


Bro. Halliman Tells Of Souls Saved And Progress Made

"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.

NO. 25  ASHLAND, KENTUCKY, AUGUST 15, 1964 WHOLE NUMBER 1344

CHARLES CHINIQUY

21st of September, 1838,
day of desolation to me.
That day I received the letter
from the bishop appointing me curate
of Beauport. Many times, I
told to the other priests,
talking about our choice
of different parishes, that I
never consent to be curate
of Beauport. That parish, which
is a kind of suburb of Quebec,
was not justly considered the
best of drunkards of Canada.
The soil of unsurpassed fertility,
exhaustible lime quarries,
covered with most pre-
cious vegetables and fruits, for-
near at hand, to furnish
to the city of Quebec, at
the doors, the people of Beau-

port, were, nevertheless, classed among the poorest, most ragged and wretched people of Canada. For almost every cent they were getting at the market went into the hands of the saloon-keeper. Hundreds of times I had seen the streets which led from St. Roch to the upper town of Quebec almost impassable, when the drunkards of Beauport were leaving the market to go home. How many times I heard them fill the air with their cries and blasphemies; and saw the streets reddened with their blood when fighting with one another, like mad dogs!

The Rev. Mr. Begin, who was their curate since 1825, had accepted the moral principles of the great Roman Catholic theologian

Liguori, who says, "that a man is not guilty of the sin of drunkenness, so long as he can distinguish between a small pin and a load of hay." Of course, the people would not find themselves guilty of sin, so long as their eyes could make that distinction. After weeping to my heart's content at the reading of the letter from my bishop, which had come to me as a thunderbolt, my first thought was that my misfortune, though very great, was not irretrievable. I knew that there were many priests who were as anxious to become curates of Beauport as I was opposed to it. My hope was that the bishop would be touched by my tears, if not convinced by my arguments, and (Continued on page 3, column 3)

It gives me a great joy to be able to write and tell you of the mission work, and especially so, in view of the way that God is blessing in the work here of late. As is always the case, there was a time of sowing before there could be any harvest. We spent many months at this task which I believe is the most important part of any gospel harvest. I think one would only have to vaguely remember *Matt. 13* to be convinced of that. We have endeavored to "... *know nothing among these folk but Christ and Him crucified*". Our one aim has been, not to merely act as an insurance agent against hell fire, though we have no desire to see anyone spend eternity in that place, but we have come here with the sole aim of serving and glorifying our Lord.

When a lost sinner comes to know Christ as Saviour our Lord is glorified, and He makes it very plain as to how this can be brought about. Christ said, "*Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life. . .*" (John 5:24). That is the work of Christ. Again He said, "*No man can come to me.*"

except the Father which hath sent me draw him . . . (John 6:44). That is the work of the Father. Again He said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life" (John 6:63). That is the work of the Spirit. Beloved, if we have been truly



Fred T. Halliman

sent of God we will not resort to worldly and fleshly means to get "professing Christians!!! *"For he whom God hath sent speaketh the words of God,"* and *"He that is of God heareth God's words,"* (Continued on page 8, column 1)

A TRACT ON THE DEATH OF INFANTS



sun was already gilding the horizon, promising a glorious dawn, the plain of Jordan began to smile, well watered everywhere, as the garden of the Lord. Her sons-in-laws, her friends, her house, her goods, her treasure, were still in Sodom; so her heart was there also. Her anxieties began to vanish with the darkness, she determined to take one look, to see if it were really destroyed, she "looked back from behind him, and became a pillar of salt."

So it is with many among us. Many flee under terrors of natural conscience, but when these subside, they look back, and are lost:

Some people pass through the world without any terrors of conscience, without any awakening or anxiety about their souls. (1.) Some are like the men of Sodom, intent upon buying and selling, building and planting, marrying and giving in marriage; or they are greedy upon their lusts, and they have no ears to hear the sounds of coming wrath. As a man working hard at the anvil hears no noise from without, because of the noise of his hammer; so these men hear nothing of coming vengeance, they are (Continued on page 6, column 1)

Some few months ago we printed a little tract on the death of Stephen Mark Ross — my little grandson, whom God took to be with Him when he was less than two years of age. He died as a result of burns he received from boiling water which he accidentally turned over on himself. As long as I live, I expect to keep this little tract in print.

Let me make a suggestion that you secure a number of these tracts and send them to bereaved parents. It will be a blessing to those to whom the tract goes. The newspapers constantly carry accounts as to the death of children, and I believe that you could be a spiritual help to them by sending this tract to such bereaved parents.

Would she lord it over kings
and governments?

"The pope, by divine right, has full power over the whole world both in ecclesiastical and political affairs." — Bellarmine's Disputations.

"He is likewise the divine monarch and supreme emperor and king of kings."—Ferraris's *Eccles. Dict.* 1899.

Would she tolerate religious liberty?

"It follows that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship."—The Great Encyclical Letters of Pope Leo XIII, published 1903.

Accursed from Christ.—“Those who assert the liberty of conscience and religious worship. Also all such that assert the church may not use force.”—Pope Pius IX, Dec. 8, 1864.

Would she compel assent to her doctrines?

"Religious liberty is merely endured until the opposite can be carried into effect."—Bishop O'Connor, U.S.A.

"The church has decided upon various punishments for heretics: The secular government must at the command and by the direction of the church inflict the punishment of death." — Father Luca, Jesuit, Rome, 1901.

Would she persecute and oppose?

"But will the Catholic Church give bond that she will persecute at all? . . . The Catholic Church gives no bonds for her good behavior."—The Western Watchman (R.C.), December 24, 1908.

"Heretics, schismatics and rebels to our said lord, the pope, I will do my utmost to persecute and oppose."—Extract from oath of allegiance required of cardinals, archbishops and bishops.

Would she seek to destroy Democratic governments?

"He (the pope) hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed."—Extract from Priest's Oath.

"Why, if the government of the United States were at war with the church (Catholic) we would say tomorrow, to hell with the government of the United States."
—Priest Phelan, editor of The Watchman, June 27, 1912.

These extracts are only a FEW available of the same purpose. And it is the boast of Rome that she never errs, never can err, and never did. She claims infallibility, publicly affirmed only a few years ago with greater positiveness than ever before.

A Sermon by Pastor John R. Gilpin

"STICKING WITH JESUS"

"Then said Jesus unto the twelve, Will ye also go away?"
—John 6:67.

If you will read the preceding verses, you will find that the Lord Jesus Christ had fed 5,000 individuals miraculously. Taking a few loaves and fishes, or about two sandwiches, He miraculously and supernaturally fed this crowd of 5,000, and when they had finished eating, the Word of God tells us they gathered up twelve baskets of food. Then in order to get away from the crowd, who wanted Jesus only because He was a sustainer of their bodies, He crossed the sea of Galilee and went over to the other side.

I rather imagine the crowd which Jesus fed that day would have immediately taken Him and

made Him a king. I am pretty sure that they would have been glad to have set Him up as a king. Why not? A free fish dinner isn't anything to be "sneezed" at, and if He had done it once, He could do it a second time. If He can do it once, He ought to be able to furnish a free fish fry every day. Therefore this crowd was just ready to make Jesus a king so far as the physical realm was concerned, by-passing the spiritual element. As a result, the Lord Jesus Christ left them, and went over to the other side of the sea, and when the crowd followed Him, He preached to them a great sermon, whereby He attempted to show them that there was something to be considered in life besides physical food.

In this sermon, the Lord Jesus Christ endeavored to show them why it is necessary that we have food for the body, but that it is more necessary that we have food for the soul. In fact, He goes back to the days of Moses and reminds them while Moses fed them manna in the wilderness, and while He fed them the day before from five loaves and two fishes, that there was something much more important—namely, spiritual food or food for their souls.

The Word of God shows to us some more great doctrines than the Lord Jesus presented. For example, in this same sixth chapter and in the first part of the 37th verse, He talks about the doctrine of election. Then in the

(Continued on page 2, column 2)

THE TALEBEARER AND HIS FOLLY

You may have heard the story of the young man who spread a criticism (which later proved only half-true) about his elderly pastor which split the church and created a scandal. He later apologized and asked the old man what he could do to atone for his wrong. The pastor grabbed a feather pillow under his arm and took the boy to the top of the church tower. Wind tugged at their hair flapping their coats tails against their legs as they

(Continued on page 8, column 1)

1963
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JOHN R. GILPIN Editor

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immediately. I can look in any direction and see the road lined with the crowd that is going away—not going to, but coming away from the Lord Jesus Christ. Look at them, if you will, and you can see them going in every direction—leaving the Son of God because of His message. They would have followed Him from the standpoint of the loaves and the fishes—they would have followed Him and made him king over the physical lives, but when the Lord Jesus Christ emphasized these great spiritual truths, they turned their backs and fled away from the Son of God.

Then while Jesus looked around about Him He realized that He only had His original twelve preachers standing with him. What a contrast to the day before! The day before, He had five thousand men, not counting the women and children, that dined with Him on free fish; today He has twelve preachers that are standing with Him—not dining on free fish, but feasting on spiritual truths, and dining on the blessings that come from the Lord.

The Word of God tells us that Jesus looked at these twelve and said, "Will ye also go away?" and Peter, acting as the spokesman for the group, said, "Lord, to whom shall we go? Thou has the words of eternal life." Simon Peter knew as a result of his experience with Jesus thus far that they had found in Jesus all that they needed, and so he said, "We are sticking by you."

Well, this morning, beloved, I want to talk to you about sticking with Jesus. I want to give you some reasons why that Simon Peter and the twelve stood with Jesus. I want to give you some reasons why you and I need to stick by the side of Jesus.

I

SAVIOUR OF SINNERS.

I don't think there is anybody here who will deny the fact that each of us are sinners in the sight of God. If you are saved, you are a sinner saved by grace. If you are unsaved, you are just a lost sinner. In either instance, we are all sinners in the sight of God.

Beloved, the Lord Jesus Christ is a Saviour of sinners. Listen:

"In him was LIFE."—John 1:4.

"He that believeth on the Son HATH EVERLASTING LIFE."—John 3:36.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

"And ye will not come to me, that YE MIGHT HAVE LIFE."—John 5:40.

"For the bread of God is he which cometh down from heaven, and GIVETH LIFE unto the world."—John 6:33.

"Whoso eateth my flesh, and drinketh my blood, HATH ETERNAL LIFE; and I will raise him up at the last day."—John 6:54.

"I am come that they might HAVE LIFE, and that they might have it more abundantly."—John 10:10.

So I say, beloved, as a result of reading these few verses from the Gospel of John, that Jesus Christ is the Saviour of sinners. He it was who came to give life unto sinners.

There is no salvation anywhere else except in Jesus. There is no life to be had except in the Lord Jesus Christ. You may go to a Catholic confessional and may look into the peephole behind which a sinful human being sits, and you may make a confession of your own latest sins into the ear of this sinful human being who needs to be cleansed from his sins just as badly as you do. You may leave there hoping that your sins are all taken care of as a result of the confession of those sins to an earthly priest, yet you can turn to the Word of God

"I Should Like to Know"

1. Does John 1:9 contradict the doctrine of election?

There is a general call which comes to every individual, and there is a particular call which comes only to the elect. John 1:9 refers to the general rather than the effectual call of the spirit, and as such in no wise contradicts the doctrine of election.

We talk much about heathen darkness, yet this verse would tell us likewise of heathen light, for while the unsaved may not all hear the effectual call of the Spirit all of them can see in a general sense, the true Light of God.

2. What do you think of the

and search in vain for any thought of salvation on any such basis as that. I am saying to you, beloved friends, every place you read in the Word of God you'll find that there is salvation for sinners in Jesus Christ, but you'll never find that there is salvation for sinners in the confession of your sins to a human being.

Then there are those who tell you that you have to be baptized in order to be saved, and who will go further and say that man can be saved as a result of baptism. You might even go as far as one that I heard of, of recent date, who said that if he had his desires fulfilled He would travel all the way to Palestine, and go to the exact spot where Jesus was baptized, and there in the same pool where the Son of God was baptized he would like to have his sins washed away in the same waters that were blessed by the Son of God being baptized there. Well, beloved, you can read through the Word of God and you will find there is life in Jesus Christ for sinners, but you will never find there is life for any individual in baptism—not even if he is baptized in the same waters that were made sacred by the Son of God.

It may be that you are like the Mohammedan who makes a pilgrimage to Mecca, hoping to have sins removed thereby. There is a man in this town whom I have known rather intimately through the years, who came to see me sometime ago. He was getting ready to leave this country, making a trip to Mecca. He told me he had no idea as to when, if ever, he would return to this country. Though he expected to do so, he said that his desire was that if he ever returned, he would have a peace in his heart that he didn't have now. I tried, to the best of my ability, to tell him that the only way to have peace was in the Lord Jesus Christ, who is the Person of peace Himself, and the Prince of Peace. I tried to tell him that there is no way that he can expect peace unless he found forgiveness of his sins in the Lord Jesus Christ. However, he left this country, making a

(Continued on page 3, column 1)

following statement clipped from a Junior Sunday School Quarterly published by the Southern Baptist Convention: "Joseph was no coward. He did not whine or complain about his bad luck."

I think that this is a disgrace in the eyes of a thrice holy God to publish such heretical, sensical anti-Scriptural trash, yet call it a study of God's Word. There is no such thing as bad luck nor good luck known in the Bible. There is no such thing as an accident. Nothing ever happens by chance. Nothing just happens. Every event of lives is predetermined and destined before it comes to pass. "Known unto God are all works from the beginning of the world." (Acts 15:18).

In view of this fact, it is more than a disgrace for such heresy to be taught to Junior members of the Southern Baptist Convention, especially when it is published in the probations of the Southern Baptist Sunday School Board and Southern Baptist hierarchy—where Catholic hierarchy is no better.

Let me tell you a personal experience. The editor used to be a member of the Greenup Association of Baptists. During his days at a Sunday School held in the Second Baptist Church of Ashland, in receiving reports from the churches as to their Sunday School work, it was decided that our Sunday School for the year 1931 could not be "A-One" cause we did not use Bible erasure. Mind you, beloved, we were using the Bible and Bible only. However, the "purts" from Louisville decided that we were not entitled to "A-One" recognition.

What a glorious day it was when the Baptists of the South would ever awaken to realize that they are being slowly led on to death by the anti-Sabbath teachings of the Southern Baptist School Board.

3. Should every Christian be baptized, and when should he be done?

Our Lord Himself was baptized, and this in itself is an example enough to convince that every Christian should be baptized, since we are to follow His example.

This ought to take place after the one is born again, of course, it should not be done before.

Baptism actually is a profession of one's faith in Christ. A soldier is a soldier from the time he enters the army, yet the world only knows he is a soldier when he puts on the uniform. When one receives Christ, he then becomes a Christian. The world only knows it, in the main, when he is baptized. In other words, baptism is the Christian, is what puts on a uniform is to the soldier. Christians ought to be baptized.

New Baptist Church Recently Organized In Cleveland, O. Area

"Alleluia, for the Lord God omnipotent reigneth" (Rev. 19:6).

We are pleased to report that through the missionary efforts of the Upper Steer Run Missionary Baptist Church of Normantown, W. Va., under the leadership of Eld. Ceibert White, a New Testament Baptist Church was organized at the West Carlisle School, Route 301, Elyria, Ohio, on July

treasurer, Bro. Wayne Moss, was retained.

This church is scriptural, Baptist. We believe in all the doctrines of grace, in election, in the sovereignty of God, in the security of the believer, and in local church authority.

Services continue to be at 10:30 a. m. each Lord's Day, and will continue so until we are able to erect a house of worship. All are cordially invited to attend our services. We believe you will find here that we teach the old-fashioned doctrines of the Bible.

We earnestly solicit the prayers of God's people for the growth and success of this infant church.

Write:
Eld. Ceibert White (Pastor)
1044 Sunshine Court
Grafton, Ohio
Phone: Grafton 926-2143



"Sticking With Jesus"

(Continued from page one)
last part of the 37th verse He talks about the great doctrine of security. In the 44th verse, we find the doctrine of the effectual calling.

Then in the 47th verse, you will find out that He preached another great doctrine—salvation through faith, for He said, "He that believeth on me hath everlasting life."

Now if you will put these things together, you will have four great cardinal truths presented in this sermon of Jesus—namely, the doctrine of election, the effectual call, salvation through faith in the Lord Jesus Christ, and the security of the saved.

When Jesus preached this sermon, He doubtlessly gave to this crowd the strongest meat, or the strongest doctrine, He ever presented to any group when He was here in the days of His ministry. The Word of God tells us that when Jesus had finished His sermon, He looked around about and that large crowd was beginning to depart.

I rather imagine, beloved when Jesus preached these four great cardinal truths that we love and hold so dear to our hearts, that when this crowd heard them, they turned their backs and left Him



ELD. CEBERT WHITE

19, 1964. This organization came into being with thirty-two charter members, which included three newly baptized converts, the result of the missionary effort.

Assisting in the organization were Eld. Dana Stalnaker of the Upper Steer Run Missionary Baptist Church, Eld. W. E. Bourne of the Katy Baptist Church of Farmington, W. Va., Eld. Harry Zickafoose and Deacon Clyde Tinscher of the Lilly Valley Baptist Church of Rainelle, W. Va. Also assisting were Eld. Ceibert White and Deacon Clarence Moss from the Upper Steer Run Baptist Church, these two being charter members of the new church.

Chosen as pastor was Eld. Ceibert White, as Clerk, Bro. Ferrell Kennedy, as treasurer, temporary



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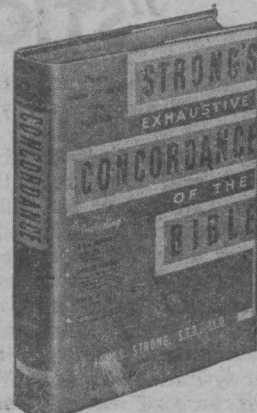
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THE BAPTIST EXAMINER

AUGUST 15, 1964

PAGE TWO



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JAMES STRONG

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We are often asked which concordance is the best. The English reader who wants every Bible word, we think Strong's is by far, superior to all others.

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Living With Jesus"

(Continued from page two)
 all the way to Mecca,
 he would find peace for
 thereby.

ed, you can turn to the
 and find over and over
 where Jesus Christ is the
 of sinners, but you will
 and that a man gets peace
 ing a pilgrimage to any
 sacred city.

be that you try law
 in the Jewish syna-
 but you will never find
 ce, or you will never find
 man gets his sins remit-
 the law observance or the
 servances in a synagogue.
 er, there's many an indi-
 today who goes into a
 synagogue and goes
 an act of worship, as the
 the synagogue may lead
 worship, expecting that
 ing to leave there some-
 user to the Lord, yet the
 God gives us no hope
 inner in that manner.

to further and say that you
 a true Baptist church
 not get your sins remit-
 now of no Baptist church
 here that tries to stand
 ely for the things of God
 church does, yet I'll say
 individual can join this
 be baptized by me, wor-
 and work with us for the
 ty years, and when he
 down to the end of his

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we will still be a stranger
 grace of God.

ther words, beloved, you
 get your sins remitted by
 to a confessional; you
 get your sins remitted by
 even by being baptized
 Jordan River; you don't
 ur sins remitted by mak-
 pilgrimage to some sacred
 ou don't get your sins re-
 by law observances in a
 ue or by worship in a
 New Testament church;
 you get your sins remit-
 the Lord Jesus Christ,
 He is the Saviour of sin-

you, beloved, I am going
 by Jesus Christ first of
 cause He is the Saviour of

II TAINERS OF SAINTS.

and I have lots of prob-
 when we go along within
 world, and we certainly need
 body to sustain us. Thank
 we have that sustainer in
 Himself, for He said:

your conversation be with-
 outness; and be con-
 with such things as ye have:
 hath said, I WILL NEVER
 E THEE, nor FORSAKE
 —Heb. 13:5.

tells us the same thing,
 says:

steps of a good man are
 by the Lord: and he de-

lighteth in his way. Though he
 fall, he shall not be utterly cast
 down: for the LORD UPHOLD-
 ETH HIM with his hand. I have
 been young, and now am old:
 yet have I not seen the righteous
 forsaken, nor his seed begging
 bread."—Psa. 37:23-25.

Isn't this a blessed Scripture
 to know that God is directing us
 in every step that we take? What
 a blessing it is to know that
 God leads us along!

How wonderful it is to know
 that even though we fall, He
 still stands beside us, and even
 though we may stumble, He'll
 not cast us down, because the
 Lord upholds us with His hand.
 I tell you, beloved, I am going
 to stick by Jesus because He is
 the sustainer of the saints.

It is wonderful to know that He
 is a Saviour of sinners. However,
 I have passed that stage because
 He has already saved me, and I
 am thankful that I can go a step
 further. I know that He is not
 only a Saviour of sinners, but
 that He is the sustainer of saints.
 Because of this I am going to
 stick with the Lord Jesus Christ.

III

SAFEGUARD OF CHRISTIAN SAFETY.

Suppose it were left up to you
 to remain secure, I ask you, how
 many of you here would walk
 out of this church service saved?
 If it were left up to you, I think
 you know, not only from the
 Bible, and not only from the
 teaching of God's Holy Word, but
 I think you know from your own
 personal experience, there isn't
 one of us who would get out of
 this service saved, if it depended
 upon us to keep ourselves. I
 thank God this morning that in
 my weakness I have a safeguard
 by way of Christian safety, and
 that safeguard is the Lord Jesus
 Christ.

We read:

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

"Being confident of this very
 thing, that he which hath begun
 a good work in you will finish
 it until the day of Jesus Christ."
 —Phil. 1:6.

Oh, what a blessing it is just
 to know that our Lord isn't going
 to begin to save us, and then turn
 us loose. He isn't going to begin
 to redeem us, and then let us
 go to Hell, but rather we have
 this confidence, that if He begins
 a good work in us, He will finish
 it unto the day of Jesus Christ.

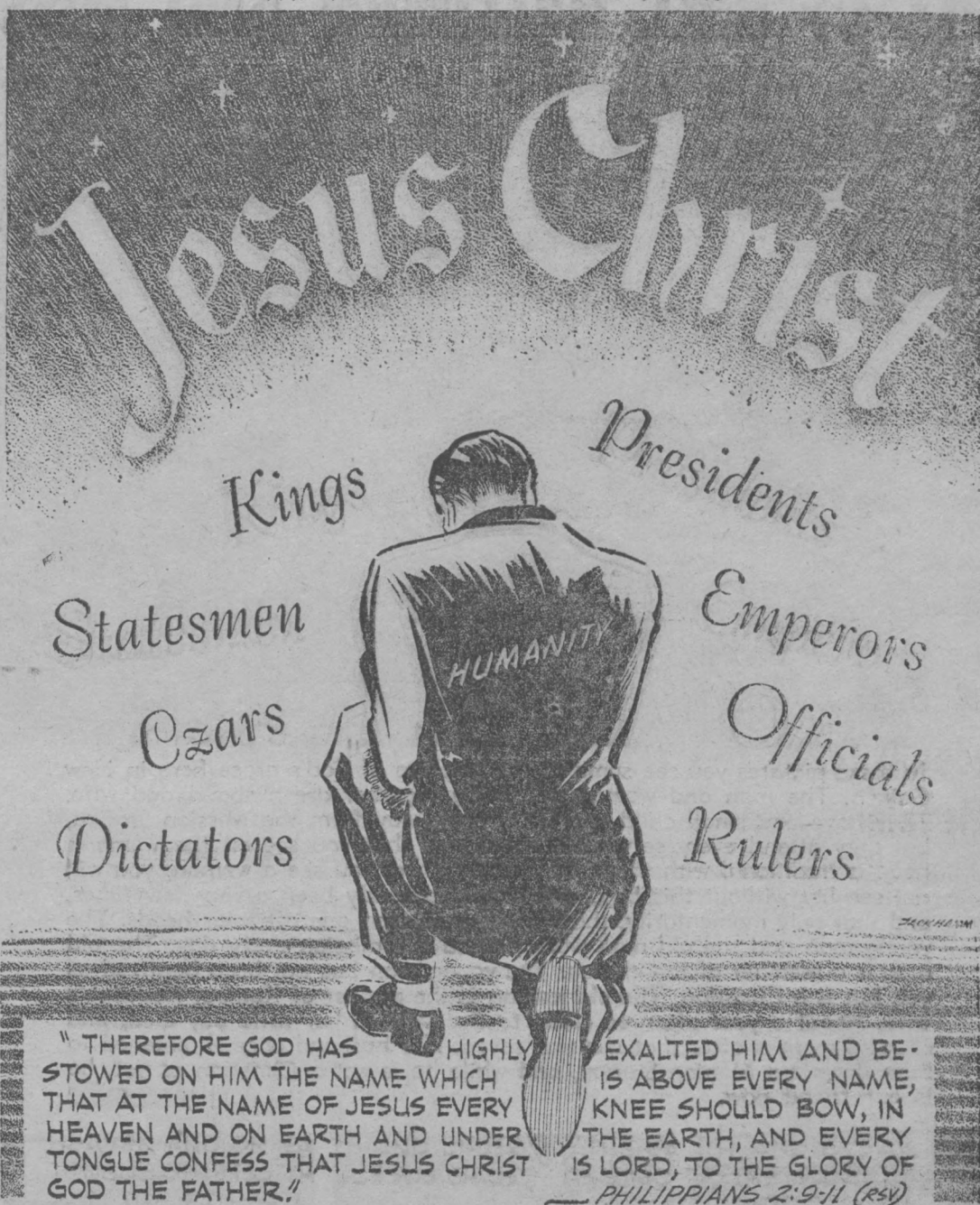
Notice again:

"Now unto him that is able to
 keep you from falling, and to
 present you faultless before the
 presence of his glory with ex-
 ceeding joy."—Jude 1:24.

Jude is writing his brief mes-
 sage about the apostasy of his
 day, and he finishes his message
 by saying that in spite of all the
 apostasy, He is looking unto one
 who was able to keep him from
 falling, and who will present all
 of us faultless before the throne.

I tell you, beloved, if you want
 to know the safeguard for Chris-
 tian safety you'll not find it in
 your strength, you'll not find it

THE NAME ABOVE EVERY NAME



in your ability, and you'll not find
 it in anything that you do; how-
 ever, the Lord Jesus Christ is the
 safeguard of your Christian safe-
 ty, and He will hold you secure
 day by day. I am going to stick
 by Jesus Christ because He is the
 safeguard of our Christian safety.

IV

SATISFACTION OF THE SANCTIFIED.

Do you realize that if you are
 saved, you are sanctified? Several
 years ago, a young lad got on the
 bus and sat by me to our desti-
 nation. During the conversation,
 he said, "Brother Gilpin, have
 (Continued on page 4, column 1)

Fifty Years . . . Rome

(Continued from page one)
 that he would not persist in put-
 ting on my shoulders a burden
 which they could not carry. I
 immediately went to the palace,
 and did all in my power to per-
 suade his lordship to select an-
 other priest for Beauport. He
 listened to my arguments with a
 great deal of patience and kind-
 ness, and answered:

"My dear Mr. Chiniquy, you
 forget too often, that implicit and
 perfect obedience to his superi-
 ors is the virtue of a good priest.
 You have given me a great deal
 of trouble and disappointment by
 refusing to relieve the good
 bishop Provencher of his too
 heavy burden. It was at my sug-
 gestion, you know very well, that
 he had selected you to be his co-
 worker along the coasts of the
 pacific, by consenting to become
 the first Bishop of Oregon. Your
 obstinate resistance to your su-
 periors in that circumstance, and
 in several other cases, is one of
 your weak points. If you con-
 tinue to follow your own mind
 rather than obey those whom
 God has chosen to guide you, I
 really fear for your future. I
 have already too often yielded
 to your rebellious character.
 Through respect to myself, and
 for your own good, today I must
 force you to obey me. You have
 spoken of the drunkenness of the
 people of Beauport, as one of the

reasons why I should not put
 you at the head of that parish;
 but this is just one of the reasons
 why I have chosen you. You are
 the only priest I know, in my
 diocese, able to struggle against
 the long-period and detestable
 evil, with a hope of success."

"Quod scriptum est." Your
 name is entered in our official
 registers as the curate of Beau-
 port; it will remain there until
 I find a better reason than those
 you have given me to change
 my mind. After all, you cannot
 complain; Beauport is not only
 one of the most beautiful parishes
 of Canada, but it is one of the
 most splendid spots in the world.
 It is, besides, a parish which
 gives great revenues to its curate.
 In your beautiful parsonage, at
 the door of the old capitol of
 Canada, you will have the priv-
 ileges of the city, and the en-
 joyments of some of the most
 splendid sceneries of this conti-
 nent. If you are not satisfied with
 me today, I do not know what
 I can do to please you."

Though far from being recon-
 ciled to my new position, I saw
 there was no help; I had to obey.
 As my predecessor, Mr. Began,
 was to sell his house furniture,
 before taking charge of his far
 distant parish, La Riviere Quella,
 he kindly invited me to go and
 buy, on long credit, what I wished
 for my own use, which I did.
 The whole parish was on the
 spot long before me, partly to
 show their friendly sympathy
 for their last pastor, and partly
 to see their new curate. I was
 not long in the crowd without
 seeing that my small stature and
 my leanness were making a very
 bad impression on the people,
 who were accustomed to pay their
 respects to a comparatively tall
 man, whose large and square
 shoulders were putting me in the
 shade. Many jovial remarks,
 though made in half-suppressed
 tones, came to my ears, to tell
 me that I was cutting a poor
 figure by the side of my jolly
 predecessor. "He is hardly bigger
 than my tobacco box," said one
 not far from me: "I think I could
 put him in my vest pocket."
 "Has he not the appearance of
 a salted sardine" whispered a
 woman to her neighbor, with a

hearty laugh.

Had I been a little wiser, I
 could have redeemed myself by
 some amiable or funny words,
 which would have sounded pleas-
 antly in the ears of my new
 parishioners. But, unfortunately
 for me, that wisdom is not among
 the gifts I received. After a cou-
 ple of hours of auction, a large
 cloth was suddenly removed from
 a long table, and presented to
 our sight an incredible number
 of wine and beer glasses, of
 empty decanters and bottles, of
 all sizes and quality. This brought
 a burst of laughter and clapping
 of hands from almost everyone.
 All eyes were turned towards me,
 and I heard from hundreds of
 lips: "This is for you, Mr. Chini-
 quy." Without weighing my
 words, I instantly answered: "I
 do not come to Beauport to buy
 wine glasses and bottle, but to
 break them."

These words fell upon their
 ears as a spark of fire on a
 train of powder. Nine-tenths of
 that multitude, without being
 very drunk, had emptied from
 four to ten glasses of beer or
 rum, which Rev. Mr. Begin him-
 self was offering them in a corner
 of the parsonage. A real deluge
 of insults and cursings over-
 whelmed me; and I soon saw
 that the best thing I could do
 was to leave the place without
 noise, and by the shortest way.
 I immediately went to the bish-
 op's palace, to try again to per-
 suade his lordship to put another
 curate at the head of such a
 people. "You see, my Lord," I
 said, "that by my indiscreet and
 rash answer I have for ever lost
 the respect and confidence of that
 people. They already hate me;
 their brutal cursings have fallen
 upon me like balls of fire. I pre-
 fer to be carried to my grave
 next Lord's Day, than have to ad-
 dress such a degraded people. I
 feel that I have neither the moral
 nor the physical power to do
 any good there."

"I differ from you," replied the
 (Continued on page 8, column 3)

THE CHURCHES OF THE NEW TESTAMENT

By
 GEORGE W. McDANIEL

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This is a reprint of a well-known old Baptist book that
 emphasizes the local church. The writer draws lessons from
 churches in Jerusalem, Antioch, Galatia, Ephesus, Colosse,
 Philippi, Thessalonica, Corinth, Rome and elsewhere.

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THE BAPTIST EXAMINER

AUGUST 15, 1964

PAGE THREE

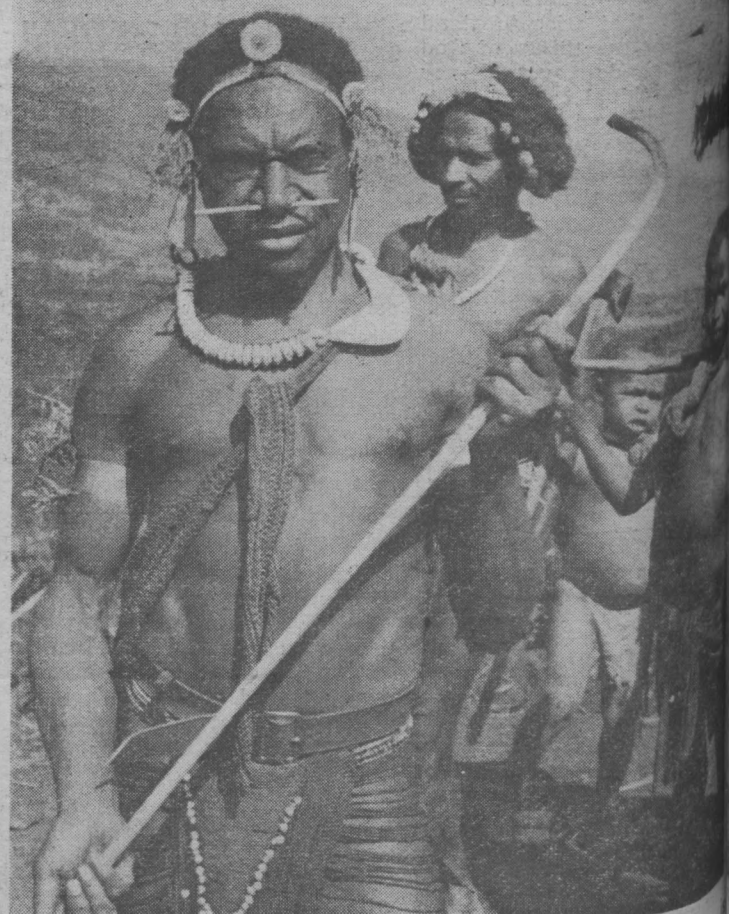
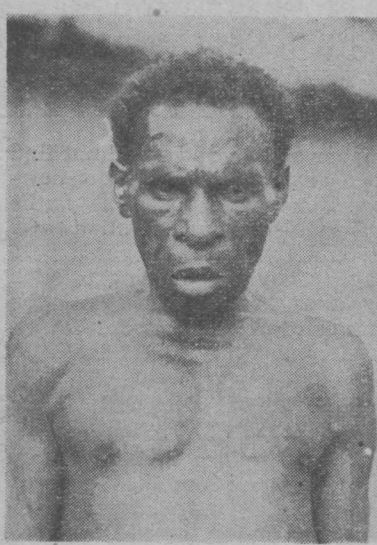
PIX OF BRO. HALLIMAN AND MISSION WORK IN NEW GUINEA



In these pictures you see some of the trophies of God's grace here in New Guinea. The man and woman appearing together are husband and wife. They have one small child and live a long way from the Mission Station, but they attend every service. The net bag that you see on the woman's head is traditional with them. No matter where you see a woman, you will not see her without this bag, and there have only been a very few times, and that only momentarily, that I have ever seen one off their heads. The young man and the old man work around the mission every day. The old man is a member of the church. The young man has not been baptized as yet, but is a Christian. The old woman is the mother of Kambe, Hedebeh's wife. About a year after we came to the Mission her little boy died, and about 6 months after that she was saved. Her husband once threatened to burn down our Mission Station, and while he is not a Christian as yet, he is our friend now.



The native in this picture is a Duna man and lives deep into the Duna tribe. He is a head tribesman and is very friendly. When this picture was made I was on my way home from a three weeks mission trip. He is a fairly large man among his people. Note the difference in our sizes.



The main character in this picture, the one with the cane, is also a head tribesman in the Duna tribe. Just a few months before I made this picture, he had whipped three women on the backs, and head, with this cane because they came late for preaching services. He had no concern for what he might have missed of the preaching, but it gave him an opportunity to execute his authority, and to keep the women afraid of him. The women that he whipped with this cane belonged to other men, but they said not a word.

"Sticking With Jesus"

(Continued from page 3)
you ever been sanctified?" I said, "Yes, a long time ago." He said, "I was saved a good while ago and last night I got sanctified by the Holy Spirit." I needn't tell you, beloved, that his was one of those "on again, off again, gone again" experiences. I needn't tell you that it was one of those Holiness experiences that he had gone through. However, the next day when we rode the bus he had lost the sanctification that he thought he had gotten the night before.

to you this morning, I was sanctified once. There was a time when God saved me, and that was the time when I was sanctified. The word "sanctify" literally means "to set apart." I thank God today that I am one of the sanctified ones of our Lord, and I am going to stick by Jesus because He is the satisfaction of the sanctified.

Let's turn to the Word of God and notice some things that the Lord says won't satisfy.

"He that LOVETH SILVER shall not be satisfied with silver; nor he that loveth abundance with increase."—Eccl. 5:10.

Silver can't satisfy you, nor the abundance of increase can't satisfy

you. Though you may have an increase in wealth and though you may have an increase in the material things of this world, you will never be satisfied with these things.

Notice again:

"Thou SHALT EAT, but not be satisfied."—Micah 6:14.

Beloved, if you are a sanctified person, silver won't satisfy you, the abundance of increase won't satisfy you, and even your daily food won't satisfy you. Now it may satisfy the longings of your flesh, and it may satisfy the gnawing of your stomach, or the fleshly appeals, but I thank God this morning that while material things won't satisfy the sanctified, that we do have the satisfaction we need in the Lord Jesus Christ.

Listen again:

"The people asked, and he brought quails, and satisfied them with the bread of heaven."—Psa. 105:40.

This is a reference to the time when the children of Israel were coming out of the land of Egypt. The Word of God says that He gave them not only quail, but more than that, He satisfied them with the bread of heaven.

Brother, sister, listen to me, there is just one thing that will satisfy the sanctified man, and that is the bread of heaven—not the bread for the body, but the bread for the soul. Listen:

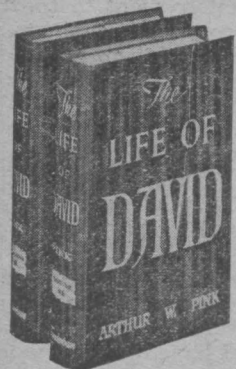


This picture will give you an idea of some of the river crossings here in New Guinea. New Guinea is filled with fast flowing and treacherous rivers. This is the Tumbuda River, a cane suspension bridge over it. I have crossed this bridge several times but have never felt exactly safe in doing so.

"And I will satiate the soul of the priests with fatness, and my people shall be SATISFIED WITH MY GOODNESS, saith the Lord."—Jer. 31:14.

"And the Lord shall guide thee continually, and SATISFY THY SOUL IN DROUGHT, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."—Isa. 58:11.

(Continued on page 5, column 1)



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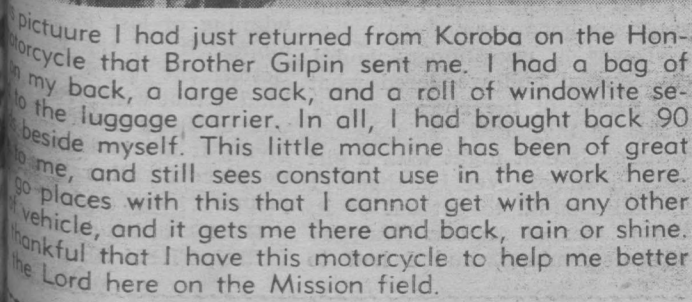
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AUGUST 15, 1964

PAGE FOUR



P **HERD OF GOD'S SHEEP.**
 You realize that as a sheep,
 a wayward sheep — a
 wandering sheep — a sheep that
 is constantly going astray? Isaiah

we like sheep have gone
 we have turned every one
 our own way; and the Lord
 laid on him the iniquity of
 us all.—Isa. 53:6.

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"Prone to wander, Lord, I
 feel it,
Prone to leave the God I love;
Here's my heart, O take and
 seal it;
Seal it for Thy courts above."

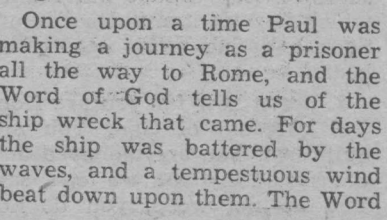
The Twenty-third Psalm has meant more to me in the last year than it has ever meant in all my life. I have gone back and read it again and again, but frankly, I have never gotten from the Twenty-third Psalm what lots of people seemingly have gotten in the past. I know it is beautiful, for I committed it to memory when a boy in my early teens, and it has been a blessing to me down through the years, but never has it been to me what it has been in the last year's time. I tell you, beloved, like a wandering sheep, we need a shepherd.

- Beloved, God wants you to live a separate life. God doesn't want you to do the things of the world. God knows you have to live in the world, that you have to rub elbows and brush shoulders with the world, and that you have to

mingle with the world, but God doesn't want you to be contaminated by the world. He wants you to live a life that is separated from the world. Beloved, I am going to stick by Jesus because He is the shield of the separate.

You'll notice that Abraham didn't think of Palestine as his home. God had promised it as a home for the Jew forever, but God gave that promise to the nation, and not to Abraham as

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CONCLUSION

As I have said, the disciples stood with Jesus, but the world left Him. Five thousand men turned their backs, but the disciples turned their faces. Five thousand men said goodbye, but His chosen ones said, "We are with you." Five thousand of them walked no more with the Son of God, but these walked beside Him. Those of His elect stuck with Him.

This morning, beloved, I thank God that He called me and saved me, and I thank God that in spite of all the experiences of life I am still walking with Jesus. I am going to walk with Him, and I am going to journey with Him. Beloved, I am going to stick with Him, because He is the Saviour of the sinner, He is the sustainer of the saints, He is the safeguard of our Christian safety, He is the satisfaction of the sanctified, He is the shepherd of the sheep, He is the shield of the separate, and He is the song of the sojourner.

Now I didn't save myself, and I am not keeping myself, and I am not going to stay by Jesus because of my strength. Rather, He saved me, He keeps me, and He is the one that is going to make me stick.

May God bless those who are saved, and may God save someone here this morning.



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
I. M. HALDEMAN

408 Pages

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This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

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TO A PREACHER

A light shone from the mind of you
The day you cut my soul in two
And in the flood of truth that came
I realized Christ as more than name.

The name but marks the way of Him
Who leaps the chaos of our sin
To plant beside the bending knee
The challenge of a dare to be.

The urge to truth in spite of loss,
To set new signs where highways cross,
To pave with life an upward way,
For those who stumbling fall astray—

I thought of Space as darkened bowl,
And Time ran empty through my soul.
Until your pleading pulpit knife
Reversed the circumstance of life.

Brother Fred Carr, (now in mansions above) was saved through the editor's ministry years ago. Through the years he was a loyal supporter both of his pastor and of the truth which his pastor preached. Through all the trials and tribulations that it has been ours to pass, he was unwaveringly his pastor's friend.

Before he died, thinking of his own experience in the Lord, he brought to the editor the above poem.

Lot's Wife

(Continued from page 1)

so busy with the work of their hands. (2.) Some are like the sons-in-law of Lot. Yon shrewd, intelligent man of business thinks that ministers do but jest. We seem to them as one that mocks. They are so accustomed to see behind the scenes in other professions, that they think there must be deceit with us too. And when they can point to an insincere, ungodly minister, then their triumph is complete. These shrewd men think that ministers put serious words into their mouths, as other men put on suits of solemn black at funerals, just to look well, and to agree with the occasion. They think that ministers put frightful things into sermons just to frighten weak people, and to make the crowd wonder. Now these shrewd men are seldom, if ever, visited with terrors of conscience. They slip easily through the world into an undone eternity. (3.) Some, again, slumber all their days under a worldly ministry. When God, in judgment, takes away the pure preaching of the Word, and sends a famine of the bread and water of life, their souls grow up quite hard and unawakened. They grow proud, and cannot bear to hear the preaching of Christ, they stop their ears and run, they hate, they detest it. These souls often pass through life without the least awakening, and never know, till they are in hell, that they are lost souls. (4.) But many worldly people have a season of anxiety about their soul. A dangerous illness, or some awful bereavement, or some threatening cloud of Providence, stirs them up to flee from the wrath to come. They are quite in earnest, they lay by their sins, and avoid their sinful companions, and ap-

ply diligently to the Bible, and attempt to pray and seem to be really fleeing out of Sodom; but they dure only for a while, their concern is like the morning cloud and the early dew, it quickly passes away. The sun of prosperity begins to rise, their fears begin to vanish, they look behind, and are lost.

Are there none here who can look back on such a course as this? You remember when some providence awakened you to deepest seriousness, some sickness, or the approach of the pestilence, or some fearful dealing of God with your family, . . . made you anxiously flee out of Sodom. O how different you were from the gay, laughing, unconcerned world! You did not think ministers were mocking then. You read your Bible, and went down on your knees to pray very earnestly. But the storm blew over, the sun began to rise, and everything around you began to smile. You began to think it hard to leave all your friends, your sins, your worldly enjoyment, and that perhaps the wrath of God would not come down. You looked back, and this day you are as hard and immovable as a pillar of salt. "Remember Lot's wife."

Learn two things:

1. That an awakening by mere natural conscience is very different from an awakening by the Spirit of God. No man ever fled to Christ from mere natural terror. "No man can come to me," saith Christ, "except the Father which hath sent me draw him." Seek a divine work upon your heart.

2. Learn how far you are from the kingdom of God. You are quite lost. You are unmoved and unaffected by all we can say. You do not weep, you do not

beat upon the breast, you do not flee, though we can prove to you that you are lying under the wrath of the great God that made you. Yet you do not stir one step to flee. Oh! how like you are to the pillar of salt, how likely it is that you will never be saved.

II. Many Flee When Their Friends Are Fleeing; But They Look Back, And Are Lost.

So it was with Lot's wife. Of all the things which helped to awaken that unfortunate woman, I doubt not the most powerful was the anxiety of her husband. If he had not been anxious, I doubt not she would have been as stupid and unconcerned as her neighbors around her. But when she looked upon the anxious countenance of her beloved lord, when she saw how serious and earnest he was in pleading with their sons-in-law, then she could not but share in his anxiety. She had partaken of all his trials, of all his prosperities, and of all his troubles, and she would not leave him now. She clave unto him, she laid hold on the skirt of his garment, determined to be saved, or to perish with her husband. So much for the amiable and interesting affections of nature; but nature is not grace, natural affection carried her out of Sodom, but it did not carry her into Zoar; for she looked behind her and became a pillar of salt.

Nothing is more powerful in awakening souls than the example of others awakened to flee. It was so in the case of Ruth, when she clave to Naomi, saying: "Where thou goest I will go." It was so in the case of the daughters of Jerusalem, when they saw the bride in anxious search of her beloved: "Whither is thy beloved gone, that we may seek him with thee?" It is foretold that it shall be so in the latter day, when "ten men shall lay hold on the skirt of him that is a Jew, saying: We will go with you; for we have heard that God is with you." It was so in the time of John the Baptist, when many of the Pharisees and Sadducees came to be baptized, and John said: "O generation of vipers, who hath warned you to flee from the wrath to come?"

There is something very moving in the sight of some beloved one going to join the peculiar people of God. When he begins to flee from his old haunts of pleasure, no longer to laugh at wicked jests, no longer to delight in sinful company when he becomes a reader of the Bible and prays with earnestness, and waits with anxiety on the preached Word, it is a very moving sight to all his friends. No doubt, some are made bitter against him; for Christ came to set the daughter against her mother, and the daughter - in - law against her mother-in-law; but some are awakened to flee along with him.

Are there none here who were moved to flee because some dear friend was fleeing? Is there no wife that was awakened to flee with her husband, but grew weary and looked back, and is now become like Lot's wife? Is there none here that was made truly anxious by seeing some companions anxious about their soul? They wept, and you could not but weep; they felt themselves lost; and you, for the time, felt along with them. They were very eager in their inquiries after a Saviour, and you joined them in their eagerness. And where is all your anxiety now? It is gone, like the morning cloud and early dew. You looked behind, and are now unmoved as a pillar of salt.

It was quite right to flee with them; it was right to cleave to them; for if not, you would certainly be hardened; if you stand out such moving invitations, nothing else will persuade you. If it was right to flee, it is right to flee still. Why should you

All Of Us Like This Poor Soul, Need A Saviour, And Not An Example

Betterment work in which Christ is ignored as Saviour, though He be praised and even worshipped as Leader, Ethical Teacher and Example, is the work of the religionists, but it is not the work which Christ has allotted to the children of God.

J. H. Jowell makes the above distinction clear in relating an incident which occurred in the life of his friend, Mr. Berry. He gives it in Mr. Berry's own words as follows:

"One night there came to me a Lancashire girl, with her shawl over her head and with clogs on her feet.

"Are you the minister?" she asked.

"Yes."

"Then I want you to come and get mother in."

"Thinking it was some drunken brawl, I said, 'You must get a policeman.'

"Oh, no," said the girl, 'my mother is dying and I want you to get her into salvation.'

"Where do you live?"

"I live at so-and-so a mile and a half from here."

"Well," said I, 'Is there no minister nearer than I?'

"Oh, yes, but I want you and you have got to come."

"I was in my slippers, and I soliloquized and wondered what the people of the church would think if they saw their pastor walking late at night with a girl with a shawl over her head. I did all I could to get out of it, but it was of no use. The girl was determined, and I had to

dress and go. I found the place was a house of ill fame. In lower rooms, they were drinking and telling lewd stories, and stairs I found the poor woman dying. I sat down and told about Jesus as the beautiful example and extolled Him as leader and a teacher: and she looked at me out of her eyes and said:

"Mister, that's no good the likes of me. I don't want example — I'm a sinner."

"Jowell, there I was face with a poor soul dying, and had nothing to tell her. I had no gospel, and I thought of my mother had taught me. I told her the old, old story of God's love in Christ's dying for sinful men, whether I believe or not.

"Now you are getting at said the woman. 'That's what I want. That's the story for me. And so I got her in, and I in myself.

"From that night," said Berry, "I have always had a gospel of salvation for lost sinners."

Ah, yes, that's it. What holds true to the gospel of Lord Jesus Christ and to winning of lost to Him along with it the right kind is that which cuts out, or subordinates, the giving it the incidental place no place at all, rather than primary place.

GOD'S order is SALVATION FIRST, THEN SERVICE.

look back? They are going to be blessed, and will you not go with them? They are fleeing from wrath, and will you not flee with them? "Remember Lot's wife." Have you made up your mind to separate eternally? If not, why then have you let them go? Why have you given up the first good movement in your breast? Flee still, cleave to them, and say: "We will go with you."

But there are some among us of whom we think that they have been laid on by God, and made to flee. There are some who show evident marks that God has been making them flee out of Sodom. The marks are these:

1. They have a deep sense of their lost condition; they have an abiding conviction that the time past of their lives has been spent under the wrath of the great God that made them; their concern goes with them wherever they go; and anxiety is painted on their very countenance. Is this your condition?

2. They dare not go back to their open sins, they break off quite suddenly from their little dishonesties, their swearing, or evil-speaking, they separate from their wicked companions and filthy conversation, they feel that death is in the cup, and they dare not drink it any longer. Is this your case?

3. They are anxious users of the means of grace. They search

the Scriptures night and day, they pray with earnestness, they suffer no trifle to keep away from the house of God, they seek for the Saviour as for a den treasure, listen for his pardon. Is this your case?

But the text shows many who have been thus ened look back, and are lost. "Remember Lot's wife." She brought quite out of Sodom, yet she looked back, and became a pillar of salt. She was awakened, yet never saved. Now is reason to fear this may be the case with some amongst us. Some awakened souls are in despair of ever finding God. They begin to blame God for having brought them into the world now; and so they strive to enter in at the gate, they look behind, and are lost. (2.) Some awakened souls begin to think themselves already saved. They have put away many outward sins, and with much earnestness, friends observe the change; they think they are saved now, that there is no need of fleeing any farther; so they look behind, and become a pillar of salt. (3.) Some awakened souls begin to tire of the pains of sin, they remember their former ease and pleasures, their companions, their merry-makings; so they look back, and are lost. (Continued on page 7, column 1)

THE SOVEREIGNTY OF GOD

By
ARTHUR W. PINK

320 Pages

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If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

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PAGE SIX

A CONCISE HISTORY OF BAPTISTS

By G. H. ORCHARD

\$1.50 paper -- \$3.00 cloth

J. R. Graves thought very highly of this book and brought it into print here in America. The author himself was an English Baptist and was very well informed about the history of our forefathers. In the study of Baptist history, you will find Orchard plays an important role.

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ARE BEING LIED ON BY SATAN, THEN . . .

REMEMBER LUTHER

Falsehoods circulated concerning Luther, both during his life and since his death, would not have been believed, did we not concede the great success which he achieved in overthrowing the papacy of Satan, whose children spread these slanders and calumnies, worthy of the father. That he was a drunkard, a man given to all manner of sin, and serving his own selfish and ambitious purposes, we expect to be told. More falsehoods were spread in those days where the influence of the church was dreaded. Thus reported throughout Italy, died in horrible agonies, attempting to receive the sacrament during an illness. Being buried, such fears were proceeded from the church that it was opened, but no flesh, nor bones, nor clothes appeared; only a mass of sulphur so overpowering that it struck down all who entered!

The report actually was at Naples, and a copy of the Landgrave by a mer-

chant of Augsburg, was preserved in the archives of Weimar. Luther reprinted this document, which would be amusing, but for its baseness in deceiving the poor papists, for whom it was prepared. "Luther says 'I have read it joyfully, except those blasphemies wherewith they have blasphemed the Divine Majesty. In every other respect it has given me pleasure to see that the devil and his servants, Pope and papists, are so fiercely opposed to me. God convert them from the devil! But if it be decreed that my prayer for these sinners unto death shall be in vain, then may God grant that they fill their measure by writing nothing else than such falsehoods, to their own joy and consolation!'"

A very common rumour spread, was that Luther had a familiar spirit; and even Eckius stopped to endorse this stupid assertion. He said he was informed by others of something he could scarcely credit himself, viz., that the monk had concealed in his smelling-bottle a familiar spirit or a learned demon, who assisted him!

Textual Explanation As A Controverted Passage

Modern Baptists rarely recognize at all but New Testament. Baptists try to obey the command in I Timothy 2:12 though they disagree as to whether the woman is prohibited from teaching men or from ruling in the church. I Timothy 2:12 always taken the former because the general context is that view. The whole question is the authority over woman. Those of

The "neither" may by ellipsis be omitted, but is certainly implied. Ordinarily "de" is to be rendered "but" and "Neither-nor" in Greek is "oude-oude". But certainly the thought here requires correlatives whether they are both present or not.

Now let me quote a law concerning correlative conjunctions (College Handbook of Composition, by Woolly and Scott, Par. 121): "Correlative conjunctions should be followed by coordinate sentence elements; if a predicate follows the first, a predicate should follow the second."

Now the second verb which follows "oude" is "authentain" (to govern and the predicate object is "andros" (man). Now if one correlative has an object the other must also have. So the verse must read: "I suffer the woman neither to teach (the man) nor to govern the man." "The man" after "to teach" is not expressed in the Greek but the correlatives require it to be understood.

A good friend of many years disagrees with me on this and insists that since "to teach" has no object it forbids the woman doing any official public teaching even of women and children. This I have shown to be grammatically erroneous.

I maintain, then, that a woman may teach a class if no men are present. Teen-age boys are men. Women should not teach them.

—William T. Pelphrey

Lot's Wife

(Continued from page 6)

hind, and perish. Speak a word to awakened souls. Some now hearing me may be at present under the awaken-

ing hand of God. You have deep convictions of your lost condition, you have put away outward sins, and wait earnestly on every means of grace . . . "Remember Lot's wife."

Learn from her. (1.) That you are not saved yet. Lot's wife fled out of Sodom, led by the angel's hand, and yet she was lost. An awakened soul is not a saved soul. You are not saved till God shut you into Christ. It is not enough that you flee, you must flee into Christ. Oh! do not lie down and slumber. Oh! do not look behind you. "Remember Lot's wife." (2.) That God is no ways obliged to bring you into Christ. God has made but one

SEND TBE AS A GIFT TO YOUR BEST FRIEND!

covenant, that is, with Christ and all in him; but he has nowhere bound himself to men that are out of Christ. He may never bring you to Christ, and yet be a just and righteous God. Do not demand it of God, then, as if he were obliged to save you, but lie helpless at his feet as a sovereign God.

Speak a word to those who are beginning to look back. There is reason to think that some who were once awakened . . . have begun to look back. (1.) Some of you have begun to lose a sense of your wretched and lost condition. Some of you have quite another view of your state from what you had. (2.) Some of you have gone back to old sins, to old habits, especially of keeping company with the ungodly; and some, there is reason to think, are trying to laugh at their former fears. (3.) Some of you have turned more careless of the Bible, and of prayer . . . There is reason to fear that much of that concern is gone, that many have lost their anxiety, that some are looking back.

Now, "remember Lot's wife." (1.) It will not save you, that you were once anxious . . . So was Lot's wife, and yet she was lost. (2.) If you really look back, it is probable that you never will be awakened again. Consider that

"THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY STRENGTH AND WITH ALL THY MIND." LUKE 10:27



Some Pleasures To Avoid By Born Again Believers

(The late Joshua Gravett)

First—Those as to the propriety of which he has any doubt. Romans 14:23, "He that doubteth is condemned if he eat." No one questions the propriety of attending prayer meeting!

Second—Those upon which he can not fervently pray divine favor. Phil. 4:6. "In everything by prayer and supplication." This includes the pleasures of appetite, such as food and smoking. Read I Cor. 10:31; Col. 3:17 — "Do all to the glory of God."

Third—Those which might gain the victory over his life. I Thess. 5:22, "Shun every form of evil." The modern theatre, movies, cards, dances and mixed bathing are "evil" in tendency. Home games of cards often lead to gambling. Parlor dances often lead to the brothel — nearly 70 per cent of the fallen women were ruined through the dance.

Fourth—Those pleasures which the world calls its own. I John 2:15, "Love not the world . . . if any man love the world, the love of the Father is not in him." The

cartoons at the opening of Lent show the lady who would serve Christ laying aside for forty days her theatre program, dance program, cards and cocktails. I believe in Lent every day of the year.

Fifth — Any pleasure which would negative my testimony as a Christian. Romans 14:17, 18 "Things . . . acceptable to God and approved of men," 2 Cor. 8:21, "Things honest in the sight of God and men." The pleasure-loving Christian's testimony is killed by his life. The world says, "Physician heal thyself."

Sixth—Those which might not harm him but which might cause others to stumble. Romans 14:15, 21, "Destroy not him with thy meat for whom Christ died," "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

Seventh — Those in which I would not like Jesus to find me indulging should He suddenly appear. I John 3:3, "Every man which hath this hope purifieth himself as he is pure."

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