speak in church, then that I Tim. 2:12 must ring to teaching in the church. But this will not support the Sunday Schoolers for the reason: I Cor. 14 is referring to the formal assembling of the whole church, we who favor women do not believe that women speak in such an assembly. The Sunday School is not a formal or public assembly, church, although conducted in the church.

It is our position that I Timothy 2:12 Paul is not forbidding women to teach, but bidding them to teach in the church. They are allowed to teach and young women (see verse ready mentioned), it is that Paul is not blanketing them to teach. We have simply saying that women not to teach, nor usurp authority over MEN.

Some claim that "teach" is an object. However, this is not so. "Nor" is a coordinating conjunction and "man" is the object both "teach" and "usurp."

The anti-Sunday Schoolers, like on other points, simply misused the Word in I Tim. 2:12 in their position.

READERS IN MAINE SEEKING TO ESTABLISH A CHURCH

We recently received this from a brother in Maine. Some of this area might like to get in touch with this brother.

Dear Bro. Ross:

I have been subscribing to the Examiner on and off since 1910 or thereabouts and find it the biggest little paper of money published. I enjoy it very much because of its freedom in claiming the old Calvinistic and many other truths. I am seeking to establish a church here at Old Orchard, Maine. I hold the views generally expressed in THE BAPTIST EXAMINER. Our Articles of Faith are the Philadelphia Confession of Faith, the exception that we are not lenient as to eschatology. We have only two families in my home. I am meeting in my home Church Street. If you have subscribers up this way whom we could get into the we would appreciate about them.

I graduated from Williams College in 1948, and there that I was introduced to great puritanical collection, beloved brother C. H. Spurgeon, William Jewell College, entire collection in its library, member us in prayer for to time, as we seek to forward to meeting you sometime yet future.

Sincerely yours,
RICHARD BARKER
422 Church Street
Old Orchard Beach

The Trinity

By E. H. Bickerstaff



This book is packed with sound and sound argument. If you need this book, you need this book.

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The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

Preachers who are mightiest in their closets with God are mightiest in their pulpits with men.

Jack Proving Himself As "A Loyal Son Of The Church"

YEARS IN THE CHURCH OF ROME."

A Drinking Party

CHARLES CHINIQUY

by L. E. Jarrell,
New Mexico)

CHAPTER SIX

had heard the poor widow's
A few days after the
had taken our cow she
a letter from each of her
Genevieve and Cath-

er who was married
Eschenbach, of St. the priest. You are the one whom
told her to sell all she
come, with her children of it?"

"But I am very young," I re-
plied.

"Your youth will only give
more interest to what we wish to
say and do," said the priest.

"Well, I have no objection to do
so, provided the piece be not too
long, and that I have it sufficient-
ly soon to learn it well."

It was already prepared. The
time of delivering it soon came.

The best society of Kamouraska,
composed of about fifteen gentle-
men and as many ladies, were as-
sembled in the beautiful parlors

of the parsonage. Mr. Varin was
in their midst. Suddenly Squire
Paschal Tache, the seigneur of the
parish, and his lady entered the
room, holding me by each hand,

and placed me in the midst of
the guests. My head was crowned
with flowers, for I was to repre-
sent the angel of the parish, whom

the people had chosen to give to
their pastor the expression of
public admiration and gratitude.

When the address was finished, I
presented to the priest a beauti-
ful bouquet of symbolical flowers

prepared by the ladies for the oc-
casion.

Mr. Varin was a small but well-
built man. His thin lips were ever
ready to smile graciously. The re-

markable whiteness of his skin
was still heightened by the red
colour of his cheeks. Intelligence

and goodness beamed from his
expressive black eyes. Nothing
could be more amiable and gra-

cious than his conversation during
the first quarter of an hour passed
in his company. He was passion-

ately fond of these little fetes,
and the charm of his manners
could not be surpassed as the host

of the evening.

He was moved to tears before
hearing half of the address, and
the eyes of many were moistened

when the pastor, with a voice
trembling and full of emotion,
expressed his joy and gratitude

at being so highly appreciated by
his parishioners.

As soon as the happy pastor
had expressed his thanks, the la-

-dies sang two or three beautiful
songs. The door of the dining-

-room was then opened, and we
could see a long table laden with

not so generally known. He was
very good to me, and I soon loved
him with sincere affection.

One day, about the beginning of
the year 1822, he called me aside
and said:

"Mr. Varin (the parish priest)
is in the habit of giving a great
festival on his birthday. Now, the
principal citizens of the village
wish on that occasion to present
him with a bouquet. I am ap-
pointed to write an address, and
to choose one to deliver it before
the priest. You are the one whom
I have chosen. What do you think
of it?"

"But I am very young," I re-
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"Your youth will only give
more interest to what we wish to
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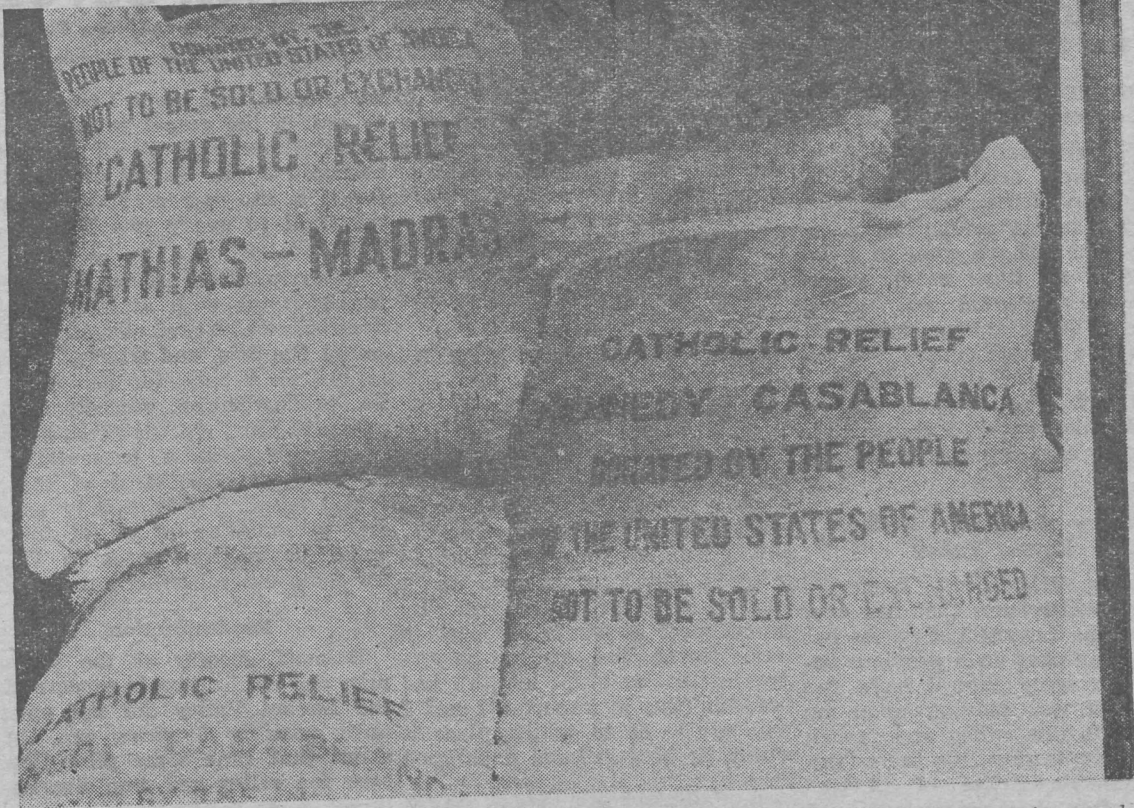
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This picture of bags of seed in-
tended for Morocco under the so-
called "Catholic Relief" was taken
in a McAllen, Texas, feed store.
It poses some very serious and
important questions for the Ken-
nedy Administration.

First of all, who is responsible
for these labels? Are American
taxpayers footing the bill for
this Roman Catholic Propaganda?
Or is this Kennedy's way of
strengthening the Roman Cath-
olic Church abroad?

Secondly, the word "casablan-

ca" means "White house" — note
the label "Kennedy Casablanca" to show your friends, and your
or "Kennedy White House"; we
wonder how Mr. Kennedy would
explain this tag?

Lastly, it should be noted that
a direct effort is made in these
labels to identify "the people of
the United States of America" with
"Catholic Relief" — this is in-
an affront to any patriotic citizen
who definitely feels that church
and state should forever remain
separate. The above picture should
be circulated all over America.

You should have one in your home
Sunday School Class should see it
—your Pastor should have one—
your church bulletin board should
display one — it is time the peo-
ple of America were made to
realize what is going on. We have
gone to the expense of reproduc-
ing this picture in order that you
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the most delicious meats and
wines that Canada could offer.

I had never before been pres-
ent at a priest's dinner. The hon-
ourable position given me at that
little fete permitted me to see it
in all its details, and nothing could
equal the curiosity with which I
sought to hear and see all that was
said and done by the joyous
guests.

Besides Mr. Varin and his vicar,
there were three other priests,
who were artistically placed in
the midst of the most beautiful
ladies of the company. The ladies,
after honouring us with their
presence for an hour or so, left
the table and retired to the draw-
ing-room. Scarcely had the last
lady disappeared when Mr. Varin
rose and said:

"Gentlemen, let us drink to the
health of these amiable ladies,
whose presence has thrown so
many charms over the first part
of our little fete."

Following the example of Mr.
Varin each guest filled and em-
ptied his long wine glass in hon-
our of the ladies.

Squire Tache then proposed
"The health of the most véné-
rable and beloved priest of Cana-
da, the Rev. Mr. Varin."

Again the glasses were filled
and emptied, except mine; for I
had been placed at the side of my
uncle Dionne, who, sternly look-
ing at me as soon as I had em-
ptied my first glass, said: "If you
drink another I will send you
from the table. A little boy like
you should not drink, but only
touch the glass to his lips."

It would have been difficult to
count the healths which were
drank after the ladies had left us.
After each health a song or a
story was called for, several of
which were followed by applause,
shouts of joy, and convulsive
laughter.

When my turn to propose a
health came, I wished to be ex-
cused, but they would not excuse
me. So I had to say about whose
health I was most interested. I
rose, and turning to Mr. Varin, I
said, "Let us drink to the health
of our Holy Father, the Pope."

Nobody had yet thought of our
Holy Father, the Pope, and his
name, mentioned under such cir-
cumstances by a child, appeared
so droll to priests and their merry
guests that they burst into laugh-
ter, stamped their feet, and shout-

ed "Bravo! Bravo! To the health
of the Pope!" Every one stood up,
and at the invitation of Mr. Varin,
the glasses were filled and emp-
tied as usual.

So many healths could not be
drunk without their natural ef-
fect.

(Continued Next Week)

"Life And Ministry Of Paul"

(Continued from page two)

that some day we are going to
stand before him at the judgment
seat, to get our reward—our pay,
for the labor that we have per-
formed.

When I read this Scripture I
am impressed by the fact that
pay day is coming for the Chris-
tian, someday. You know, the big
thing in the minds of most peo-
ple when they go to work, is pay
day. I often think when a man
goes out to work in the morning
that he isn't concerned particu-
larly about the hours that he puts
in; the thing that is in his mind
is that pay day is coming some-
day, and he is looking forward to
pay day. That is the thing that
gives him the incentive for work.

Beloved, that ought to be true
of every one of us, because pay
day is coming for all of the labor-
ers of the Lord Jesus Christ.

I remember, years ago, coming
up by the Car Shops below Race-
land and seeing a woman standing
there waiting to catch a bus, talk-
ing to a man. I stopped and asked
them to ride, and she got in and
waved goodbye, and said, "Bye,
bye, Charlie, I'll see you next
pay day." The next pay day I
saw to it that I made it a point
to come by there in the morning,
and she was there again to col-
lect. I picked her up and she
said, "Bye, bye, Charlie, I'll see
you next pay day." Well, pay day
to her was the big day, when she
came, and collected Charlie's
wages, on pay day.

Beloved, pay day is a big day
for the child of God. God made
Jesus to be wisdom, and right-
ousness, and sanctification, and re-
demption to us, and in turn He
makes us not only to be temples
to the Lord, but to be laborers in
His service.

III

EPISTLES.

Then again, He has made us to

be epistles, for we read:

"Ye are our epistle written in
our hearts, known and read of all
men."—II Cor. 3:2.

I ask, what is an epistle, and
I might say, I'll not give to you
the definition that was given by
a little boy in school when the
teacher asked the question, "What
is an epistle?" He said, "That is
an apostle's wife." Well, that just
isn't quite true. I will remind you
that an epistle is a letter, and
Paul says that we are letters. You
and I, as God's people, are let-
ters that are known and read of
all men.

Notice, beloved, Paul says that
God has made us to be epistles. In
other words, you and I are being
read every day by the world.
I think it is true that every hour
of every day there is somebody
that looks at me and reads some-
thing of the Lord Jesus Christ,
that he sees or doesn't see, in my
life. I am afraid the world doesn't
read much of the gospels of
Matthew, Mark, Luke and John,
but I am sure that the world reads
a lot of the gospel according to
you. I am positive that the world
doesn't read much of the Acts
of the Apostles, but the world
reads a great deal of the acts of
your life, in the service of Jesus
Christ. I know the world doesn't
read much of the Epistles of Paul
and Peter and the other New
(Continued on page 14, column 4)

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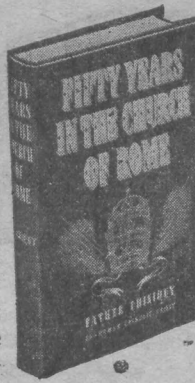
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Greetings to each of you in the name of our Lord Jesus Christ.

As this is being written all of us are well and happy in the Lord. Most of the serious sickness that was raging among the native folk seems to have come to a finish. And we have more or less come to a normal and natural stage of living among these people. There are still many new experiences during the course of a week, but after a while one begins to take these for granted. We enjoy it here, especially the climate.

Story of My Trip to the Lavani Valley

Insofar as is known, I am the second white man that has ever visited the Lavani Valley. As has been mentioned in a previous article, for some time I have felt that God was moving upon me to go into this valley and preach to the people that live there "the unsearchable riches of Christ." Night after night as my wife and I would talk and pray about the

work that God has called us to do, the Lavani Valley would usually wind up in our conversation as at Rome also. For I am not and prayers. I often thought of what Paul said, and felt very much like he must have felt, when he said, "I am debtor both to the Greeks, and to the Barbarians: both to the wise and the unwise so, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

The trip into the Lavani Valley furnishes me with at least eight doctrines which are believed by all sound Baptists, and which I wish to use as a basis for this story, i.e., predestination, preoccupation, premeditation, predetermination, prayer, preparation, presentation, and preservation. Most of these I will mention only briefly as a full presentation of all of them would leave little space in TBE for some other brother's message.

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FRED T. HALLIMAN

Predestination

Beloved, insofar as the white man and civilization is concerned, the Lavani Valley did not exist until possibly 5 years ago. At about that time some pilot flew over the valley and soon a sensational story followed in newspapers, magazines, and over the radio news that a Utopia had been discovered in the rugged and remote part of the Southern Highlands of New Guinea, containing at least 80,000 people and possibly far more. As the Southern Highlands was — and still is — a comparatively new district, even to the Administration, and since at that time much fighting was still going on, with the only way to reach this valley being by foot, all attempts to reach this Utopia were abandoned until last year.

About a year ago now, the Officer in charge of Koroba made a patrol that carried him from Koroba right up through the Lavani, up almost to the Dutch border and back down the Paru Valley to Koroba again. This trip made the news and brought much praise

for the officer from the Administration here in New Guinea.

Now all this is true insofar as man is concerned, but the discovery of this valley and the visits by the government officer and myself were no surprise to God. Even before New Guinea or any part of the world existed God knew that on June 8th, 1962 at exactly 11:00 a.m. and exactly 10 years from the day that I preached the first sermon that He called me to preach, I would be setting out for the Lavani Valley.

Nothing happens by so-called luck or chance. "The lot is cast into the lap: but the whole disposing thereof is of Jehovah"; "In whom we have also obtained an inheritance,

being predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Prov. 16:33; Eph. 1:11).

God has a plan and the end is eternal.

"The counsel of Jehovah standeth fast forever, the thoughts of His heart to all generations" (Ps. 139:11).

"Hast thou not heard what I have done it long ago, and I will do it of ancient times?" (Isa. 46:10). "I am God and there is none like me; declaring the end from the beginning, and from times things that are not done" (Isa. 46:9,10).

Beloved, I am glad that serving a God who knows the beginning and the end; that things are not happening here in New Guinea, but are mere chance, such as my eyes did see in the formed substance; and in the they are all written, even that were ordained for me as yet there were none of (Ps. 139:16).

In the light of the above, how could we do anything but rejoice in the service regardless of what part of the world we are serving in? We know that we have been in Him (Christ) before the foundation of the world" (Eph. 1:4). "We are chosen in Him through all eternity, known that we have been pointed as messengers of the gospel humbles us to sackcloth and ashes."

God's plan cannot be changed or altered in any way.

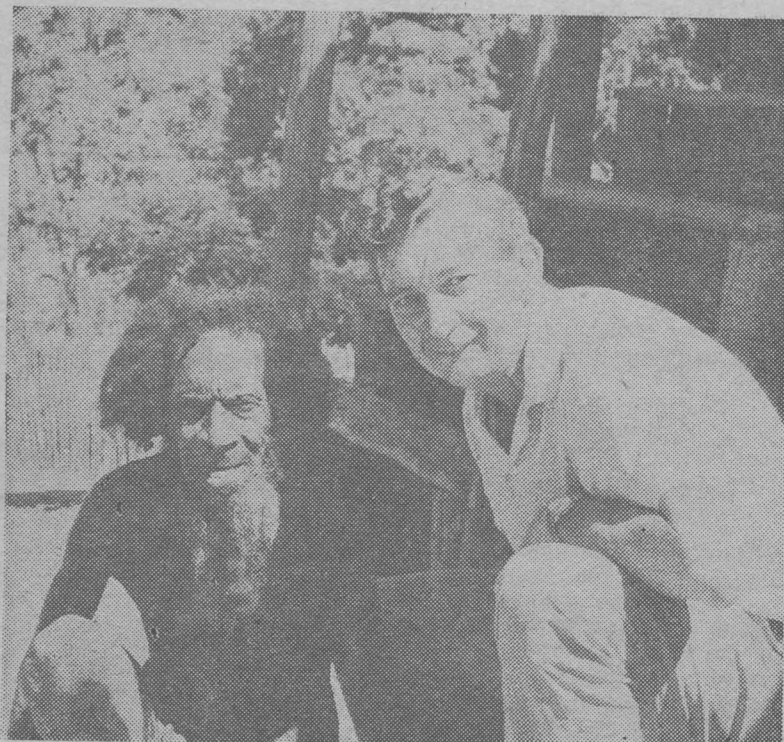
"Jehovah of hosts hath said, surely, as I have said, so shall it come to pass; and as I have purposed, so shall it be" (Isa. 14:22).

"My counsel shall stand, and I will do all my pleasure: I have spoken, and I will bring it to pass; I have purposed, and I will also do it." (Isa. 46:10).

I remember when I was in Bible College in Evansville, Ind., seeing a large sign stretched over the doors of a building indicated that it was a church. Just underneath this was another one that indicated that a so-called revival was in progress and in unmistakable letters were these words: "GOD A CHANCE." Never did I read anything more blasphemous. This sign indicated that the people of Evansville, Ind., were in God in their hand, or in God somewhere, and that He would be unable to save any of them until they had mercy on Him. Just to show you that nothing without significance, and that things work together for good to them that love God, that sign me worked up enough that I decided to preach a sermon on election when I went back to Chicago. (Continued on page 13, column 2)

New Guinea Photo Story

By FRED T. HALLIMAN



This picture shows the old man that I wrote about in the article. I do not know what his name is but it doesn't matter now for he has a new name. Word reached me just this morning that he had died only a little while ago. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a NEW NAME written which no man knoweth saving he that receiveth it" (Rev. 2:17).



This picture was made one Sunday just after we had finished a preaching service. They are weird looking people indeed, but all have souls just like you and me, and while some of them look like pictures that you often see that (falsely) represent Satan, some of them may be God's elect. Satan looks nothing like these individuals. People should quit lying to their children, telling them Satan has a long forked tail and is ugly; rather they should tell them the truth that Satan is beautiful and attractive to the natural eye. Be on guard for anything that is superficial, those things are of Satan.



This is a close-up of an old man that comes to the mission most every day. He attends services and lives only a stone's throw from our house. The band on his head is snake skin.



This picture shows a man and his two sons. This picture was made one morning just after they had received medical treatment. The two boys had sores on their legs that had eaten the flesh away nearly to the bone. After a few trips they were completely healed.

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TOTAL

John 6:37 - The Sum and Substance of Theology

By C. H. SPURGEON

"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out."—John 6:37.

What a difference there is between the words of Christ, and those of all mere men! Most men speak many words, yet say little; Christ speaks few words, yet says very much. In modern books, you may read scores of pages, and

scarcely come across a new thought; but when Christ speaks, every syllable seems to tell. He hits the nail on the head each time He lifts the hammer of His Word. The Words of Christ are like ingots of solid gold; we preachers too often beat out the gold so thin, that whole acres of it would scarcely be worth a farthing. The Words of Christ are always to be distinguished from those of His creatures, not only for their absolute truthfulness, but also for their profound fullness of matter. In all His language He is "full of grace and truth."

Look at the text before us. Here we have, in two small sentences, the sum and substance of all theology. The great questions which have divided the Church in all ages, the apparently contradictory doctrines which have set one minister of Christ against his fellow, are here revealed so simply and plainly, "that he may run that readeth" (Habakkuk 2:2). Even a child may understand the Words of Christ, though perhaps the loftiest human intellect cannot fathom the mystery hidden therein.

Take the first sentence of my text: "All that the Father giveth Me shall come to Me."

What a weighty sentence! Here we have taught us what is called,



C. H. SPURGEON

in the present day, "High Calvinistic doctrine" — the purpose of God; the certainty that God's purpose will stand; the invincibility of God's will; and the absolute assurance that Christ "shall see of the travail of His soul, and shall be satisfied."

Look at the second sentence of my text: "And him that cometh to Me I will in no wise cast out."

Here we have the richness, the fulness, the unlimited extent of the power of Christ to save those who put their trust in Him. Here is a text upon which one might preach a thousand sermons. We might take these two sentences as a life-long text, and never exhaust the theme.

Mark, too, how our Lord Jesus Christ gives us the whole truth. We have many ministers who can preach well upon the first sentence: "All that the Father giveth Me shall come to Me." Just set

them going upon Election, or ever that truth, they are half afraid lasting covenant engagements, and of it; they hesitate to preach what they will be earnest and eloquent, they consider to be a too open for they are fond of dwelling up-salvation. They cannot give the on these points, and a well-in-gospel invitation as freely as they structured child of God can hear find it in the Word of God. They them with delight and profit. Such do not deny it, yet they stutter preachers are often the fathers of and stammer sadly, when they get the Church, and the very pillars upon this theme.

thereof; but, unfortunately, many Then, on the other hand, we of these excellent brethren cannot have a large number of good min-preach so well upon the second isters who can preach on this sec-sentence of my text: "And him ond clause of the text, but they that cometh to Me I will in no cannot preach on the first clause. wise cast out." When they get to (Continued on page 6, column 1)

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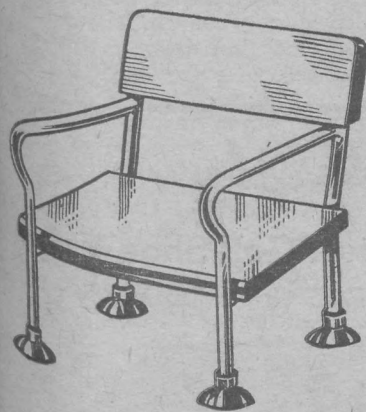
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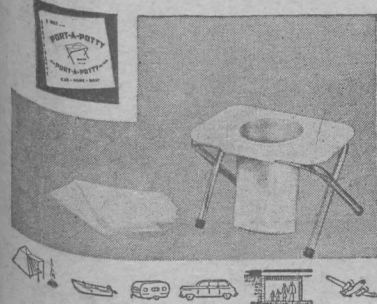
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John 6:37

(Continued from page 5)

How fluent is their language as they tell out the freeness of salvation! Here they are much at home in their preaching; but, we are sorry to be compelled to say that, very often, they are not much at home when they come to doctrinal matters, and they would find it rather a difficult matter to preach fluently on the first sentence of my text. They would, if they attempted to preach from it, endeavour to cut out of it all

that savours of Divine Sovereignty. They do not preach the whole "truth" which "is in Jesus."

Now, as God shall help me, I want to expound both sentences of my text with equal fidelity and plainness.

I. I will begin with the first sentence of the text: "All that the Father giveth Me shall come to Me." We have here, first, the firm foundation upon which our salvation rests.

It rests, you perceive, not on something which man does, but in God; not in anything which

on something which God the Father does. The Father gives certain persons to His Son, and the Son says, "All that the Father giveth Me shall come to Me."

I take it that the meaning of the text is this — that, if any do come to Jesus Christ, it is those whom the Father gave to Christ. And the reason why they come — if we search to the very bottom of things — is, that the Father puts it into their hearts to come. The reason why one man is saved, and

another man is lost, is to be found in something which man does, but in God; not in anything which

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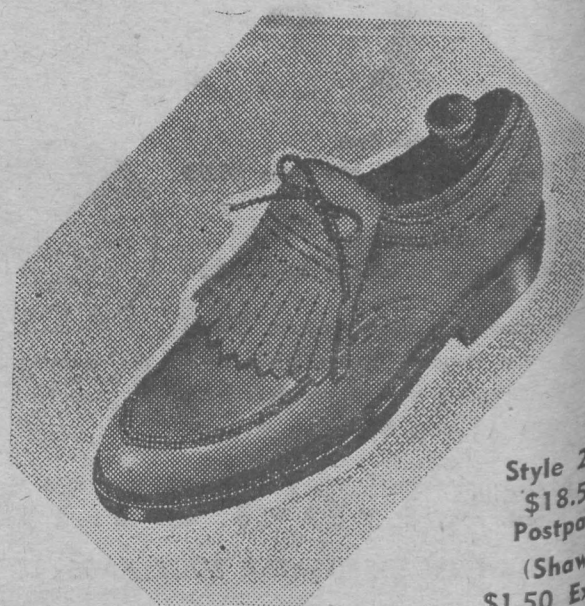
the saved man did, or did not do; will of man, but of God" (1:12,13).

did not feel; but in something altogether irrespective of himself, even in the sovereign grace of God. In the day of God's power, the saved are made willing to give their souls to Jesus. The language of Scripture must explain this point.

"As many as received Him, to this direction, and not in them gave He power to become you must trace it up to its source the sons of God, even to them In the case of every soul that believe on His name: which now in heaven, it was the will of the flesh, nor of God that drew it thither. In the will of the flesh, nor of the case of every spirit that is

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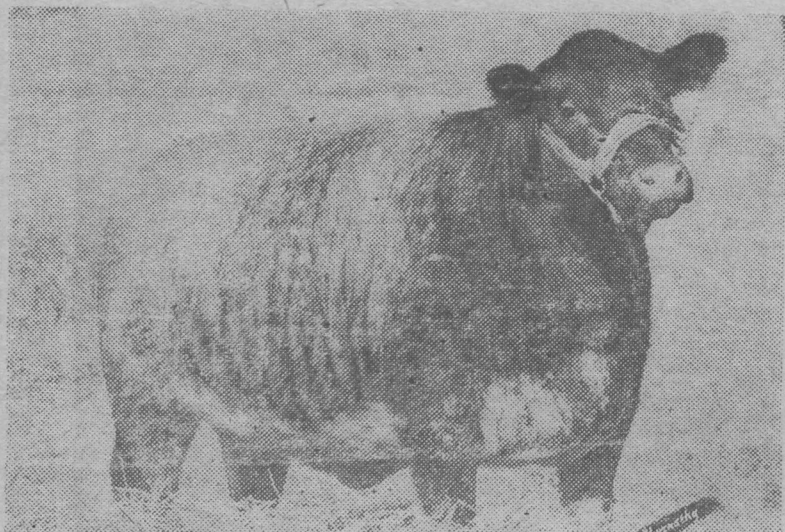
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to glory now, unto God and
to Him alone must be the hon-
or of its salvation; for He it is
who makes one "to differ from
another" (I Cor. 4:7).
do not care to argue upon this
point, except I put it thus: If any
man makes himself who makes
difference," I reply, "You are
making yourself in a great di-
ference; if man himself makes the
difference, then mark — man him-
self must have the glory."
now, I am certain you do not
want to give man the glory of
his own salvation; you would not
have men throw up their caps in
praise, and shout, "Unto our-
selves, were the glory, for we, our-

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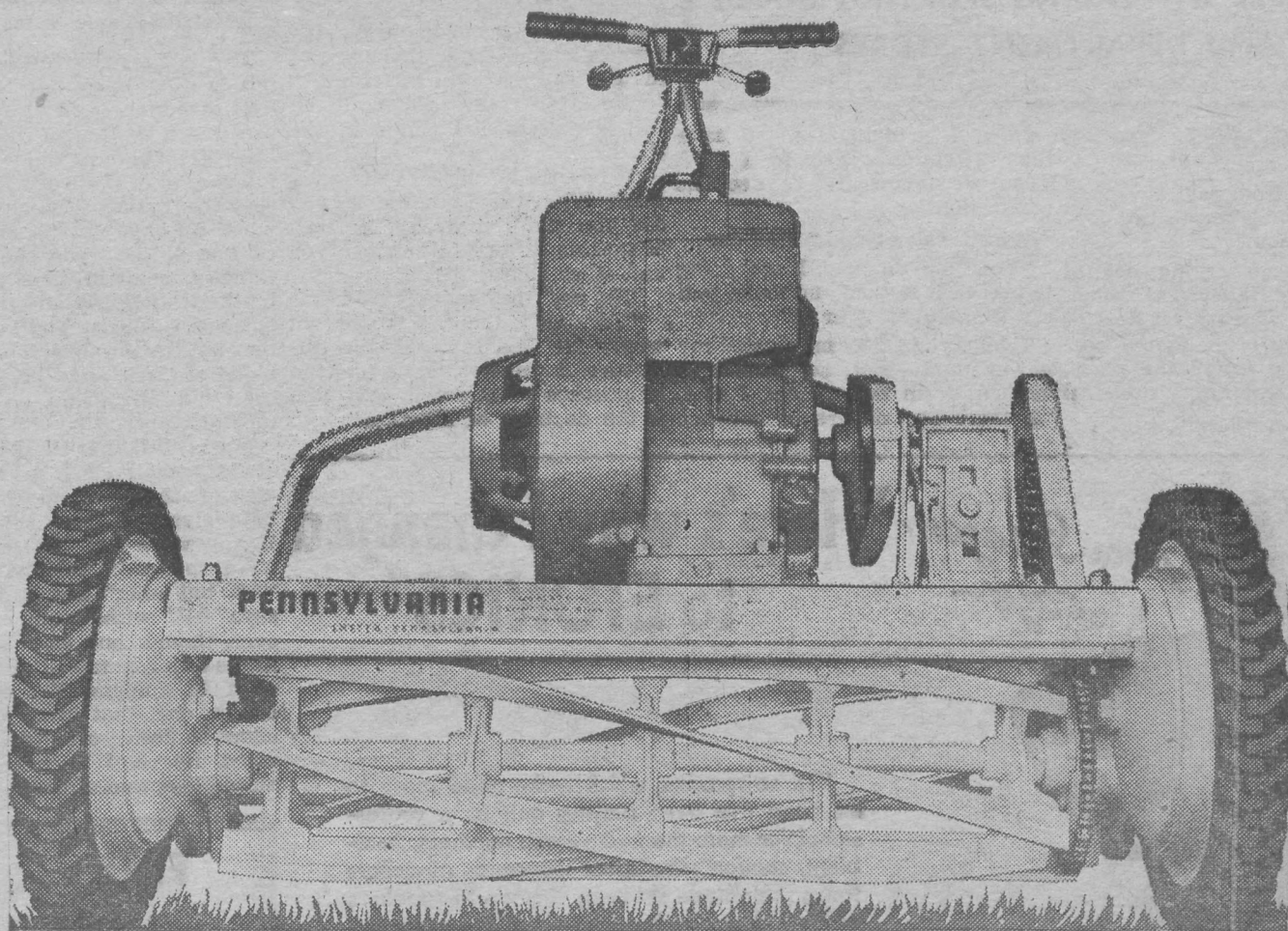
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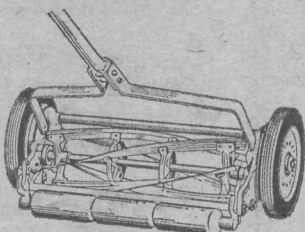
hinge upon which man's salvation ago, at a place in Derbyshire, to shall turn, God shall have the a congregation, nearly all of whom control, and not the will of man. were Methodists, and as I preach- You know that those who do ed, they were crying out, "Halle- Glory! Bless the Lord!" They were full of excitement, until I went on to say in my ser- I was preaching, not very long (Continued on page 8, column 1)



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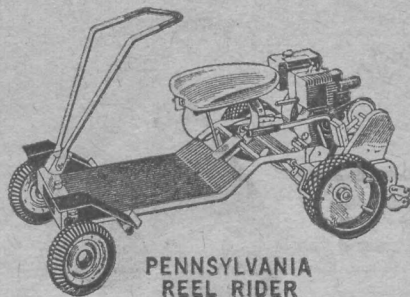
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John 6:37

(Continued from page seven)
mon, "This brings me to the doctrine of Election."

There was no crying out of "Glory!" and "Hallelujah!" then. Instead, there was a great deal of shaking of the head, and a sort of telegraphing round the place, as though something dreadful were coming.

Now, I thought, I must have their attention again, so I said, "You all believe in the doctrine of Election?"

"No, we don't, lad," said one.

"Yes, you do, and I am going to preach it to you, and make you cry 'Hallelujah!' over it."

I am certain they mistrusted my power to do that; so, turning a moment from the subject, I said, "Is there any difference between

you and the ungodly world?"

"Ay, Ay! Ay!"

"Is there any difference between you and the drunkard, the harlot, the blasphemer?"

"Ay! Ay! Ay!"

Ay! there was a difference indeed.

"Well, now," I said, "there is a great difference; who made it then?" for, whoever made the difference, should have the glory of it. "Did you make the difference?"

"No, no," said one; and the rest all seemed to join in the chorus.

"Who made the difference, then? Why, the Lord did it; and did you think it wrong for Him to make a difference between you and other men?"

"No, no," they quickly said.

"Very well, then; if it was not wrong for God to make the difference, it was not wrong for Him to purpose to make it, and that is the doctrine of Election."



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Then they cried, "Hallelujah!" as I said they would.

The doctrine of Election is God's purposing in His heart that He would make some men better than other men; that He would give to some men more grace than to other men; that some should come out and receive the mercy; that others, left to their own free will, should reject it; that some should gladly accept the invitations of mercy, while others, of their own accord, stubbornly refuse the mercy to which the whole world of mankind is invited. All men, by nature, refuse the invitations of the gospel. God, in the sovereignty of His grace, makes a difference by secretly inclining the hearts of some men, by the power of His Holy Spirit, to partake of His everlasting mercy in Christ Jesus. I am certain that, whether we are Calvinists or Arminians, if our hearts are right with God, we shall all adoringly testify: "We love Him, because He first loved us." If that be not Election, I know not what it is.

II. Now, in the second place, note the certainty of the eternal salvation of all who were given to Jesus: "All that the Father giveth Me shall come to Me."

This is eternally settled, and so settled that it cannot be altered by either man or devil. All whose names are written in the Book of Life of the Lamb slain from the foundation of the world, all whom God the Father designed to save when He gave up His well-beloved Son to die upon the cross of Calvary, shall in time be drawn by the Holy Spirit, and shall surely come to Christ, and be kept by the Spirit, through the precious blood of Christ, and be folded forever with His sheep, on the hill-tops of glory.

Mark! "All that the Father giveth Me shall come to Me." Not one of those whom the Father hath given to Jesus shall perish. If any were lost, the text would have to read: "Almost all," or "All but one;" but it positively says "All," without any exception; even though one may have been in his unregenerate state, the very chief of sinners. Yet even that chosen one, that given one, shall come to Jesus; and when he has come, he shall be held by that strong love that at first chose him,

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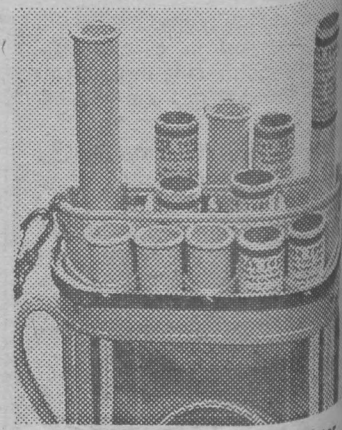
151 Mission St., San Francisco, Calif.

and he shall never be let go, shall be held fast, even unto the end. Miss Much-afraid, and Mr. Despondency, and Mr. Feeble-minded, shall as certainly come to the arms of Christ, as Mr. Gracious heart, and Mr. Faithful, and Mr. Valiant-for-Truth. If one were lost from Christ's crown, Christ's crown would not be glorious. If one member of the body of Christ were to be complete. If one of those who are with Christ should miss his part to eternal life, Christ would be a perfect Christ.

"All that the Father giveth Me shall come to Me."

"But suppose they will

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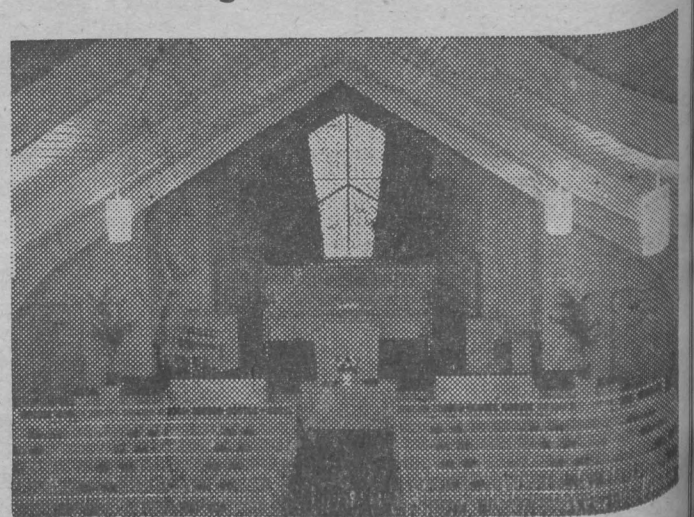
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will could be more than a match for God's will, do you not see where we should be landed? Who made man? God! Who made God? Shall we lift up man to the sovereign throne of the Deity? Who shall be master, and have his way, God or man? The will of God, that says they "shall come," knows how to make them come.

"But suppose it should be one of those who are living in the interior of Africa, and he does not hear the gospel; what then? He shall hear the gospel; either he shall come to the gospel, or the gospel shall go to him. Even if no minister should go to such a chosen one, he would have the gospel specially revealed to him rather than that the promise of the Almighty God should be broken.

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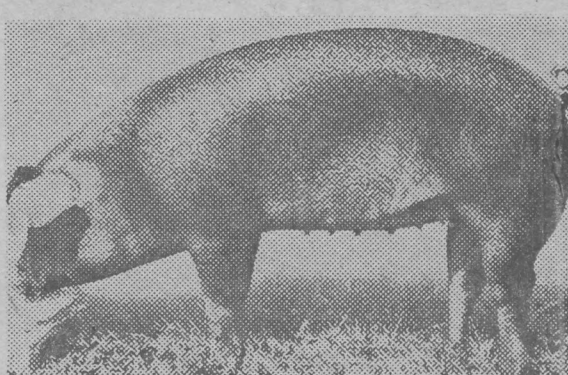
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"Why was I made to hear His voice,
And enter while there's room;
When thousands make a wretched choice,
And rather starve than come?"

"'Twas the same love that spread the feast,
That sweetly forced me in;
Else I had still refused to taste,
And perish'd in my sin."

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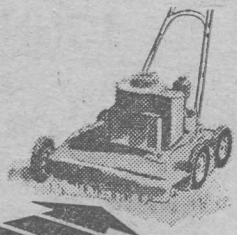
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John 6:37

(Continued from page nine)
He will surely accomplish.

I need not dwell longer upon this point, because I think I have really brought out the essence of this first sentence of my text: "All

that the Father giveth Me shall come to Me." Permit me just to remark, before I pass on, that I am sometimes sad on account of the alarm that some Christians seem to have concerning this precious and glorious doctrine.

We have, in the Baptist de-

nomination, — I am sorry to have to say it, — many ministers, excellent brethren, who, while they believe this doctrine, yet never preach it. On the other hand, we have some ministers, excellent brethren, who never preach anything else. They have a kind of barrel-organ that only plays five tunes, and they are always repeating them. It is either Election, Predestination, Particular Redemption, Effectual Calling, Final Perseverance, or something of that kind; it is always the same

note. But we have also a great many others who never preach the Bible into a mixed wor- concerning these doctrines, and the gospel is to be preached in "all the world," and "to every creature."

The reason for their silence is, "Yes," they say, "preach the gospel, but not these spec- because they say these truths are not suitable to be preached from the pulpit. I hold such an utter- ance as that to be very wicked. Is the doctrine here—in this Bible? If it is, as God hath taught it, so are we to teach it.

"But," they say, "not in a mix- ed assembly." Where can you find proper to be Calvinists, others

No so; the reason why people become Hyper-Calvinists and Antinomians, is because some, who profess to be Calvinists, others

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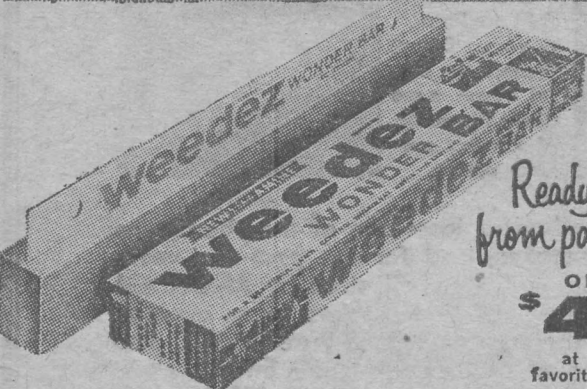
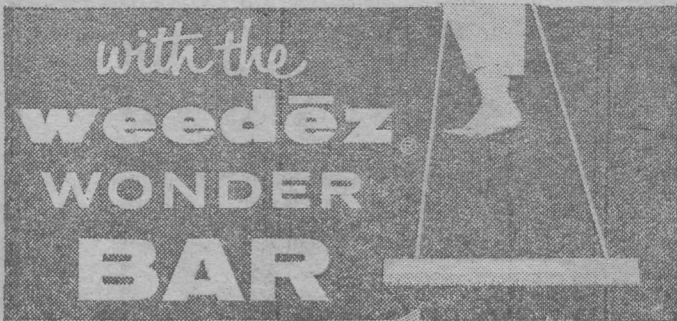
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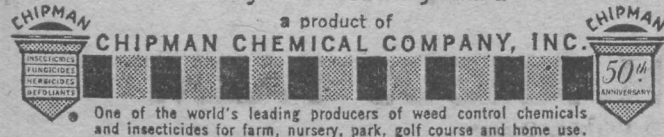
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back part of the truth, and not, as Paul did, "declare all counsel of God"; they select certain parts of Scripture, where their own particular views are light, and pass by other aspects of God's truth. Such preachers as Newton, and in later times, their own Christmas Evans, were who preached the whole of God and kept back nothing that God has revealed; and, as a result of their preaching, Unitarianism could not find a hold anywhere. We should hold each doctrine of Scripture in proper place, and preach it fully; and if we want to have a genuine revival of religion, we must preach these doctrines of God's sovereign grace again and again. Do not tell me they do not bring revivals. There was one revival that I have ever heard of, apart from Calvinistic revival, and that was the one in which Wesley took so great a part, but then George Whitefield there also to preach the whole Word of God. When people are getting sleepy, if you want to

arouse and wake them up thoroughly, preach the doctrine of Divine Sovereignty to them; for that will do it right speedily.

III. I shall now turn very briefly to the second sentence of my text: "And him that cometh to Me I will in no wise cast out."

"Now," says somebody, "he is going to knock down all that he has been building up." Well, I would rather be inconsistent with myself than with my Master; but I dare not alter this second sentence, and I have no desire to alter it. Let it stand as it is, in all its glorious simplicity:—

"Him that cometh to Me I will in no wise cast out."

Let the whole world come, still this promise is big enough to embrace them all in its arms. There is no mistake here, the wrong man cannot come. If any sinner come to Christ, he is sure to be the right one. Mark, too, as there is no limitation in the person coming, so there is no limitation in the manner of the coming. Says one, "Suppose I come the

wrong way?"

You cannot come the wrong way; it is written, "No man can come to Me, except the Father which hath sent Me draw him."

"No man can come unto Me, except it were given unto him of My Father" (John 4:44, 65).

If, then, you come to Christ in any way, you are drawn of the Father, and He cannot draw the wrong way. If you come to Christ

at all, the power and will to come have been given you of the Father. If you come to Christ, He will in no wise cast you out; for no possible or conceivable reason will Jesus ever cast out any sinner who comes to Him. There is no reason in hell, or on earth, or in heaven, why Jesus should cast out the soul that comes to Him. If Satan, the foul accuser of the brethren, brings reasons why the

coming sinner should not be received, Jesus will "cast down" the accuser, but He will not "cast out" the sinner. "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest," is still His invitation and His promise, too.

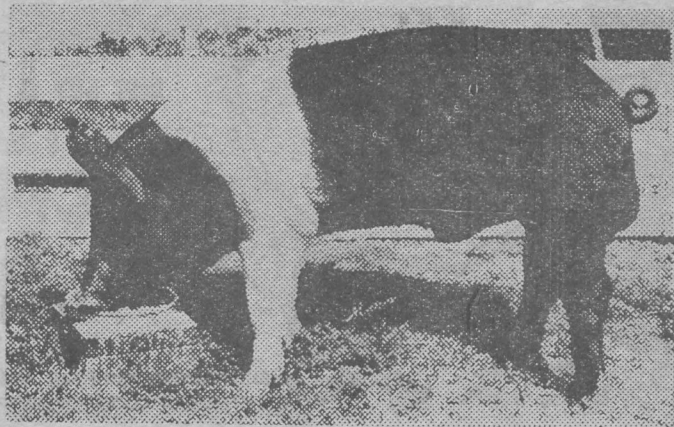
I do think this is what Jesus Christ says to every creature under heaven. The gospel invitation (Continued on page 12, column 1)

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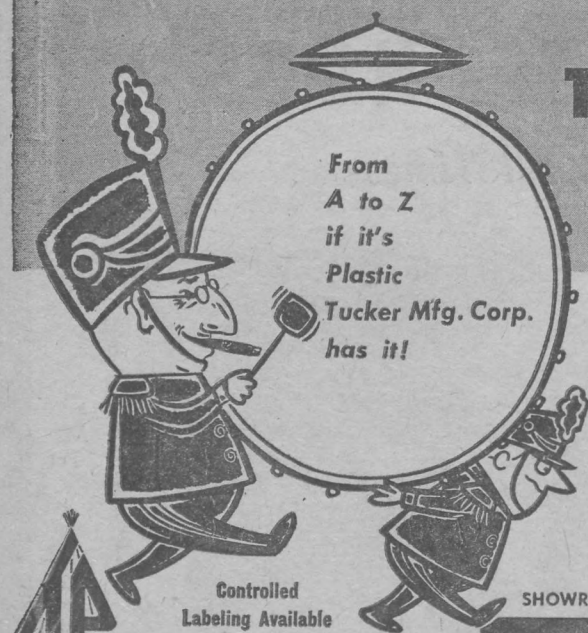
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runs thus: "Come, come, come to Christ, just as you are."

"But, let me feel more."

No, come just as you are.

"But let me get home to my own room, and let me pray."

No, no, come to Christ just as you are. As you are, trust in Jesus, and He will save you. Oh, do dare to trust Him!

If anybody shall ask, "Who are you?" answer, "I am nobody."

If anyone objects, "You are such a filthy sinner," reply "Yes, 'tis true, so I am; but He Himself told me to come."

If anyone shall say, "You are not fit to come," say, "I know I

am not fit; but He told me to come."

Sinner, trust in Jesus; and if thou dost perish trusting in Jesus, I will perish with thee. I will make my bed in hell, side by side with thee, sinner, if thou canst perish trusting in Christ, and thou shalt lie there, and taunt me to all eternity for having taught thee falsely, if we perish. But that can never be; those who trust in Jesus shall never perish, neither shall any pluck them out of His hand. Come to Jesus, and He will in no wise cast thee out.

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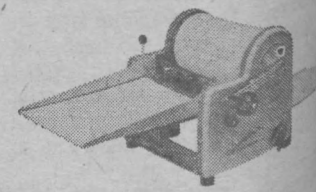
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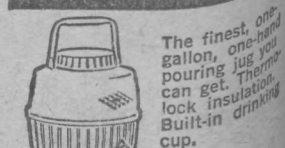
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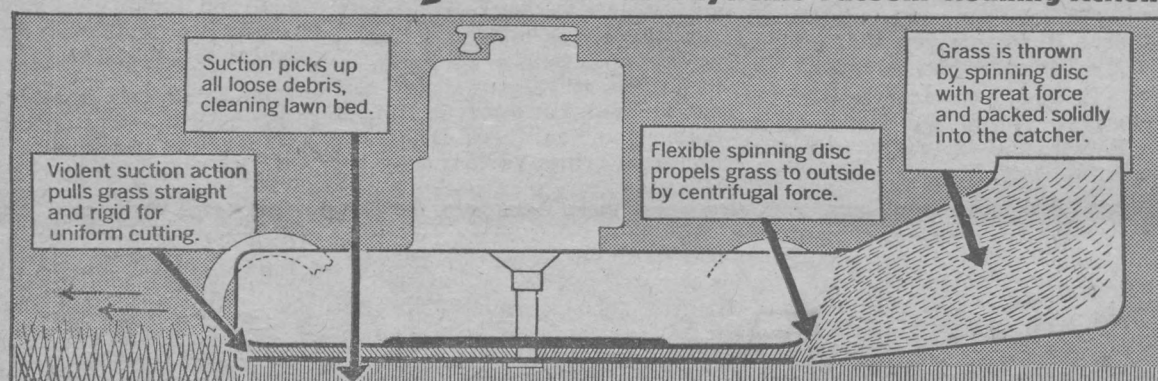
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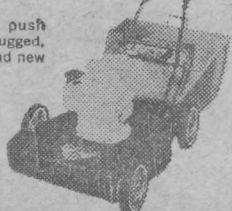
No mulching of grass... requires less power

- 8 Durable, All Metal Grass Catcher

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New Gyro-Vac Models

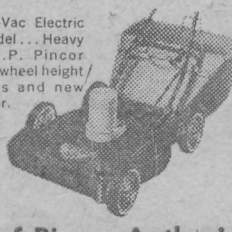
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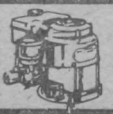
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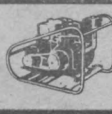


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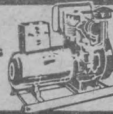
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Christ, The Saviour

Some tell you it is by water
That sins are washed away;
Others point to the mourner's bench
And urge the sinner to pray.

By others we're told to "be honest,
Be faithful, sincere and true;"
That if we do the best we can,
Then surely we'll make it thru.

We also hear that we must belong
To some particular church,
And if we'll find the right one,
We need no longer search.

It's strange how so many people,
Have Bibles which they can read,
Yet they never seem to realize
How God meets the sinner's need.

It's not by water, prayers or church,
Neither by the best you can do;
Only the work of the Son of God
Can ever take care of you.

Sin must be paid for — and that in full,
The Bible will plainly tell;
If you go down in death with sin
Then your eternity is hell.

But if Christ is trusted instead of works,
And you count everything else but nought,
It's certain that your soul's secure,
For by Him salvation's been wrought.

Halliman

(Continued from page 4)
that week-end and the result was
that one of God's elect was called
out of darkness unto light. "God
chose you from the beginning un-
to salvation in sanctification of the
Spirit and belief of the truth" (II
Thes. 2:13).

Preoccupation

When God has predestinated
that something shall come to pass,
in due time He begins to preoc-
cupy the minds of the individual
or individuals whom He has
chosen to use in bringing these
events to pass.

"But there is a God in heaven
that revealeth secrets, and He
made known to the King of
Babylon what shall be in
the latter days" (Dan. 2:28).

So it was for several weeks
prior to the actual planning of the
trip to the Lavani Valley, God re-
vealed His will to me that one
day I was to go there and as the
days passed my mind was occu-
pied much of the time with these
thoughts.

Predetermination

To predetermine to do some-
thing is to decide beforehand.
When God had impressed Solo-
mon with the needs of the king-
dom of Israel He also occupied his

mind with the thoughts that a
house for the Lord was needed
and so "Solomon determined to
build an house for the Lord" (II
Ch. 2:1). Paul said, "But I deter-
mined this with myself, that I
would not come again to you in
heaviness" (II Cor. 2:1).

God impresses us with certain
things until we determine that
by the grace of God we will do
them. My first thoughts of going
into the Lavani were not very fa-
vourable, especially since people
seemed to know little to nothing
about it and frankly for quite a
while I tried to dismiss it from
my mind. But knowing the unwill-
ingness of my heart God bore
upon me the more until finally I
said, "Lord when you are ready
for me to go, then we will go
for I know that you will go with
me."

Premeditation

Everyone knows that to pre-
meditate is to plan beforehand
what is to be done or at least at-
tempted in the future. After God
had caused me to determine to
go, before I knew it I was actually
making plans to carry out His will.
These plans were not necessarily
being carried out in systematic
order, at least on my part, but
almost daily I would find myself
meditating and working out the
details. One day, almost before
I realized it, I was making a map
of the entire Southern Highland
District with emphasis on the La-
vani Valley. Even the places
where we would sleep on the way
and after we would get there were
pin-pointed almost exactly as it
happened on the trip.

So it is with each of us as we
daily go about our task we are
impressed of God to do things that
fulfill His eternal plan and pur-
pose. Most of these things, we
think, originated with us and we
like to think of how intelligent
we are for thinking of them and
working out the details; but be-
loved, behind every thought and
behind every act is the mighty
hand of God bringing about the
good and overruling the evil for
His glory. Dear readers, it would
have been better that not one soul
had ever been saved than for God
to be robbed of one mite of His
glory. I am not in New Guinea
to preach the gospel that souls
might be saved only to avoid an
everlasting hell, but I am here to
fulfill a small part of the great
plan of redemption and ultimate
glorification of our precious Lord.

Prayer

It is needless to say that we al-
ways pray much before attempt-
ing a trip such as this. I might
just mention that I believe in
praying for small things as well
as the big ones. It has always been
our policy, though, when I was
planning a trip into an area that

little or nothing was known about,
we would spend more time than
usual asking God's will be re-
vealed to us and that we might
have His assurance that He would
go before us. There have been
times that I have not always got
to go into areas where I wanted
to, but I am sure that God's rea-
son for my not going was good,
and where He has permitted me
to go I have always felt His pres-
ence and have never felt any fear
more than a few moments at the
time. Prayer is an important part
in every Christian's life. Note the
following points in our Lord's
prayer life.

1. Prayer to our Lord seemed
more important than teaching and
healing, for great multitudes came
together to hear and be healed
and He withdrew Himself into the
desert and prayed (Luke 5:15-16).

2. Prayer to our Lord was more
important than rest (Mk. 1:35).

3. Prayer to our Lord was more
important than sleep (Luke 6:12).

4. Prayer to our Lord was more
important than money or ma-
chinery, for as he looked upon the
multitude, "Then saith He unto
His disciples, the harvest truly is
plenteous, but the labourers are
few. PRAY ye therefore the Lord
of the harvest, that He will send
forth labourers into His harvest."
(Matt. 9:37-38).

Preparation

Finally the time came that I
knew that I was going to have to
start preparing to leave the fam-
ily and go beyond the large moun-
tain range that lies just southwest
of our house. Beyond this range
of mountains lies the Lavani Val-
ley. I figured that it would take
me close to a week to make the
trip, so I began to prepare accord-
ingly. I had work going on at the
station and instructions for a
week had to be given to the work-
ers and numerous other things had
to be worked out to keep things
going during my absence. I didn't
announce around the mission sta-
tion that I was going until about
two days before I was ready to
leave. As soon as the natives
knew, things began to buzz. Ev-
eryone seemed to be talking about
it, some wanted to go, but many
said the trip would be too hard
or it would be too cold there; oth-
ers said there were strange peo-
ple that lived there and as the
time was drawing nearer tension
was mounting. On the day that
we were supposed to leave, I
arose fairly early and began to
get all my things together. I work-
ed feverishly for about four hours
before we were ready to go. Out-
side I could see many natives
milling about the yard, some sing-
ing their strange but fascinating
songs; all knew that a long trip
was ahead and there was cargo
to be carried. That meant that
some would be chosen as burden
bearers and there would be mon-
ey for them; others would want
to go for adventure and nothing
more.

At about ten minutes to eleven
I stepped out the front door and
looked at my gear and called for
10 strong men to line up to carry
for me. Quickly the quota was
filled and by eleven o'clock 10
carriers, an interpreter and sev-
eral others that would walk with
us until we made camp that night,
set out towards the mountains. As
the trip was to be a long, hard one
I had instructed the carriers that
we would only walk for about 4
to 5 hours a day and make camp,
but as usual on the first day, they
started out fast and wanted to
make a long distance.

The mission station is about
5400 ft. above sea level and we
were to cross the top of the moun-
tain at about 10,000 ft. We climbed
steadily, seldom ever stopping, un-

Southern Baptist Editor Criticizes Decision By Kansas Court In Regard To Wichita Church's Affiliation With ABC

By JOHN J. HURT, JR.
Editor, The Christian Index
(SBC State Paper in Georgia)

The Kansas Supreme Court is
either terribly ignorant of Baptist
government or something is
strange about laws in that state.
Such appears from the ruling
against a majority in a Wichita
church who wished to quit a Bap-
tist convention.

The court held that affiliation
must remain but did add that it
was not compulsory for contribu-
tions to continue. It all adds into
compulsory fellowship by court
decree and not by choice.

Baptists in Kansas and the 49
other states love their freedom
too much to let this decision stand
without further appeals. Church
property, humanly speaking, be-
longs to the membership and not
to the association or conventions.
Therefore, the vote of the ma-
jority is decisive whether it be
right or wrong.

We have been embarrassed for
quite a few years now by a sim-
ilar decision in North Carolina. It
was Southern Baptists who lost
a church in North Carolina, or
should have lost it, while in
Kansas it was the American Bap-
tist Convention.

Baptists of all kinds are nearer
agreement on the majority rule
than any other thing. We should
be able to argue it clearly enough
for a court to understand. Any-

way, compulsory fellowship is
worse than no fellowship and if
the church doesn't want the con-
vention, then the convention
should not want the church.

The foregoing sounds like the
'possum who told the skunk that
his breath stunk. Or, like the old
saying, the kettle calling the pot
black.

A few years ago, over at Rocky
Mount, North Carolina, Southern
Baptist henchmen spared no
punches — above and below the
belt — in order to keep a church's
property for the Convention. The
church had voted overwhelmingly
to sever from the Convention, but
the Convention watchdogs got the
case into court and through all
kinds of machinations and with
the assistance of a judge who, we
understand, was an Episcopalian,
they received the rights to the
property.

Now a similar case has happen-
ed in the American Baptist Con-
vention. We've noticed two or
three Southern Baptist papers
criticizing the decision of the
court in handing the property
over to the ABC. We wonder
where these voices were a few
years ago when Southern Baptists
were high-jacking the church
property over in North Carolina?
And where are they to be found
when the Convention tries the
same trick in other places?—BLR.

til about mid-afternoon. The track
was rough and the sun was hot
and since we were not in timber
forest, scarcely ever touching the
scrub bush and tall grass and
cane, it was unusually hot. About
three that afternoon we had
the carrier boys said that it
would be a good place to make
camp for the night. I told them
that I wanted to go farther, but
they insisted that we stop there.
I threatened to go on without them
and against their will we started
on again.

We had gone less than half a
mile until I could see their pur-
pose of wanting to make camp.
We were entering into a deep
mountain forest so dense that at
three in the afternoon it was al-
most like dusk dark. I asked them
how long it would take us to come
out of this forest and when they
told me it would be about mid-
night, I said, "Let us go back to
the camp site you first picked
and I'll not argue with you from
hereafter where we sleep." They
laughed at this for at least once
they had proved to be superior to
the white man in knowledge.

Back at the camp site all hands
pitched in and soon there was
enough cane and saplings cut to
put up a house. I had a 10x15 ft.
tarpaulin that I used for the roof
of my house and stood up cane to
make the sides and ends. This did
not give me much room but I
knew that it would keep me dry.
The natives built them a shelter
out of the cane and grass and no
sooner had we finished than it
started raining. It rained most of
the night and apart from the
howls of the wild dogs I slept
good.

A few days before I started on
the trip a little native boy, an
orphan, came around the mission
station and wanted to stay; I
took him in and told him he could
go on trips with me and do odd
jobs about the mission. He was on
this trip with me and about the
crack of dawn on the second day
he was in my sleeping quarters
making a fire. Breakfast was soon
over with and we broke camp
about half past seven.

SECOND DAY. As we broke
camp that morning the mountain
air was crisp and cool, all the
carriers were fresh and anxious to
be on the way. We were soon
entering the forest and needed a
guide. One of our carrier boys had
been through this forest before
and he set out as our guide at a
fast pace. Our climb was steady
and fairly steep on this morning

as we climbed higher and
higher through this moss covered
forest, scarcely ever touching the
ground due to the roots and logs,
other than the bird of paradise and
the large gourie pigeon that in-
habits these high rain forests. As
we climbed higher and higher the
quiet was even more noticeable
and the very majestic presence of
God could be felt (and why
shouldn't it be, for one of His am-
bassadors was walking through
this strange land for the first time
— for any white man—carrying a

message of the Lord to a people
that have never heard of God nor
His message of salvation by grace).
About eleven that morning we
reached the summit of the moun-
tain and sat down to rest for a
while before starting the steep
descent. As we began the precip-
itous descent, many times we had
to hold on to the rocks and tree
roots to keep from falling. Had
it not been cloudy over the valley
we could have seen for miles at
that height, but as it was, our
view was limited to a very short
distance. In about an hour we had
descended to the floor of the val-
ley which was 7,000 ft. A.S.L.
Around the base of the mountain
were many lakes, some of which
were quite large. The valley look-
ed very small at first, but this
was due to so much of it being
level and covered in grass. Very
little signs of life could be seen
and I knew from first sight that
very few people lived in the valley
itself.

Before I left for New Guinea,
Bro. Gilpin had given me a good
pair of binoculars and these sav-
(Continued on page 14, column 1)

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Sorrowful, Yet We Rejoice

"Sorrowful yet always rejoicing" (2 Cor. 6:10).

"Sorrowful," because there is so much power for evil in the world.

"Sorrowful," because error increases, and spiritual truth is less and less relished.

"Sorrowful," because of so little fellowship among true believers.

"Sorrowful," because Christ is so little known, so little loved, so little honoured.

And sorrowful, oh! how sorrowful, because of a heart prone to wander, because of an evil nature within, that so constantly wars against the new and better.

"Yet always rejoicing," for the Lord Jesus giveth grace, and giveth victory, and in Him the believer is evermore complete and changelessly perfect before God.

"Always rejoicing," because the Lord Jesus liveth and reigneth, and His purposes are sure of accomplishment.

"Always rejoicing," because greater is He that is with His people, than all they that can be against them.

"Always rejoicing," because the Lord's love for His people is ever the same, and His presence ever abides with them.

"Always rejoicing," because the Lord is coming "to be glorified in His saints, and to be admired in all them that believe."

"Always rejoicing" for the Lord is near, and full redemption draweth nigh.

"Always rejoicing," because of a glorious future in a bright and happy home with Jesus.

Let this "always rejoicing" be ours; for 'tis the earnest of the joys of heaven, the foretaste of that home experience, in which the "sorrowful" no more doth mingle, for there it is everlasting joy, and sorrow and sighing have forever fled away.

ice. All day that day I had walked in slush and sloughs from ankle to waist deep.

FIFTH DAY. I had passed word out the day before that we would have a gathering about nine o'clock that morning and at half past eight very few had turned up. I got them to start calling out for the people to come in and it was fully another hour before they told me they were all there. About 60 people had turned out for the service that morning. God gave me good liberty in preaching to them and every one seemed to be astounded at the fact that they were sinful creatures and needed a Saviour. They, too, like the other group said they had no objections to my coming back to preach to them, but they were not interested in building a meeting house. Also like the others, they said there were few people that lived in the valley.

By the time services were over that day it was too late to start back for the mission station. I did not get to the other end of the valley where a few more people live. I wanted to go there and into the mountains beyond the valley, but I could not persuade the carriers to go. They said they were afraid of the people that lived back in those mountains and nothing I could say or do would change their minds. I hope to be able to explore that part of the Southern Highlands some day in search of some of God's elect.

SIXTH DAY. Just as the carriers had been anxious to get started on the trip, so they were as anxious to get back home and all were up early on this sixth morning. One of our boys had developed a bad case of flu and was hardly able to travel and another one had cut his foot with an axe and that was getting infected. I thought at first they would have to be carried but they said they could make it. Just shortly after seven that morning we were on our way. We had soon left the ridge and come back down into the swamp grassland. We walked for hours over swamps, going up to our waist at times. We were taking a different route back than the one which we came over. The climb was very steep and occasionally we would have to wait for the two that were sick to catch up with us. Finally we came to the top of the mountain and after a rest we started down in the general direction of Tanggi. My purpose of coming back this way was to have a look at the country and population near the base of the mountain below our mission station. I saw several people that I had never seen before and the day was well spent. We reached the mission station about mid-afternoon.

Presentation and Preservation
In summing up the facts of the trip I will say that at every place the Word of God was presented and God and His Christ were exalted. Beloved, I do not know what will be the total results of my preaching on this mission trip, but one of the greatest joys that I have had in preaching since being in New Guinea was experienced on this trip.

On the first day out, about half way up the mountain we saw several people gathered and upon inquiry when reaching them, they told us that an old man, the father of the head man of that area, was near death and they were waiting for him to die. I asked if I might go see him. They said yes and led me to a humble hut a little way down the mountain side. Upon approaching the house I saw an old man sitting on the ground just outside his door, his head was lowered and a banana leaf was neatly spread over his back to keep the flies and hot sun off. I took this hand and asked him if he remembered me (he had been to the mission station once before for medical treatment). He said he did. I asked him if he felt like talking; he said yes and added that although indeed, I guess, though, I was just as strange looking to them, could hear quite well and was in it started raining about the time his right mind. With that I sat we got camp set up and I decided down on the ground beside him it would be best to wait until the morning to have a preaching service. Saviour of sinful men. He was

close to a lake I decided to have a look for ducks. Several ducks were on the water but too far to shoot at; finally one came within shooting distance and I enjoyed a duck supper that night. I passed word around for all the natives in the area to come to our camp the next day and with that I went to bed. It rained most of the night again that night.

THIRD DAY. Knowing that we would not be moving camp on this day and that no one would turn up too early, I enjoyed a good rest having no particular reason to rise early. About nine o'clock a few people began to gather around our camp; they seemed to be friendly and curious so I turned my radio on and some of them ran back to the bush again. Others stayed and after a while came closer. The radio seemed to captivate them, but when I recorded their voices and played it back to them on my small tape recorder they seemed to be completely held in suspense. One old lady got so scared she ran back into the bush waving her hands over her head and trying to get others to follow her; one other woman decided to go with her.

About noon that day I had a gathering of about 50 people and was told that no more would come, as few people lived in that area. I tried to assemble them to preach to them and talk to them about coming back often for services, but had little success. They said they had no objections to my coming back but would not help me build a building to meet in. They did not stay long after services and by mid-afternoon the camp was almost empty. That night just about dark a man brought in one of his pigs to sell (the native hogs are a variety of wild hog that has been partially tamed), I bought it with the equivalent of \$1.50 and that was enough to serve the entire camp with fresh meat.

FOURTH DAY. I had thought that we would not break camp that day but would walk to the other side of the valley, have a look, and come back there that night; but when the natives told me that it would be too far, I decided to take them at their word this time. We broke camp about eight and started across the valley, and again we walked for hours across swamp grassland, crossing rivers and small streams. Finally we came to higher ground and even a small mountain range within the valley. We walked most of the day seeing no more than a dozen individuals scattered about.

About mid-afternoon we came suddenly upon a small village. We decided to by-pass the village and make camp on a ridge not far away, overlooking the entire area. A few people came around when we were setting up camp and some of them were strange looking indeed. I guess, though, I was just as strange looking to them. It started raining about the time we got camp set up and I decided it would be best to wait until the morning to have a preaching service.

Halliman

(Continued from page 13)

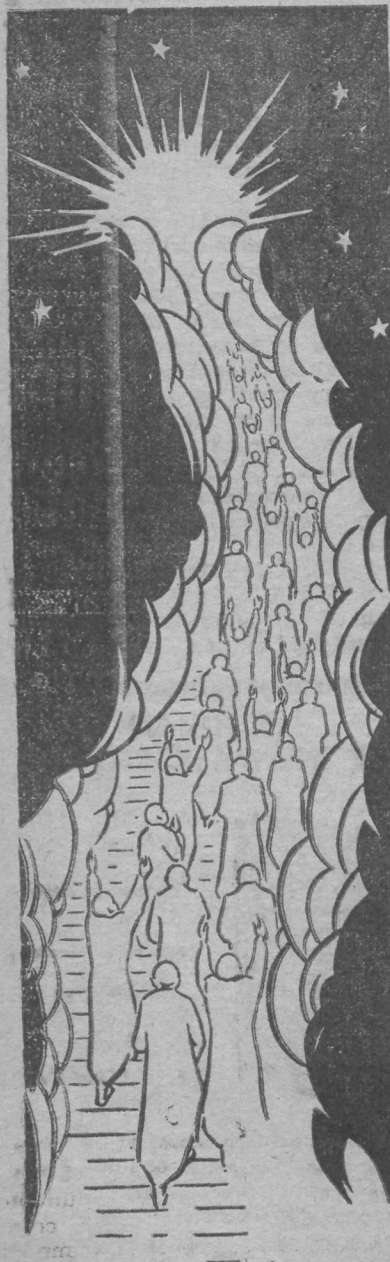
ed me many miles and hard hours of walking on this trip. With these I was able to get a fairly good view of the valley and the surrounding mountains. I could see a few gardens and houses scattered about, but nothing that resembled a large population. We walked for about an hour up the valley, walking through slush and swamp nearly knee deep. Finally we discovered a spot that rose above the swamp ground and decided to make this our camp. The boys were busy gathering poles, cane, and grass to build our houses and since our camp site was

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made to see that he was lost and on the brink of eternity without a Saviour. I left him rejoicing in Christ and ready, but unafraid, to die.

Beloved, if my trip were for nothing more than to preach to this old man I rejoice that I went. The Word was presented and God preserved another one of His elect. It was God that called me to come here and you whom He has called to support me here. One day you and I will rejoice together with this old native man in the glory land that lies beyond.

As to my estimation of the Lavani Valley for a mission station, I do not believe a mission station could be put there now and perhaps never, but it will become a regular preaching point as long as God leads in our going there.

We desire that you uphold us in prayer to God.

Sincerely,
FRED T. HALLIMAN

"Life And Ministry Of Paul"

(Continued from page 3)
Testament writers, but the world does read the epistles according to you and me, that is recorded within our lives. I'll say again, I don't think the world reads much of the revelation that is recorded in the Bible, but the world reads the revelation of Jesus Christ as is recorded in you.

I ask you, do you realize that you are an epistle, known and read of all men, and that the world is reading you every day to see what your life is for Jesus Christ?

As the little poem says:

We are the only Bible this careless world will read,
We are the sinner's gospel, we are the scoffer's creed;
We are our Lord's last message, written in deed and word,
What if the print is crooked, what if the type is blurred?

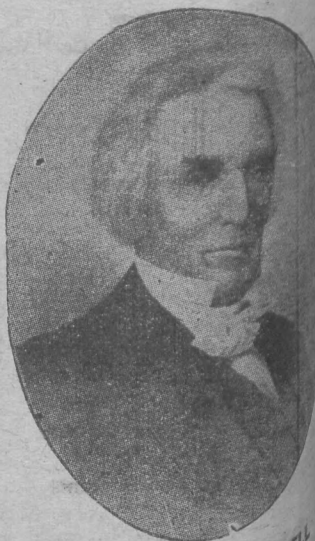
Don't you hate to pick up a paper or magazine and find in the middle of an article that is blurred and you can't read it? It ruins or destroys the story you have been reading. I am wondering if the world doesn't do this at us and see something of our lives when we fail, when we absolutely do not stand up to Jesus like we should. I am wondering if the world doesn't see some mighty crooked type, some mighty bad printing, so far as we are concerned. Surely, in these times, the epistle that we are (Continued on page 15, column 1)

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"Life And Ministry Of Paul"

(Continued from page 14)
proves to be a very poor presentation of the Lord Jesus Christ.

IV

STEWARDS.

The Word of God tells us also that He hath made us to be stewards. Listen:

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." 1 Cor. 4:1.

The mysteries of God refer to the Bible, the faith, the written Word of God. This text says we are stewards of the Word of God. We are stewards of the mysteries of faith. We are stewards of the truths recorded within this Book. Now what is a steward? He is one who looks after the property of somebody else. It tells us within this text that we are stewards of the Lord Jesus Christ in the sense that we are to look after His writings — the mysteries of God.

Did you ever stop to think if you are a steward, then that means you are responsible unto Him who has saved you and has called you into His service? Did you ever stop to think that you are definitely a steward of the Lord? Do you have influence? Then you are a steward of that influence. Do you have time? Then you are a steward of that time, and that time ought not to be wasted, but it ought to be put into the service of the Lord Jesus Christ.

I have come to this conclusion in life that I just can't find enough time for the service of my Lord. I just don't have time to waste on the things of this world. I don't have enough time now for so that they in turn might be in the service of the Son of God. I say we are stewards of our influence, and stewards of our time, and stewards of our talents, and stewards of our financial possessions. In every respect, everything about us works together to cause us to be a good steward of the mysteries of the Lord Jesus Christ.

V

AMBASSADORS.

We read:
"Now then we are ambassadors of Christ."—II Cor. 5:20.

An ambassador represents his government that sends him out. Suppose we send a man from the United States to the court of St. James. When that man gets to England he doesn't go there to represent himself. He doesn't go there for pecuniary gain for himself. He doesn't go there to take care of personal pleasures or personal affairs. Rather, he is there to represent his government. He is an ambassador for the United States in England.

Beloved, that is exactly what we and I are for Jesus Christ. We are His ambassadors here within this world, and it is our business to remember that we are here to represent Him. As the old saying says:

"I am a stranger here within a foreign land,
My home is far away, upon a golden strand;

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There is a vast difference between having something to say, and having to say something.

Ambassador to be, in realms beyond the sea,
I am here on business for my King."

I tell you, beloved, we need to realize this truth, that we are here as ambassadors for Jesus Christ. We are here on business for our King, the Son of God.

I think of the ambassador that leaves this country and goes to another country. That means that he has left his homeland — that his home is someplace else different to the country in which he is living. This means that when a man goes to a country to be an ambassador to that country, then he is a stranger there, he is a pilgrim there, he is a sojourner there, he is a visitor there, for his home is somewhere else.

Beloved, I wish I could impress it upon you that our home isn't here within this world. We are just sojourners here. We are just ambassadors here in this world for the Son of God. Our home is yonder in Heaven. As Paul said when he wrote to the church at Philippi, "Our citizenship is in Heaven."—Phil. 3:20.

Thank God, you and I who are saved are not citizens of this world. Our citizenship is in Heaven, and we are merely here in this world as ambassadors for the Lord Jesus Christ.

VI

TEACHERS.

The Word of God tells us that He has made us to be teachers. Listen:

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—II Tim. 2:2.

This text tells us that we are teachers of Him. We are to teach those we come in contact with, so that they in turn might be able to teach others, too.

Do you realize that a teacher's lot is not the easiest lot in the world? A teacher has a peculiar job in that the teacher is to instruct, and teach, and help others, that they in turn might be able to help still others. As I say, it is a peculiar and rather difficult task that the teacher has.

One teacher sent a note home by a little boy and told his mother, "Johnny doesn't wash too well of a morning before he comes to school, and he doesn't smell too good either. I wish you would see to it that he washes a little bit more in the morning before he leaves home." The next day she got a note back from the mother which said, "Johnny ain't no rose. He is to be 'larned' and not smelled."

Well, I think the teachers have somewhat of a little problem from the standpoint of teaching, and I am ready to say that it isn't the easiest thing in this world for a person to be a teacher. They have lots of problems.

Beloved, we need to remember this, though: our business is to teach. Our business is to take the things of God and teach them to others. It isn't the easiest thing in the world, but it is the task that He has laid out for us to do.

The Apostle Paul goes further in this respect as he writes to the Hebrew Christians, for he says:

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."—Heb. 5:12.

In other words, he is saying to these Hebrew Christians, "You haven't grown like you ought to have grown. You are not capable of being a teacher. You have need that somebody teach you. Instead of you being able to teach others, you are still on a milk diet. You are still just a baby. You haven't grown up. You need somebody to further teach you."

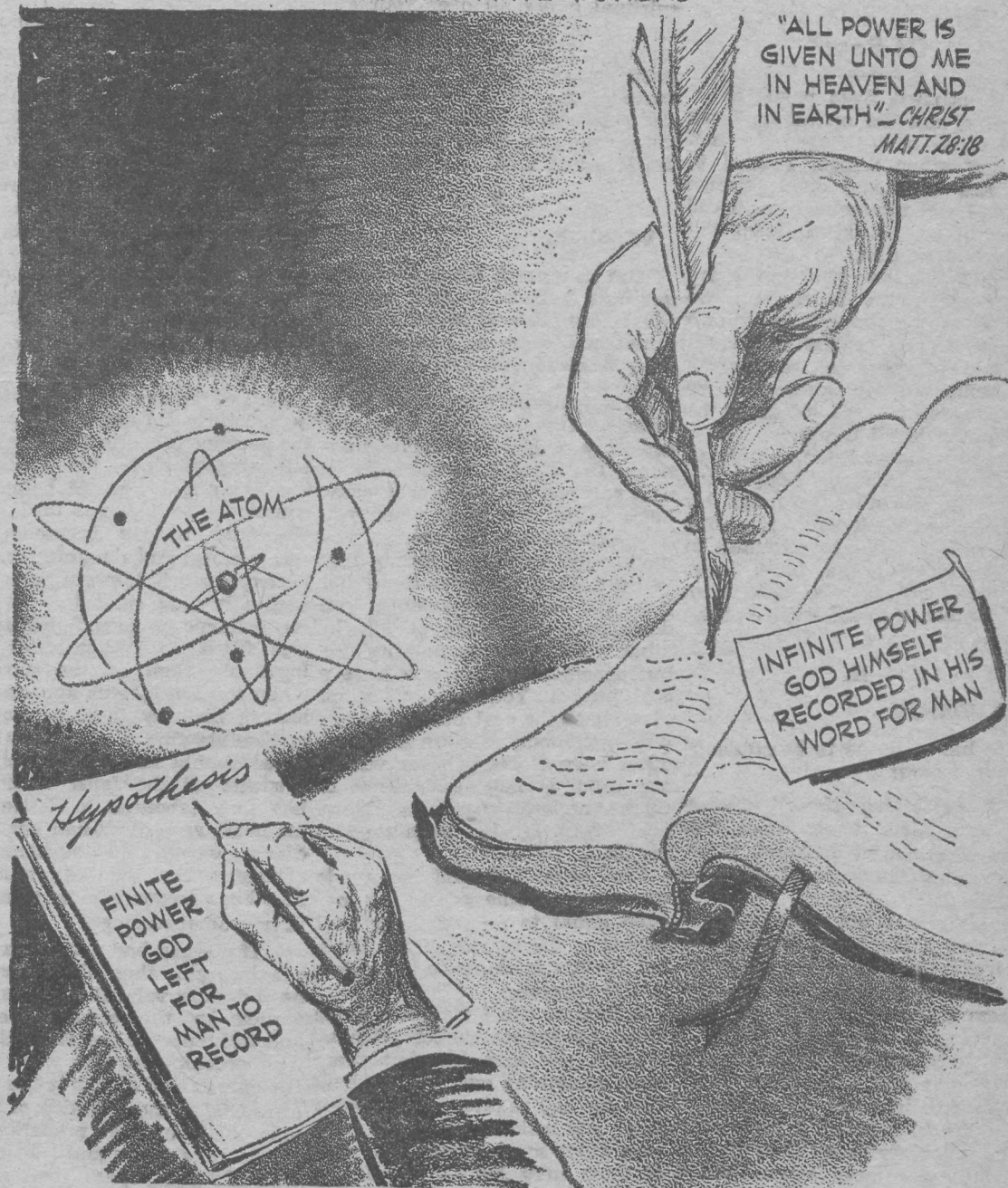
Beloved, would to God that every one of us might seek to grow so we would get beyond the baby stage — so we would get beyond the milk stage — so we would get beyond the stage of childishness — so we would come to the place that we might be teachers for the Lord Jesus Christ.

VII

SOLDIERS.

We also are to be soldiers, for

COMPARATIVE POWERS



we read:

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."—II Tim. 2:3,4.

There are no volunteers in the service of the Lord Jesus Christ. Did you ever stop to think that a man may volunteer to be a soldier for his country, but a man never volunteers for the army of the Son of God? Every one of us who is a soldier of our Lord, is a chosen soldier. We have been chosen of the Lord. He says that if we have been chosen, then we are to seek to endure hardship as a good soldier of Jesus Christ.

As the old song says:

"Am I a soldier of the cross?
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?"

Yes, beloved, I am afraid we sometimes we blush to speak His name. I am afraid sometimes we are ashamed to stand up for the Son of God like we should. I am afraid we forget that He has chosen us to be soldiers for Him.

This text goes further and tells us that if we have been chosen to be a soldier, we are not to entangle ourselves with the things of this world, but that we are to remember we have been chosen of Him. We are to be at His command. We are to be on duty for Him and ready to take orders from Him at all hours, for He said, "No man that warreth entangleth himself with the affairs of this life." How many of us become entangled? How many of us get all twisted, and tied up with the things of this world, to the extent that we can't be good soldiers for the Son of God?

I remember years ago hearing a preacher say that he served in the Civil War. I remember him telling about the Battle of the Seven Pines near Richmond. He said that when they gave the command for the battle to begin one fellow said, "I can't do that; I can't fight. I have five watches in here that I promised to repair and have ready by Saturday night." Before this fellow had come to war he had been a watchmaker, and he had brought his watchmaking tools along with

him, and he was still doing a lucrative business on the side. Then when the command came to fight, he had forgotten about the fact that he was a soldier. He was thinking about the fact that he had promised to have five watches repaired by Saturday night.

Well, beloved, I am afraid too many times you and I are like that. We are entangled with the things of this world. We have forgotten about the fact that we are warring in the name of the Son of God. We have forgotten that we are soldiers of Jesus Christ.

VIII

ATHLETES.

Paul tells us that we also have been made athletes, for he says:

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."—II Tim. 2:5.

Now the word for "strive" is best understood by looking at the oriental imagery that surrounds the word. It is an idea of an athletic contest and it declares that you have to strive lawfully, or else you will not be able to receive the crown.

I think in this respect of one outstanding individual — Jim Thorpe. Jim Thorpe was recognized for his athletic prowess. One thing was he kicked a football over the top of the Administration building at the college where he

attended, and he was the only man that was ever able to do so. No man has ever been able to do it since. Jim Thorpe went to the Olympic games and won several medals. After he had come back home some newspaper reporter began digging around, and found that Jim Thorpe had played professional baseball, or at least had played ball on Saturday afternoon for a little jerkwater place out in the West and had received a sum total of \$5.00 for playing ball for that team on a Saturday afternoon. The newspaper reporter made a story about it, how that Jim Thorpe went to the Olympic games not as a man that was qualified, but he went there after having played professional ball. In other words he went there as a professional. They began to dig into the matter and found that it was true, and as a result, Jim Thorpe's medals had to be returned to the Olympic board, because they said he had not been striving lawfully.

Every time I read this Scripture I think of Jim Thorpe with his medals, how he had to take them off and send them back to the Olympic committee. Why? Because he had not been striving lawfully. Paul says to us that we are to be athletes — we are to strive lawfully in the service of the Lord Jesus Christ.

Paul also tells us how we are to treat our bodies if we are going to be athletes for the Lord, for he says:

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." I Cor. 9:24-27.

This would tell us that every man who is going to be an athlete must be temperate.

I can remember when I was in college that I used to run the mile, the two mile, and cross (Continued on page 16, column 1)

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"Life And Ministry Of Paul"

(Continued from page 15)
country, and the marathon. I can remember how I used to eat. Among other things, I used to eat raw eggs and drink orange juice. I can remember how I did everything I could to keep my body in condition.

Paul says that you and I are athletes for the Lord, and we ought to be temperate in all things. As an athlete will carefully watch his diet, and watch his hours of sleep and rest, so we as athletes for our Lord are to be temperate in all things.

Paul even goes far enough to say that he beats his body black and blue in order to make his body behave itself, so that he himself will be able to continue in the service of the Lord Jesus Christ. Beloved, we have been made athletes in the service of the Lord.

IX

STUDENTS.

He has made us to be students, for Paul says:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Tim. 2:15.

I remember one time when I attended a Hardshell Baptist Association and one of the brethren, in preaching, said that he was ignorant and proud of it. Another one prayed and said, "Lord, I want to be ignorant." Another one called out and said, "Yes, Lord, make his ignorant as a horse." You know, beloved, I have seen a lot of horses that I thought had a whole lot more sense than a lot of those fellows had.

I tell you, God doesn't want you to be ignorant. God wants you to be a student. He wants you to study to see what this Word of God teaches, so that we will be able to rightly divide the word of truth.

Did you ever try to carve a chicken at the table when you had company? Did you have any difficulty with it? Did the knife go through every place you wanted it to? Were you able to handle it all right? I suspect you may have had some experience along the way like I have had in that respect. I remember the first time I ever tried to carve a chicken. It was all bones. There weren't any joints to it at all. I couldn't hit anything but a bone. I scooted it around and slopped gravy on first one side of the platter and then on the other. Why? Because I didn't know how to divide that chicken.

Let me tell you, beloved, you have to know how to divide a chicken to be an artist in the matter of carving at the table. You have to know where the joints are in order to divide it properly. Likewise, you have to know something about this Bible in order to be able to "dish" it out properly. Some of it was written for the Jews. Some of it was written for the Gentiles. Some of it was written to the church. Some of it was written to unsaved people. Therefore you have to be able to rightly divide the Word of God. If you don't know how to do so, do you know what is going to happen? You are going to splash

spiritual gravy all over your audience, and you are going to come up with this result: people are going away feeling rather disgusted with what they have heard, and confused to say the least. Beloved, we are to be students of the Word of God.

X

VESSELS.

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth: and some to honour, and some to dishonour."—II Tim. 2:20.

I ask you, don't you have some vessels in your home that you use only when you have company? Don't you have some dishes that you just don't use ordinarily, but you just use them when you have company? Ordinarily, you have your everyday dishes that you use. Then you have some that you just use as ornaments. You don't even use them at all. In other words, they are nothing else but ornaments. Then you have a coal bucket. You wouldn't think of taking that coal bucket that is unto dishonour, and use it in any other wise. Some of your vessels are unto honour, and some of them are unto dishonour. However every one has its place and purpose.

Paul says that God has made us vessels. Some of us are not even equal to an old rusty coal bucket in the service of the Lord, but He has made us to be vessels in His purpose.

Sometime ago I was in a home where the woman collects pitchers. I think she told me that there were something over 200 pitchers that she had as ornaments. I stood there and looked at them—some very tiny, some larger, but none of them very big—and I saw those vessels of various shapes and sizes and colors, and I thought about you and me. We differ in shape and size and color and disposition. We are different so far as we are concerned, but we are all vessels in the service of our Lord.

May God help us to be a vessel worthy of the Master's use. Whether we be a coal bucket or whether we be a vessel for ornamentation, whether we be a Sunday vessel or a week-day vessel, may God help us to be a vessel that is meet or worthy of the Master's use.

CONCLUSION

Yes, beloved, Jesus was made unto us wisdom, and righteousness, and sanctification, and redemption. You and I have been made unto Him temples, laborers, epistles, stewards, ambassadors, teachers, soldiers, athletes, students, and vessels. May God help us to be true to Him until He comes.

Are you saved? Has Christ been made to you wisdom, and righteousness and sanctification, and redemption? Is He all this to you? Then if He is, you ought to be a member of His church. You ought to seek to let your life count for Him. You ought to do your best to live for Him in the light of what He is to you.

May God bless you!



Elective Grace

(Continued from page 1)
is proposed to them, they not only disregard but treat it with pointed contempt and indignation.

5. As all mankind spring from one stock, there are not two different sorts of men by nature. Consequently they who receive the gospel are no better in themselves than they are who reject it (Eph. 2:3). The apostle writing to the believers at Corinth, have enumerated a catalogue comprising some of the most flagitious and infamous characters, and allowed to be so by the common consent of mankind, adds: "Such were some of you." Surely it cannot be said that they who had degraded themselves by their abominable practices were better disposed than others to receive that gospel which is not more distinguished by the sublimity of its

doctrine, than by the purity and holiness of conversation which it enjoins!

6. It seems therefore at least highly probable that all men universally if left to themselves, would act as the majority do to whom the word of salvation is sent; that is, they would reject and despise it. And it is undeniable that some who in the day of God's power have cordially received the gospel, did for a season oppose it with no less pertinacity than any of those who have continued to hate and resist it to the end of life.

Saul of Tarsus was an eminent instance. He did not merely slight the doctrine of a crucified Saviour, but according to his mistaken views thought himself bound in conscience to suppress those who embraced it. He breathed out threatenings and slaughter, and as he expresses it himself, "was exceedingly mad against them, and made havoc of them." His mind was filled with this bitter and insatiable rage at the moment when the Lord Jesus appeared to him in his way to Damascus. Is it possible that a man thus disposed should suddenly become a preacher of the faith which he had long laboured to destroy, if his heart and views had not been changed by a supernatural agency? or that the like prejudices in other persons can be removed in any other manner?

7. If all men had heard the gospel in vain, then Christ would have died in vain. But this is prevented by the covenant office and influence of the Holy Spirit, who accompanies the word with His energy and makes it the power of God to the salvation of those who believe. He prepares the minds of sinners and, as in the case of Lydia, opens their hearts to understand and receive the truth in the love of it.

8. But who will presume to say that when God was pleased to make a proposal of mercy to a race of rebels He was likewise bound to overcome the obstinacy of men in every case, and to compel them to accept it by an act of His invincible power? If He does thus interpose in favour of some, it is an act of free mercy to which they have no claim. For if we had a claim, the benefit would be an act of justice, rather than of mercy. May not the great sovereign of the world do what He will with His own? And nothing is more peculiarly and eminently His own than His mercy.

Yes, we are assured that "He will have mercy on whom He will have mercy, and whom He will He may justly leave to be hardened in their impenitence and unbelief. We have all deserved to be so left, but He, as the potter over the clay, has power and right to make a difference as it seemeth good in His sight. And "Who will say unto Him, What doest Thou?"

9. When sinners are effectually called by the gospel, then they are visibly chosen out of the world, in the spirit and temper of which they lived before, disobedient and deceived, even as others. "Old things pass away, and all things become new" (II Cor. 5:17). Their hopes and fears, their companions and pleasures, their pursuits and aims, are all changed. The change is these respects is so evident that they are soon noticed and marked, pitied or derided, by those from whom they are now separated. And I think they who really experience this change will willingly ascribe it to the grace of God.

10. But if they are thus chosen in time, it follows of course that they were chosen from everlasting. Both these expressions when applied to this subject, amount to the same thing; and the seeming difference between them is chiefly owing to our weakness and ignorance. To the infinite and eternal God our little distinctions of past, present, and future, are nothing. We think unworthily of the unchangeable Jehovah and liken Him too much to ourselves, if we suppose that He can form a new purpose. If it be His pleasure to convert a sinner today, He had the same gracious design in favour

of that sinner yesterday, at the day of his birth, a thousand years before he was born, and a thousand and ages (to speak according to our poor conception) before the world began. For the mode of duration which we call time has no respect to Him "who inhabiteth eternity."

With regard to those who reject the declaration of the mercy of God, who though called and invited by the gospel and often touched by the power of His Holy Spirit (Mat. 22:14; Heb. 6:1-6), will not come to the Saviour for life, but persist in their determination to go on in their sins, their ruin is not only unavoidable, but just in the highest degree. And though, like the wicked servant in the parable (Mat. 25:24), they cavil against the Lord, their mouths will be stopped when He shall at length appear to plead with them face to face. Their cobweb excuses will fail then, and the proper ground of their condemnation will be that when He sent them light they turned from it and chose darkness rather than light because their deeds were evil (John 3:19).

"The Days Of Noah"

(Continued from page one)

ist. In fact, I am still convinced that in all probability there is more wickedness in the world today than there was in Noah's day because of the fact that people today seemingly have more ways and opportunities for doing wickedly than the people of that day.

But when I got my nose out of the clouds of human speculation and into the Book, I found that I had never really understood verse 39. The condemnation in this particular Scripture is not for their wickedness, as such, but rather it is for their not knowing that the flood was coming. Our Lord is saying that as the people before the flood were not looking for the flood, so it will be with the people when He comes. They will not know that He is coming.

The people of Noah's day had opportunity to know that the flood was coming, but they were just too smart to believe what that old fogey preacher, Noah, was telling them. The people of today have opportunities of knowing that our Lord is coming back. There are still a few preachers and teachers who are sounding forth His imminent return. But as in the days of Noah, the masses of the people are too smart to believe it. According to the Louis Harris and Associates survey reported in the August, 1961 issue of REDBOOK MAGAZINE, ninety-nine per cent of the young preachers in the seminaries of our country are not convinced that Christ is coming back! That is, they confess not that Christ is coming in the flesh.

In 2 John 7 we read, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

The word "come" in this passage is from the Greek word "er-konenon" which really means "coming." So this Scripture is really saying that those who confess not that Jesus Christ is coming in the flesh are deceivers and antichrists. I would not dare say that ninety-nine per cent of the young preachers of today are antichrists. I merely state that according to the survey by this reputable firm, ninety-nine per cent of the young preachers in the Seminaries of today do not confess that Jesus Christ is coming in the flesh, and God's precious Word says they are antichrists.

Why do so many of these young preachers not confess that our Lord is coming in the flesh? Could it be that they are being taught by antichrists on the faculties of the Seminaries? Not a pretty picture, is it?

With that kind of preacher in the pulpit, what blessing do we as God's elect have to look forward to except the soon return of our Lord?

CALVARY BAPTIST CHURCH'S ANNUAL BIBLE CONFERENCE

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2

MONTHS AWAY

LABOR DAY WEEKEND
Aug. 31 — Sept. 3, 1962

Self-Sufficiency

(Continued from page one)

Upon some latent or dormant by the fall, they presume that person may begin with God, that after this beginning God will in consequence (absurd as it may seem) begin with him! This is a ten foundation, grounded upon reason or the exercise only of argumentative faculties, is the support of the false and incompetent superstructure, which in further proceeding they unavoidably build upon it. The basis of the building are truly of the same materials—the proud conceit of unsubdued ignorance of the natural heart. If the numerous ramifications of error were traced to their origin, they will be found more or less to unite in this master-error, — a vain presumption of the free-will ability or rational capacity of fallen man.

The Lord teaches His redeemed a very different lesson. They first brought down by Him, they may in due time be properly exalted. He teaches them the use of the law, that they may know how to receive and enjoy the rich grace of His gospel. In proportion as men sink into the one, they rise by the other, therefore who most lives the law (for it is a life and not a profession), who most spiritual enjoys the gospel, and in it the entirely gives up himself to the will and word of the Redeemer, is and must be best acquainted with the nature and purpose of the law, and by its use enters most deeply into the renunciation of himself.

He who mingles law and gospel (a case not infrequent even among great professors) through ignorance of the right place of either, must proportionally walk in weakness and discomfort, and may less God in mercy prevent it, into some dangerous errors, very nature of which tend to harden the heart as well as blind the eyes of those who are subverted by them. Heresy is a slight affair, but will spread and eat as doth a canker. In every deed, every man without grace, be his denomination what it may, is and must be, either secretly or openly, if not both together, a real antinomian.

Who then is sufficient for these things, or able to direct his steps? How can any escape, all are blinded by nature, shut up under sin and condemnation through the holiness of law? Blessed be the Lord for grace and all-sufficiency! View these in faith, the believer may say with his brother of old. Though I am not sufficient of myself, yet my sufficiency is of God or with a brother of still higher antiquity; "Jehovah is my strength and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid?"

He who knows what all means will tremble to have course to the powers of nature, or to rely upon himself; and course boasting will be excluded. Egotisms, or much about a self, rarely become a Christian, and are seldom necessary. Proclamations of this sort are usually manifestations of an over-flowing vanity, or the high conceit of man's own consequence in the world.—Gospel Standard.

Christian Science Myth

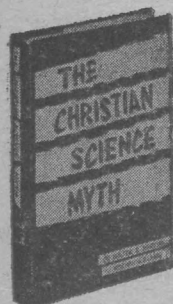
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