

The Golden Thread Of Unconditional Divine Election

FERRELL KENNEDY
Grafton, Ohio

I have before me a piece of cloth, composed of innumerable threads of many colors. These threads are closely interwoven, tightly joined together, supporting and strengthening each other. Together they form a complete product, a perfect pattern, a finished work pre-determined and executed by a skillful weaver. In the over-all color scheme, a distinct pattern is shaped by the variously colored threads. Here, I see a bright thread appearing and dominating the color theme. Then for a space, it becomes indistinct, as other threads appear more clearly. At one point it seems to disappear entirely, only to spring sharply into view again, at another point. I follow this particular thread through the length and breadth of the cloth, and find that it is always there, even when temporarily hidden by other threads. I realize that it were possible to remove this single thread from the cloth, the color scheme disrupted, the pattern broken, the structure of the cloth weakened, and the weaver's design thwarted. But who would be so foolish as to wish for the thread's removal? Why destroy a perfect pattern, designed by a weaver whose business is weaving? That would be senseless vandalism.

As I study this piece of cloth, I think of the design, the pattern and the structure of the Holy Bible. Continued on page 8, column 1)

The Baptist Examiner

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

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THE NAME BAPTIST

I shall prove that the church of our Lord's day on earth was in all essential elements Baptist. The characteristics that distinguish a Baptist Church are peculiarly set forth in the Bible as having belonged to the New Testament church.

We discover that originally, (1) None but believers were baptized; (2) baptism was immersion; and (3) each church was an independent republic, knowing nothing of extraneous powers to dictate her policies. These principles characterize both Baptist Churches of today and the New Testament churches. The banner that waves over true Baptist Churches is that of Jesus only; the ordinances that distinguish Baptist Churches have the example of Jesus only; the principles that govern these churches have the authority of Jesus only; and the Founder and Head of these churches is Jesus only. I am humbly proud to be identified with people the light of whose martyred blood has been projected along the pathway of the centuries until now. And proceeding, let us consider:

(1) John the Baptist prepared the material for the first church. He did this by preaching the gospel which led people to repent of their sins and believe in Christ for salvation. Speaking of the mission of John, Luke 1:77 says "To give knowledge of salvation unto his people by the remission of their sins."

(2) Fifteen times in the first three New Testament writers (Matthew, Mark and Luke) John is called Baptist. His name was not Baptist but John. "There was a man sent from God, whose name was John" (John 1:6). John was called Baptist because of the Divine authority back of him, and this authority gave him the right to preach and administer baptism.

(3) Both Christ and His first disciples received their baptism at the hands of John. They went to a Baptist minister for their baptism. If one should go to a Mormon, for instance, for baptism, no one would think to call him anything but a Mormon. Or if one should seek "baptism" as a Catholic, he would be recognized as a Catholic. That is logical.

Equally so, if one should come to a Baptist and by him is given in the light of the Bible the sacred rite of baptism, he would also be known as a Baptist. That is exactly what Jesus and His disciples did. Why, then, should we not identify them as Baptists? Poor rule that will not work both ways, we have been told.

But some may want us to point out in the Scriptures the exact name, "The Baptist Church." Why should such a demand be made in the face of all the array of facts that show that the first church was in all essential elements Baptist? For instance, a house built of brick does not need a sign across its facade reading—THIS IS A BRICK HOUSE. People who are not blind can see that it is a brick house, for the builder took brick material and constructed it. Even so, Jesus, the great builder of the church, took Baptist material prepared by John the Baptist and built His church. Why, then, was it not a Baptist Church even if no sign were ever written over its facade? (Continued on page 8, column 3)

Evolution Shows The Rebellion Of Man Against God

CLEVE BRANTLEY
Pampa, Texas

"Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and birds, and four-footed beasts, and creeping things." (Rom. 1:22, 23).

In this Scripture God has drawn a full length portrait of the evolutionist. It is a description of one who substitutes the bestial for the divine origin. Professing themselves to be wise God says they are fools! It was through their profession that they became fools.

That man is a fool is the most easily demonstrated fact in the world. Man will believe a lie in preference to the truth even when all the evidence is on the side of truth. He is a willing dupe, ever ready to believe a lie of Satan. He is easily deceived because he wants to be deceived. He is unwilling to face reality and so creates a "dream world" of fantasy as opposed to fact. The truth is incompatible to man because "every imagination of the thoughts of his heart is only evil continually" Gen. 6:5. His thoughts, imaginations, purposes and desires are evil. That is, they are bad, deceitful and lead him constantly astray. Of all the deceitful things in the world (and there are many) the heart is the worst for it is deceitful above all things. Jer. 17:9.

Men not only follow their deceitful fraudulent thoughts and imaginations, but they give rein to them. (Continued on page 3, column 3)

Proper Place Of Rewards In The Life Of God's Own

By ROY MASON
Tampa, Florida

In a recent article we considered the chastening that shall be received by the undutiful Christian.



Eld. Roy Mason

company faithful service on the part of Christians and church members.

Let us first make this very clear DISTINCTION: Salvation is bestowed upon us as a GIFT when we trust in Christ for salvation. But REWARDS ARE BESTOWED FOR SERVICE. Works have NOTHING to do with salvation but works HAVE ALL TO DO WITH REWARDS.

Some Questions To Think About

1. Will unsaved persons ever receive any reward for the good deeds they do? Can an unsaved person serve God?
2. Will a Christian receive any reward for promiscuous charity that is not done in the name of Christ? (cf Matt. 10:42).
3. Will a Christian receive any reward for benevolent work carried on through organizations that are of this world? (cf Eph. 3:21).

(Continued on page 7, column 2)

Baptism Without Proper Authority Is Worthless

J. T. PARISH
White Plains Baptist Church
White Plains, Kentucky

Recently Kentucky Baptists have been discussing in a rather heated fashion this thing of "Alien Immersion." It was quite an issue during the meeting of the Elkhorn Association, and it practically disrupted the proceedings of the first afternoon of the Kentucky Baptist Convention.

It seems to me that the real issue revolves around the question of "What Constitutes Scriptural Baptism?" Everyone seems to be agreed on the point of Regeneration. There must be a proper subject for baptism and the only proper subject is a born again believer in the Lord Jesus Christ. There also seems to be general agreement on Immersion as the proper mode of baptism.

(Continued on page 7, column 1)

FTH Makes Another Trip To Levani--28 Are Baptized

Dear Friends in Christ:

We would like to share with you folk the joys of the Lord as we see them in this part of the world. Many are our heartaches and setbacks, but these things are only temporal.

Have made a recent trip to the Levani.

I had only been back a week from the Lake Kapiago trip when I went into the Levani Valley. I had not expected to make the trip this soon. One of my legs had not completely healed from a sprain I received on the last trip, but word reached the Mission Station that many people were sick in the Levani and they would like for me to come and gave them medicine and preach to them while I was there. It is a hard day's walk across that mountain and recently two have been carried all the way on native made stretchers from there to our mission to receive medical aid.

Part of my things were already packed from the last trip so I soon had enough things together



Fred T. Halliman

to get under way. We reached the first place we have services about mid afternoon and I was (Continued on page 7, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LOVE OF GOD"

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

I presume that if one can quote any portion of the Bible, he can quote John 3:16. I have noticed this to be true in many, many instances, when I have called for people to quote their favorite verse of Scripture, more people will quote John 3:16 than anything else. Now I am not sure there is any particular reason why it is their favorite text, except maybe they just don't know much about the Word of God,

and therefore it is their favorite text, because it is about all they know. At any rate, it is a familiar portion of God's Word, and at the same time, the most grossly misunderstood verse, I am sure, in all the Word of God. It would seem, as popular as it is, and as well known as it is, that it definitely would carry a message that would be a blessing to the world, yet I am satisfied that it is the most misunderstood verse in all the Bible.

I

THE LOVER

"For God so loved. . ." This is interesting to me when

I learn in the very beginning that it is God who loves. It is a blessing to me just to know that God thinks of me in terms of love. You see, beloved, God is also a God of anger, and a God of vengeance, and a God of wrath, as well as a God of love.

Years ago, Jonathan Edwards preached a great sermon on the subject, "Sinners in the Hands of an Angry God." It is said that while he was preaching, one minister interrupted his message and said, "Mr. Edwards, that is true. We are not doubting that. But isn't it also true that God is a (Continued on page 2, column 2)

A TWO-FACED PROFESSOR

Spurgeon tells of visiting the library of Trinity College in Cambridge on one occasion and admiring a very fine statue of Lord Byron. At the request of the librarian, he stood off at one side and looked. Impressed by what he saw, he enthusiastically exclaimed, "What a fine intellectual countenance! What grand genius he was!"

Then, again at the insistence of the librarian, Spurgeon went to the other side and gazed at the statue from the opposite direction. This time he cried out in amazement, "Ah! what a demon! Here stands the man who could defy the Deity!" From that angle Byron seemed to have such a (Continued on page 8, column 1)

HOW OUR SINS ARE FORGOTTEN

Premier Khrushchev has been ousted. His photographs have disappeared, as if by magic, from prominent places. No longer do the Russians and visitors to Russia see great displays of his books in shops.

Regardless of what will happen later, at the present moment everything possible to remove his name and image from the vision of the public is being done. He has been dropped down the "Memory Hole." He has become an "unperson."

These two terms first came into common use when George Orwell used them in his book, "1984."

God tells us in His word: "I will be merciful to their unrighteousness." (Continued on page 8, column 5)

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JOHN R. GILPIN Editor

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Calvary Baptists Appeal To All Local Readers Of TBE

A CORDIAL INVITATION TO ATTEND ALL REGULAR SERVICES AND LISTEN TO THE WEEKLY BROADCAST

JAMES F. CRACE
Calvary Baptist Church
Ashland, Kentucky

We would like to say a special word to our readers in the immediate area around Ashland, Kentucky.

First, we want to tell you about our radio program. We have a half hour program each Sunday morning at 8:30 A.M. Our pastor, Brother John R. Gilpin brings each message. We are sure you will enjoy listening to the broadcast, if you enjoy hearing the Word of God in its purity. As is Brother Gilpin's custom, he preaches the same kind of messages on the radio as he does in our church services. Many of the articles and sermons you read in THE BAPTIST EXAMINER have been preached on the radio.

We count it a privilege to declare the whole counsel of God over the radio; and we want you to listen so that you too may learn more concerning God's Word.

We are heard over radio station W.T.C.R. (1420 on your radio dial). Don't forget the time—each Sunday at eight-thirty.

Secondly, we invite you to attend our church services. We meet regularly in the Ventura Hotel building on the main (ground) floor. Our Sunday services commence at 9:30 A.M. We have our Sunday School classes until about 10:30. Immediately thereafter, we have our morning preaching service. Our Sunday night service begins at 7:30 P.M. Then on Wednesday night we meet at 7:30 for mid-week services.

That which I have said in regards to our radio program is also true of our church services. Brother Gilpin does not shun the teaching and preaching of all the doctrines of the Bible. If you do not care for hearing the Word of God preached in its entirety you

won't enjoy meeting with us in our church services. On the other hand, if you want to learn the things taught in God's Word you will be glad you are with us. We have learned from experience that the majority of preachers do not preach the things found in God's Book. Why not come and see if those things we are preaching are true or not?

In fact, friends, we want you to be like the Bereans. In Acts 17:10-12 we read, "And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few." We are sure those things we preach and teach will stand the test of any Bible searching you may do. Again we invite all of you to come and see whether we speak the truth of God's Word. We sincerely want you to visit our services, as well as listen to our radio broadcast.

The Lord bless you.

"The Love Of God"

(Continued from page 1)

God of love?" So strongly and forcibly did Mr. Edwards present the truth of the anger, and the vengeance, and the wrath of God being ultimately poured out upon the lost, that this preacher thought surely Mr. Edwards was overlooking the fact that God also loved the world.

It is said that while Jonathan Edwards was preaching, men clutched the benches in which they sat, as if they were already sliding into the very pit of Hell itself. So powerful was the im-

pact of the message that is has been reprinted thousands, and thousands, and thousands of times down through the years as one of the greatest of sermons that was ever preached.

So God is, I say, a God of wrath, a God of vengeance, and a God of anger; but this text tells us likewise that God is a lover.

II

WHOM GOD LOVES
"For God so loved THE WORLD..."

This tells us that God loved the world. Are we to think, then, that He loves every individual in the world, without exception? The majority of people would say so. I am satisfied if I were to ask the majority of folk that walk along the streets every day, there wouldn't be one person in a thousand who would deny that God loves everybody in the world, without exception.

In THE BAPTIST EXAMINER each week we have a column known as "The Readers' Forum," whereby that individuals ask questions, and the questions are answered by four different men—currently, Brethren Austin Fields, James Hobbs, E. G. Cook, and Roy Mason. One of the questions that was answered of recent date was the question, "Does God love everybody?" I was impressed by all the answers, and especially by the answer that Brother E. G. Cook gave, for Brother Cook started his answer by saying that if he had been asked that question years ago, he would have argued "till the cows come home" that God loved everybody without exception.

I expect, beloved, that the majority of people would be waiting for the cows—and the pigs, and the chickens, and the hogs, to all come home before they would quit arguing that God loves everybody without exception, and they base that upon the expression that we have here, "For God so loved the world." They think when they read the word "world," that this means every individual without exception.

Well, beloved, I shall read to you just one verse of Scripture to show you that is not true. Listen:

"As it is written, Jacob have I loved, but Esau have I hated."—Rom. 9:13.

If that were the only verse in the Bible, I'd know that in John 3:16 God did not mean to tell us He loves everybody in the world without exception. I take for granted that the "world" is used in a restricted sense. I am sure that it does not mean every individual without exception, because if it did, then it would contradict Romans 9:13, which says, "Esau have I hated." Here is one man that God certainly did not love, this man Esau. Therefore, I know, beloved friends, that the word "world" does not mean everybody.

In fact, if you'll read through the Word of God you'll find that the word "world" is used many times in a restricted sense,—when it does not mean every individual without exception, and that is true here. The fact of the matter is, when he says, "For God so loved the world," I take for granted that the ones that He loved are His elect—the ones for whom He is going to give His Son to die.

I can see no reason for God loving Pharaoh when Pharaoh was already in Hell. I can see no reason for God loving Judas when Judas was walking beside Him, getting ready to betray Him, posing as His friend, yet, at the same time was a bitter enemy all the while. I can see no reason for God loving either one of those, when God knows all things. Now you and I might love somebody who is getting ready to betray us. You and I might love some individual that was walking side

"I Should Like to Know"

1. What about a member of a Baptist Church who contends publicly that the Catholic church was the first church, and Peter was the first pope?

He is too ignorant on both Bible and history to teach anybody. He ought to be retired.

2. Do you think a pastor should dismiss his Sunday night services because there are only a few present?

No. He should preach to few

by side with us, hand in hand with us and yet was working contrary to us as a betrayer. We might love such an individual because we didn't know, and didn't realize, what the individual's intent was. Beloved, God knows everything, and God knows everybody. Therefore I cannot conceive of God knowing Judas Iscariot, and what he was planning to do, having chosen him for the very thing that he was about to do, and at the same time. God loving him, as the average individual interprets this verse of Scripture.

So I say I do not believe this Scripture refers to all the world in the sense of every individual. In other words, He did not choose to love everyone. I think we have the full meaning of this Scripture when we read:

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, HAVING LOVED HIS OWN which were in the world, he loved them unto the end."—John 13:1.

Notice: "having loved his own which were in the world, he loved them unto the end." Whom does He love? I turn back to John 3:16 and I say to you, God does not love everybody in this world. He did not love Esau. I am sure He did not love Pharaoh, who was already in Hell. I am sure that He did not love Judas Iscariot. Whom did He love? He loved His own. He loved His elect. I think, beloved, Jesus Christ loved everyone of those who are His own, and nobody else.

There are individuals out of all segments of mankind whom He has loved. We have a hint as to this when the Apostle Paul, in his prayer, says:

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the LOVE OF CHRIST, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. 3:18, 19.

You'll notice that he talks about the love of God as being a love that has four dimensions. He says that there is breadth, and length, and height, and depth. (Continued on page 4, column 4)

or many. He thinks more of sermons and himself than of souls of his hearers if he dismiss. He hasn't much of shepherd heart. He is much close kin to an hireling.

3. Ought a church to permit young people to play on holidays, to keep them from going to the Methodists?

No. Folk who are not enough Baptists to stay by support a Baptist Church and they can run it, either need alterably opposed to catering anybody's whims to keep the satisfied. Every question ought be settled upon its scriptural without regard to whom it pleases, except all the ought to be done to please Master. Folk, young or haven't got much religion can be carried by "exquisite music to hear heresy pre instead of the truth. The B does not cater to such folk. T is a fine passage that ought be read to all our young people. It reads this way: "Ye young submit yourselves unto the elders. There isn't any scriptural warrant for letting the young people run our churches. That is trouble with them now. Most them are dying of worldly for that very reason.

4. Should I deduct taxes fertilizer bills out of my crop before I pay the tenth?

Taxes never. Fertilizer might be deducted, if you scientifically tithe your grain truck and all food stuff for yourself and stock and estimate pasture expenses for work and pay a tenth of the cost that. Most farmers deduct fertilizer bills, etc., before the tenth taken out.

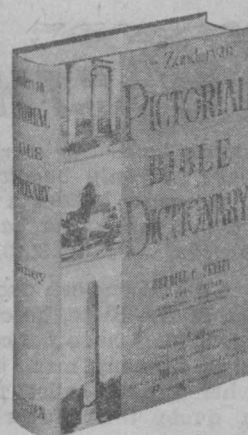
5. A brother was excluded from adultery, self-confessed. Afterwards he joined a so-called Baptist church, and was ordained a so-called Baptist presbyter and sent forth to preach. What kind of churches will he organize and what sort of church discipline will he advocate?

He ought never to have been ordained. Adultery is not a pardonable sin, but a man who has not repented sufficiently go back to the church that excluded him and be restored not fit to preach. He is like a thief—he is climbing up another way. I would not lay hands on such a man. He ought to be clean. "God requireth the truth of His past needs straightening

6. What is the Scriptural way to elect a pastor.

Preferably by private ballot, but not necessarily so. Private ballot was used in Acts 1.

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THE BAPTIST EXAMINER
JANUARY 2, 1965

PAGE TWO

Your Pastor's Personality And His Characteristics

HIS EMOTIONS — FIFTH IN A SERIES

By FRANK B. BECK, Gone Home

LOVE
Your pastor loves you, every one of you, in the Church. He loves you in the love of God which has flooded his heart (Rom. 5). "I have you in my heart," he can say to you (Phil. 7). He commends himself to you by his genuine love" for you (2 Cor. 6, RSV). And here most of us should stop and consider what kind of love that is, for if it is a love that will overlook error in doctrine or evil in your life — given symptoms! How CAN he if he loves you in the LOVE OF GOD? For Jehovah says: "I LOVE YOU" (Mal. 1:2) and then goes

them. This may be wrong. Let us hope it is not pride, with some.

It may be that the Apostle Paul (with a true pastor's heart) had that same difficulty in relating his love in person to his beloved Philippians, but when he was away from them he could no longer contain himself and wrote to them: "God is my witness how I YEARN for you ALL with the affection of Christ Jesus Himself!" (Phil. 1:8, American Trans.)

It could be that Austin Phelps was reluctant to tell out all the love of his heart for his congregation of the old Pine Street Church in Boston. After six years he left them to teach in Andover Seminary, but when a few years before his death he received a package containing an album of the photographs of his old Pine Street people, all the living who could be found, all the dead whose portraits could be copied; he took the book, turned the pages, his hands trembled violently, he did not speak. In a moment he broke down utterly, and went sobbing from the room.

II. HATRED.

"A mentally - healthy person must be able to HATE as well as LOVE," so said Dr. Henry H. Hart, consulting psychiatrist at Yale University. He deplored the attitude of clergymen toward hate, pointing out: "I have never heard of a priest or minister speak of the need of hate from the pulpit." Yet Jehovah commands all who love Him to "hate evil!" (Ps. 97:10).

Expect, therefore, your pastor to show anger, wrath, or hatred when he fires his homiletic barrage against sin. Should he not preach as if he MEANS what he says? Also do not lose confidence in the ministry for ever if he should register a degree of wrath against wickedness OUTSIDE the safer confines of the pulpit. Your pastor is not to remove his convictions as easy as he takes off his pulpit gown (if he wears one).

III. SORROW.

The CHIEF Shepherd of God's flock (1 Pet. 5:4) was a "Man of sorrows and acquainted with grief" when upon earth (Isa. 53:3). "The sorrows of Jesus appear on every page of the Gospels." As the good Shepherd gathers His elect into the fold He will still weep time and again through His undershepherds — even YOUR pastor. Zion will never be built up without a weeping Nehemiah (Neh. 1:4), or at least a Nehemiah with "sorrow of heart" (Neh. 2:2). "I remember your tears," Paul penned Timothy (2 Tim. 1:4, RSV). In fact Paul himself oftentimes preached with tears (Acts 20:31).

I fear that some of us have become so hypnotized by the smiling, joking master of ceremonies on TV that we think our pastors should take a page from their book—but, beloved, your preacher AND you are in a life and death

battle for souls—and there is sin and sorrow all about us!

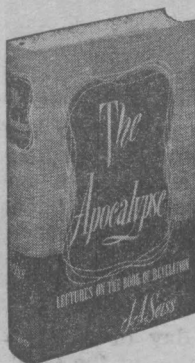
IV. JOY.

With all the sadness in the cure and care of souls there is also gladness. "As sorrowful, yet always rejoicing" (2 Cor. 6:10). What delight your pastor has in counseling his sheep from the testimony of Scripture (Ps. 119:24). What pleasure to him to visit in your home (Acts 15:36). What great joy for him to give himself to prayer for you and to the preparation and preaching of God's Word (Acts 6:4; Isa. 61:1-3). And when your pastor sees some of the fruit of his labors in the wayward restored, or the wicked regenerated and baptized into the Church (St. Luke 15:3-7); Acts 2:37-47)—what rejoicing! (Ps. 126:6). But be these changing circumstances as they will your pastor's unshakeable joy (like yours) is in the unchanging Christ! (Hab. 3:17-18).

V. FEAR.

Certainly your pastor has fears.

THE APOCALYPSE



By
J. A.
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This scholarly book will without fail teach you many Bible truths. Apart from the first three chapters concerning the church we consider this to be the best on the book of Revelation.

Calvary Baptist Church
Ashland, Kentucky

Undoubtedly he entered the ministry with fear and trembling—and here he had plenty of company, with Moses (Ex. 4:10), Isaiah (Isa. 6:5), Jeremiah (Jer. 1:4-6), Paul (1 Cor. 2:1-3). Let us hope that he still enters the pulpit with that same holy dread.

Phillips Brooks once told some students, in preaching to beware the day when they stood up in the pulpit without shaking knees. When that time came, they would find they would be preaching themselves, and not God. It is not that your pastor does not trust God, but that he does not trust himself. The arm of the Almighty is powerful enough, but the instrument He has chosen may fail. Pray that your pastor may be always like Levi. He feared Jehovah and stood in awe of His name and turned many away from iniquity (Mal. 2:5-7). In THAT fear all other fears will find their proper balance in your pastor to make you mindful of the living presence of the Master.

anyway. Man is a fool in every realm.

The whole system of natural evolution is a lie. It is based on no proof whatsoever. It is contradicted by science, by natural observation, by common sense and by the Scriptures. Yet, the vast majority believe this stupendous lie. It is taught in all our schools. It is preached in our pulpits. No class of people have been exempt from accepting it. Do you ask why? There is a reason.

The theory of evolution was born of man's hatred to God's sovereignty. Every man instinctively knows that some influence or power outside of himself controls, regulates and shapes his destiny. Every intelligent man knows that he is the product of his environment, opportunities, circumstances and experiences. Rather than admit that God created and put him in his environment, gives him all his opportunities, shapes all his circumstances and experiences, he ascribes these to chance or fate, neither of which has any explanation. The theory of natural evolution is the logical answer to the denial of God's sovereignty, for all life is controlled by, and dependent on, the power that creates it. If God created man He is sovereign over him. That is self-evident. It was to get rid of this self-evident fact that the theory of natural evolution was invented.

To deny God's sovereignty is to deny His creation. No man can successfully hold that God directly created all life and at the same time deny His sovereignty. A God who is not sovereign could create nothing and conversely a God who creates must of necessity be sovereign.

Evolutionism is infidelity. It is Atheism. It is the attempt to push God out of the universe. No evolutionist believes in the God of the Bible. Neither does the man who has a God that is not sovereign. Diety must be supreme, anything less cannot be Diety. A God who can be hoodwinked, cheated, thwarted, disappointed or overcome in any way is no God at all. The fact that men believe in such a God is a hold-over from heathenism as is the theory of evolution. The man who denies the sovereignty of God is as thorough going an infidel as an evolutionist (or he will be when he gets through "evoluting").

Evolution is brutalizing in its tendencies. Nothing makes a man act like a beast so much as a belief that he sprang from one. If every time a man sits down to eat, he believes he is eating some of his relations, it is no wonder that he acts like a cannibal! It is no wonder children act like an animal when they are taught they came from one.

The Bible account of man's origin reads like this: "So God created man in his own image, in the image of God created he him." Gen. 1:27. His genealogy reads like this: "Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren." Mt. 1:2. The evolutionist account reads like this: The microscopic animalule begat the tadpole; and the tadpole begat the pollywog, and the pollywog begat the serpents, and the serpents begat the quadruped, and the quadruped begat the baboon, and the baboon begat man!

Evolutionists say that those baboons were fond of climbing trees. Somehow or other though they lost their prehensile power and

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could no longer climb with any degree of success so they just set up in business as men! Failures as monkeys, they now propose to succeed as men. According to the theory of evolution man is nothing in the world but a cannibalistic, bankrupt baboon!

Nor does the evolutionist do any better with the animal creation. They tell us God did not make everything. The horse, they say, came from the pliohippus, and the pliohippus came from the protohippus, and the protohippus came from the miohippus, and the miohippus came from the mesohippus, and the mesohippus came from the orohippus . . . (my, what a mess of hippuses) and so they go hipping and hopping all the way back until they come to the "Moneron" which they say is such a low form of life that it may have created itself! If that answer will not suffice they hand out a bucket of "pratoplasm" or four primal germs. Of course they can't tell who made the pratoplasm or the "primal germs."

Darwin spent his life trying to make some other kind of a bird out of a fantailed pigeon. It remained a pigeon and is a pigeon unto this day. The only successful attempt to pass from a speechless animal to the articulation of man was Balaam's mule and an angel of the Lord stopped that long-eared evolutionist with a drawn sword just as He has stopped all long-eared and slick-eared and pin-headed ones since.

The doctrine of "free-will" is evolution carried over into the religious realm! It is the idea that man, by the exercise of his will can change his nature! This doctrine is a jewel to those who advocate it. Like a diamond, it has many facets. One says that baptism will change your nature. One says that joining the church will do it. One says that fasting, counting beads, and doing penance will change your nature. One says that (Continued on page 4, column 3)

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Evolution

(Continued from page one)
to, and encourage, all these base things of their fallen nature. At the same time they stifle, choke and kill all the noble impulses of their soul. In other words, man encourages his lusts but denies his nobility, degrading himself to, and even below, the level of the beast. When he puts himself on the level of a beast he acts like one and lives only for time, believing he will die like a beast

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The Baptist Examiner FORUM

Is Sunday To Be Spoken Of As The Christian Sabbath?

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



The answer is, one hundred times NO! The average preacher, no matter what his degrees, is as ignorant on the sabbath question as a Hottentot, and a Seventh Day Adventist can chew him to hamburger in an argument on the sabbath question. How often have I heard preachers pray "We thank you Lord for this beautiful sabbath day." The term "Christian Sabbath" links us onto the old Jewish Sabbath, and the current argument is that "the Sabbath was changed to Sunday." It was not. The Sabbath was given to Israel and to no other people. It was never changed to anything—it is still Saturday. The Lord's Day is a different day, with none of the old Sabbath restrictions tied on to it. For instance, I drive a hundred miles (round trip) to attend church where my membership is, each Sunday, and this would be a complete violation of the "Sabbath day's journey" of the Old Testament.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

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I know nothing of a Christian Sabbath. Our English word "Sabbath" comes from the Aramaic word SABBATON which means to cease, desist, or in plain everyday English it means to stop, or come to the end. The Jews were admonished to observe the Sabbath as a sign between God and His earthly people. It has absolutely no significance for us today. There is a group of people among us today who claim to observe the old seventh day Sabbath, but it seems to me that they worship it rather than observe it.

On the other hand, the Lord's Day is the first day of the week, and in the place of stopping we are to start. We are to start a week of service and of praise by meeting with our Lord in His

house (His church). In Mk. 3:14 our Lord ordained the twelve that they might be with Him and that He might send them forth to preach. We are not all to preach, but every born again one should meet with our Lord in His house on the first day of the week that we might be with Him and that He might send us out to live for Him all the week. Everyone of us can serve Him with praise and thanksgiving.

W. E. Vine tells us that during the first three centuries of the church age the first day of the week was never confounded with the Sabbath. It was a departure from apostolic teaching that gave us Christmas and a Christian Sabbath both of which are an abomination in the sight of God.

AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



No, there is no such thing as the "Christian Sabbath."

Many believe that after the resurrection, the Sabbath was changed from the seventh day to the first day of the week. Those who believe this, do so without Scriptural authority, for the Sabbath has never been changed by God. The Sabbath, was and remains, the seventh day — not the first.

Nowhere did the Lord command His church to change the Sabbath from the seventh day to the first. Furthermore, if we were to believe that the first day was the Sabbath, then of necessity, the laws, rules and commands that governed the Sabbath would be binding upon us today.

In Num. 15:32-36, a man was stoned to death for picking up sticks on the Sabbath. To apply this rule to the people of this age would make us all Sabbath breakers, and since the penalty of breaking the Sabbath was death, then it would bring us all under its penalty of death.

"Whosoever doeth any work in the Sabbath day, he shall surely be put to death."—Ex. 31:15.

The Sabbath with all of its demands was given to a people who were under the law. Paul tells us in Rom. 6:14 that we are not under the law but under grace.

If the child of God in this age were under law, then it would be necessary to declare that there is such a thing as the Christian

Sabbath, and also that the Christian Sabbath was Saturday rather than Sunday. However, the child of God is not under the law, and therefore he has no Sabbath. He worships on the first day of the week, and this day is never referred to in the Scriptures as the Sabbath.

To place the believer under a Sabbath is to place him under a yoke, and Paul warns against this:

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1.

In the examples of our Lord and the apostles Sunday is the day that was set aside as a day of worship. It is not a Sabbath. It is the Lord's Day, and should be referred to as such—never as a Sabbath.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



There is a day of rest for the Christians. (Hebrews 4:8, 9) The apostles held their services on the first day of the week. (Acts 20:7) The first day of the week is the day we are to bring in our tithes and offerings. (1 Corinthians 16:2)

However, our day of worship is not a continuation of the O. T. Sabbath.

Ed. Note: It doesn't appear that either of our panelists would qualify to become a Seventh Day Adventist. In fact for any man to even refer to our day of worship as the Christian Sabbath, he is guilty of in-excusable carelessness in the handling of Scriptural terms, since "Christian" is a New Testament word whereas "Sabbath" primarily is an Old Testament word.

Evolution

(Continued from page three) good works will do it. Adding to this confusion, many people who call themselves Baptists say, "make your decision," "exercise your own will," "accept Christ," all of which is based on the false premise that man can evolve from sin unto holiness.

Man can no more evolve spiritually than he can naturally. How can the exercise of a man's will, or anything else he may do, change his nature? If an animal chooses to be a man, will he be a man? If he believes it, will it make it so? If a man chooses to be a child of God, will he by virtue of that choice be God's child? If he believes it ever so hard, will that faith save him? Can the man change himself? "Can the Ethiopian change his skin or the leopard his spots?" (Jer. 13:23). Man can never evolve from the kingdom of sin to the kingdom of righteousness, but must be born of the Spirit (John 3:6) and thus become a new creature in Christ (Eph. 2:10; II Cor. 5:17). This "new birth" is effected "not of blood, nor of the will of man, but of God" (John 1:13). God is sovereign in salvation. "Of his own will begat he us with the word of truth" (James 1:18). God the Son is sovereign in salvation (John 5:21). God the Holy Spirit is sovereign in salvation. (John 3:8). No man can come to God to do anything, therefore it is by the mercy of God that man is saved (Titus 3:5; I Peter 1:3). "Thine O Lord is the greatness and the power and the glory and

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the victory and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head over all. Both riches and honor come of thee and thou reignest over all; and in thy hand it is to make great and to give strength unto all." (I Chron. 29:11, 12).

"The Love Of God"

(Continued from page two) and depth, and height.

How broad is the love of God? It is broad enough that it encompasses individuals out of every nation in all the world. I am satisfied He loves some Chinese and some Japanese. I am satisfied He loves some Germans and some Russians. I am satisfied He loves some individuals in New Guinea. I am satisfied that He loves some individuals in America. I am satisfied that the love of God is broad enough that it compasses some individuals out of every nation throughout the world. I am sure that it is long enough that it reaches backward to eternity past, and reaches out into eternity to come. I am sure that it is deep enough that it goes down into the deepest sin in which we might find ourselves. His love is high enough that He lifts us up and sets our feet upon the solid Rock of Ages. I want you to note especially the breadth of it because the love of God is broad enough that it encompasses individuals, of all the nations in the world. Therefore, beloved, when John 3:16 says that He loved the world, this means that He loved some individuals out of all the world, out of all the races, and out of all the nationalities of the world—that is, those individuals who were chosen unto Himself.

III

HOW HE LOVES

"... that he gave his only begotten Son..."

My text says that God loved them to the extent that He gave His only begotten Son.

I think we have evidence of God's love about us every day. I often think about nature. Surely nature itself is an evidence of the love of God. I don't think I have ever seen the trees with their foliage more beautiful than

they have been this fall in the particular area. I think there is a physical reason why that is true. We had quite a good deal of water in the early part of September with the result that trees did not begin to shed their leaves little by little as they ordinarily do, so that the leaves all held on until the frost came now then they have all been changing color at one time. The trees have been exceedingly full of leaves, and therefore unusually beautiful this year. Whenever I look at some of those hills with their trees of various colors, the whole hill is so beautiful, it would appear that somebody was just holding in his hand a great big bunch of flowers. Whenever I look at nature and I see the beauty of the hills, and I see the beauty of the trees, and I see leaves in all of their many splendid colors, I say certainly God must love us. Surely that is evidence of the love of God.

Whenever I see a beautiful sunrise or a beautiful sunset, whenever I see a beautiful moon or whenever I see a rainbow, all of its splendor, I say, surely God must love us; this must be the love of God.

Beloved, there are other ways whereby I can know that God loves us. I remember several years ago that I was in a Bible Conference in Chicago, and one of the speakers was talking about the love of God. He described it as being something of unusual beauty. It was a wonderful message in nearly every respect. I remember in one instance that he gave an illustration of a mother's love, and he said that a mother may deny herself for her child. He said that a mother will sleep and work in order to keep her child and soul together—to keep a mother over her children, and to keep food on the table—that she would do everything in her power to take care of her children's physical needs. He said that to him that was the greatest picture of the love of God. I sat there and listened to him, and thought, that he has said is wonderful, but at the same time, a mother may forget her child, for the Word of God tells us that mothers do forget their nursing children. I thought of individuals who I have met, who have walked away and left their family, and did not even take care of them. (Continued on page 5, column



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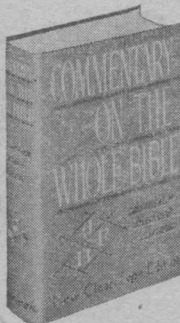
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Hambone says: "I 'spec' dey ain' no place ole Tom ain' bin--'less'n maybe hit's de inside uv de chu'ch!!

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you can see so far as a mother's love for her child is concerned. If you would see the greatest measurement of the love of God, go with me to Calvary, and see Jesus Christ who died upon the cross, and behold the very dying agonies of the Son of God. There you will be able to see, and know, and understand something of the love of God.

Can you imagine God loving us enough to give His Son to die on the cross, to keep us out of Hell? Can you imagine God's love being so enormously great in our behalf that God would give His Son to die for those, who even hated God?

Suppose a man were to come to your house tonight, and were to break into your house, and kill your wife, and kill your child, and rob your home, and burn your house to conceal and cover his crime. Then suppose later that man is arrested for what he has done, and he is tried and convicted, and he confesses that he is guilty of the crime with which society has charged him. You'd say that individual was a terrible criminal—a murderer of a man's wife and child, an arsonist in that he burns a house, and a robber in that he himself robbed a home. You'd say a man like that certainly does not deserve to live. Yet when that man stands up in court and admits his guilt and is sentenced to death, you who are the husband and father, and the man who has been robbed, and whose home has been burned, step into his place and beg the judge to allow you to die in his behalf, that this man might be turned loose upon society. You tell the judge that you'll take the place of this robber, this arsonist, this murderer, and die for him, and allow him to go free. You say, "Brother Gilpin, a thing like that could never take place." I grant you, beloved, it couldn't in my life; it probably couldn't in your life, and it doubtlessly couldn't in the life of any of Adam's descendants. But there is something ten thousand times ten thousand times greater and grander than that. God found the whole human race guilty of sin. God says that we have all sinned and come short of the glory of God. God introspectively looks down upon the children of men to see if there were any that did understand and seek God, and He says:

"They are ALL GONE ASIDE, they are ALL TOGETHER BECOME FILTHY; there is NONE THAT DOETH GOOD, no, not one."—Psa. 14:3.

When God saw mankind thus as completely given over to sin as is humanly possible to be, it was then that God sent His Son to take the place of each of us who were chosen unto Himself before the foundation of the world, that we might be saved.

Beloved, talk about love, that is love. I couldn't love a man enough to die for him when he has murdered my family, and robbed my home, and burned my house. I couldn't love him enough to die for him. There just isn't in me, as a human being, the kind of instinct that would prompt me to love an individual enough to die that he might go free, but God loves us enough that He gave His Son, His only Son, that Jesus Christ might die to pay for our sins.

I tell you, beloved, I like this picture a whole lot better than I do the picture of the sunset, or the picture of the mother's love. I know it is wonderful to see a mother care for her child, and I love to see the beauties of nature which tell me that God does love us, but these things are temporal and transient. These things pass by, but the love of God, as is manifested in the giving of His Son, Jesus Christ, is something that doesn't pass. It isn't temporal, but it lasts, and it tells us how God loves the world.

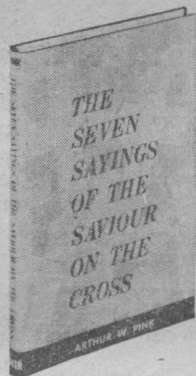
God loves you, sinner friend, for He gave His Son to die for you, to keep you out of Hell.

Now I don't say that the death of the wicked does not glorify God. I don't think you can read portions of the Word of God without realizing that Pharaoh's death glorified God, and that the hardening of Pharaoh's heart actually glorified God. I don't think you can read the story of Judas Iscariot—how he was chosen for the particular purpose, and place, and function that he performed in the ministry of Jesus, without realizing that Judas Iscariot was—merely fulfilling the Word of God. Yet, beloved, I say to you, I am as convinced as can be that while there are some for whom He did not die, that go to Hell, and therefore glorify Him, at the same time, this text tells us why it was that He gave His Son, namely that the elect might be kept out of Hell.

Did you ever stop to think about the place that Hell is, the awfulness of Hell? This past week I have been thinking as I have gone about my work about the awfulness of Hell, and what it is going to be like for sinners to be there. I read in one verse that in Hell there is no love, for God

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describes it as though there will be weeping and gnashing of teeth. Listen:

"But the children of the kingdom shall be cast into outer darkness; there shall be weeping and GNASHING OF TEETH."—Mt. 8:12.

The "children of the kingdom" referred to are the descendants of Jacob; they are the Jews. In other words, they are what we would say professing Christians of today. Jesus said that even those who are professing Christians are going to be cast into outer darkness. It isn't enough for a man to be a professing Christian, but he must be a possessing Christian, and if a man is only a professing Christian, the Word of God says that he is going to be cast out into darkness. He'll find himself in a place where there is weeping and gnashing of teeth.

I tell you, beloved, Hell is a place to be shunned, and I have a feeling that God gave His Son for one purpose, that He might keep us, who are His elect, out of Hell.

I recognize the fact that ultimately the death of Jesus Christ is for the glory of God, just as I recognize that everything that God does is ultimately for His glory; but I think there is likewise a secondary reason for His giving of Jesus Christ to die on the cross—namely, to keep us out of Hell.

Now that is hard to understand. Every once in a while I meet somebody who will say that he

If everyone, who told the government he tithed, when he filed his income tax, actually tithed, our churches would have to hire financial experts to devise ways to spend the money.

has a hard time understanding some things in the Bible. Well, there are things that I have a hard time understanding too, but I'll tell you, beloved, the thing that to me is the hardest to understand is that God gave His Son to keep us out of Hell. That is what my text says, for it declares, "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

If I speak to somebody who is yet unsaved—if you are one of the chosen of God—if you are one of God's elect, then God gave His Son to die for you. He gave His Son to keep you out of Hell. He gave His Son that you might not perish.

V

POSITIVE ASPECT FOR GIVING HIS SON

... but have everlasting life."

God also had a positive aspect for the giving of His Son—namely, that you and I who are saved, would have, and would become, the possessors of an everlasting life. Notice: God who loved His elect, and who manifested that love through the death of His Son, who loved us to keep us out of Hell, did it to give us a guarantee to everlasting life.

Every once in a while in our printing shop, when one of the linotype operators is setting an article, I'll jokingly say to him, "Do you guarantee that type?" Strangely enough, none of them will guarantee their work. They know that we find too many errors in it, and too many lines of it have to be reset.

Every once in while I'll hear some company give a guarantee over television, and it is fantastic and fabulous. Some will offer double your money back. I would like to see you get that money back. I'd like to see you get double your money back from any of those companies. I dare say that you would have to sue "till the cows come home" in order to get your money.

But, beloved, here is something that is guaranteed not for a day, and not for a season, and not for ten years—but here is an everlasting guarantee—namely, that I'll have a life that shall never come to an end, for it says, "but have everlasting life."

Oh, brother, sister, I tell you, it blesses my heart when I read this Scripture just to know that God loves us, not only enough to keep us out of Hell, but He loved us enough to give us everlasting life.

Doesn't it help you to know that you are not going to die? You see, you have a life that will never end. I'll tell you, beloved, it helps me. I tell you, brother,

sister, it cheers my soul when I remember that I have a life that is never going to come to an end.

Let's notice some other Scriptures which tell us that we have everlasting life:

"He that believeth on the Son HATH EVERLASTING LIFE; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—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.

"Verily, verily, I say unto you, He that believeth on me HATH EVERLASTING LIFE." — John 6:47.

I could read on through the Word of God again and again and again to show you that we have everlasting life the moment that we believe on Jesus Christ as our Savior.

Yes, beloved, my text is a marvelous verse; it is a simple verse; it is a verse that a lot of people remember because they have been taught it so much from childhood. It is the golden text of the Bible, because it does present to us a marvelous truth. God is the One that loves us. Why, I don't know. I couldn't begin to tell you the reason why God would ever love us. To me that is an amazing, indescribable experience that God would ever love us. God is the lover. He loved those for whom His Son died. He manifested His love by the death of His Son. He loved us to keep us out of Hell, and ultimately that love is that we might have a grand eternal existence by way of an everlasting life.

Oh, might it please God to reach down and search through this audience, and save somebody that is lost, and make him to become a recipient of that love, so that your heart in turn would go out in love to Him.

Here is a man who loved dearly a girl. Ultimately, she comes to realize his love for her. Maybe for years he loves her silently, and says nothing to her about his love, but one day she comes to realize, as he realized previously, that he loves her, and when she realizes it, her love goes out to him. Would to God, that the God that loves us so dearly, might reach down, and touch some heart, and bring someone to Himself, that during the weeks, and months, and years of life that are before you, your love in turn might go out to Him, and that you may serve Him as the days come and go.

May God bless you!

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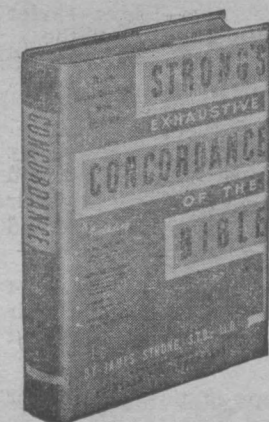
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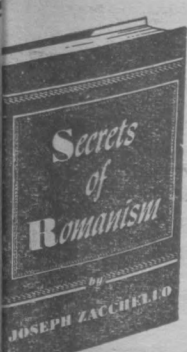
IV FOR WHAT PURPOSE HE LOVES

"... that whosoever believeth in him should not perish..."

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PAGE FIVE



The author is a former priest and has done much in exposing the errors of Romanism. In this book deals with some of the leading prominent heresies of Rome. The book is indexed by subject as well as having an index of Scriptures.

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"The Love Of God"

(Continued from page four)

They did not provide for them, left their child for somebody to pick up, and clean up, and take care of, and feed, and so on. I say, beloved, that their love is not a good illustration of the love of God. When, beloved, a few days after the Chicago and heard this particular speaker I was in another Bible Conference, and I heard another preacher discuss the love of God. He said the latest picture of God's love is nature. He talked about a beautiful sunset. I tell you, beloved, as he painted that pretty picture, you could almost see the sun as a ball of fire sinking down in the western horizon. You could almost see the color rushing from the sun in the sky. I thought, his illustration of the love of God is marvelous and was a blessing, but it wasn't complete because the sunset is not a complete picture of the love of God. Ere the sun goes down as a ball of fire in the western horizon, there may come a cloud from the sky. The lightning may flash, and the thunder may roar, and the clouds may cover that sky. Then I ask, where is your illustration of the love of God? It is gone, beloved, irretrievably gone.

Oh, my brother, my sister, the love is not to be measured on the basis of what you can see. God's love is not to be measured on the basis of what

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"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY
From "Fifty Years In The Church Of Rome"

Copied Specially for TBE by
L. E. Jarrell, Lordsburg, N. M.

On the first Sabbath of November, 1846, after a retreat of eight days, I fell on my knees, and asked as a favor, to be received as a novice of the religious order of the Oblates of Mary Immaculate of Longueuil, whose object is to preach retreats (revivals) among the people. No child of the Church of Rome ever enrolled himself with more earnestness and sincerity under the mysterious banners of her monastic armies than I did, that day. It is impossible to entertain more exalted views of the beauty and holiness of the monastic life, than I had. To live among the holy men who had made the solemn vows of poverty, obedience, and chastity, seemed to me the greatest and the most blessed privilege which my God could grant on earth.

Within the walls of the peaceful monastery of Longueuil, among those holy men who had, long since, put an impassable barrier between themselves and that corrupted world, from the snares of which I was just escaping, my conviction was that I should see nothing but actions of the most exalted piety; and that the deadly weapons of the enemy could not pierce these walls protected by the Immaculate Mother of God!

The frightful storms which had covered with wrecks the roaring sea, where I had so often nearly perished, could not trouble the calm waters of the port where my bark had just entered. Every one of the members of the community was to be like an angel of charity, humility, modesty, whose example was to guide my steps in the ways of God. My superior appeared to be less a superior than a father, whose protecting care, by day and night, would be a shield over me. Noah, in the ark, safe from the raging waves which were destroying the world, did not feel more grateful to God than I was, when once in this holy solitude. The vow of perfect poverty was to save me forever from the cares of the world. Having, hereafter, no right to possess a cent, the world would become to me a paradise, where food, clothing, and lodging would come without anxiety or care. My father superior would supply all these

things, without any other condition on my part, than to love and obey a man of God whose whole life was to be spent in guiding my steps in the ways of the most exalted evangelical virtues. Had not that father himself made a solemn vow to renounce not only all the honors and dignities of the church, that his whole mind and heart might be devoted to my holiness on earth, and my salvation in heaven?

How easy to secure that salvation now! I had only to look to that father on earth, and obey him as my Father in Heaven. Yes! the will of that father was to be, for me, the will of my God. Though I might err in obeying Him, my errors would not be laid to my charge. To save my soul, I should have only to be like a corpse, or a stick in the hand of my father superior. Without any anxiety or responsibility whatsoever of my own, I was to be led to heaven as the new-born child in the arms of his loving mother, without any fear, thoughts, or anxiety of his own. With the Christian poet I could have sung:

"Rocks and storms I fear no more,
When on that eternal shore,
Drop the anchor! Furl the sail!
I am safe within the vail."

But how short were to be these fine dreams of my poor deluded mind. When on my knees, Father Guigues handed me, with great solemnity, the Latin books of rules of that monastic order, which is their real gospel, warning me that it was a secret book, that there were things in it I ought not to reveal to anyone, and he made me solemnly promise that I would never show it to anyone outside the order.

When alone, the next morning, in my cell, I thanked God and the Virgin Mary for the favors of the last day, and the thought came involuntarily to my mind: "Have you not, a thousand times, heard and said that Holy Church of Rome absolutely condemns and anathematizes secret societies. And do you belong, today, to a secret society? Can you reconcile the solemn promise of secrecy you made last night, with the anathemas hurled by all your popes against secret societies? After having, in vain, tried, in my mind, to reconcile these two things, I happily remembered that I was a corpse, that I had forever given up my private judge-

ment—that my only business now was to obey. "Does a corpse argue against those who turn it from side to side? Is it not a perfect peace, whatever may be the usage to which it is exposed, or to whatever place it is dragged? Shall I lose the rich crown which is before me, at my first step in the ways of Perfection?"

I bade my rebellious intelligence to be still, my private judgment to be mute, and, to distract my mind from the first temptation, I read that book of rules with the utmost attention. I had not gone through it before I understood why it was kept from the eyes of the curates and the other secular priests. To my unspeakable amazement, I found that, from the beginning to the end, it speaks with the most profound contempt for them all. I said to myself: "What would be the indignation of the curates, if they should suspect that these strangers from France have such a bad opinion of them all! Would the good curates receive them as angels from heaven, and raise them so high in the esteem of the people, if they knew that the first thing an Oblate has to learn, is that the secular priest is, today, steeped in immorality, ignorance, and worldliness, laziness, gluttony, etc.; that he is the disgrace of the church, which would speedily be destroyed, was she not pro-

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videntially sustained, and kept in the ways of God, by the holy monastic men whom she nurses as her only hope! Clear as the light of the sun on a bright day, the whole fabric of the order of the Oblates presented itself to my mind, as the most perfect system of Pharisaism the world had ever seen."

The Oblate, who studies his book of rules, his only gospel, must have his mind filled with the idea of his superior holiness, not only over the poor sinful priest but over everyone else. The Oblate alone is Christian, holy, and sacred; the rest of the world is lost! The Oblate alone is the salt of the earth, the light of the world! I said to myself: "Is it to attain to this Pharisaical perfection that I have left my beautiful and dear parish of Kamouraska, and given up the honorable position which my God had given me in my country?"

However, after some time spent in these sad and despondent reflections, I again felt angry with myself. I quickly directed my mind to the frightful, unsuspected, and numberless scandals I had known in almost every parish I had visited. I remembered the drunkenness of that curate, the impurities of this, the ignorance of another, the worldliness, and the absolute want of faith of others, and concluded that, after all, the Oblates were not far from the truth in their bad opinion of the secular clergy. I ended my sad afflictions by saying to myself: "After all, if the Oblates live a life of holiness, as I expect to find here, is it a crime that they

WHO'S FOOLING WHO?



should see, feel, and express among themselves, the difference which exists between a regular and a secular clergy? Am I come here to judge and condemn these holy men? No I came here to save myself by the practice of the most heroic Christian virtues, the first of which is that I should absolutely and forever, give up my private judgment—consider myself a corpse in the hand of my superior."

With all the fervor of my soul, I prayed to God and the Virgin Mary, day and night, that week, that I might attain that supreme state of perfection, when I would have no will, no judgment of my own. The days of that first week passed very quickly, spent in prayer, reading and meditation of the Scriptures, study of ecclesiastical history and ascetical books, from half-past five in the morning until half-past nine at night. The meals were taken at the regular hours of seven, twelve, and six o'clock, during which, with rare exceptions, silence was kept, and pious books were read. The quality of the food was good; but, at first, before they got a female cook to preside over the kitchen, everything was so unclean, that I had to shut my eyes at meals, not to see what I was eating. I should have complained, had not my lips been sealed by that strange monastic view of perfection that every religious man is a corpse! What does a corpse care about the cleanliness or uncleanness of what is put into the mouth? The third day, having drank at breakfast a glass of milk which was literally mixed with the dung of the cow, my stomach rebelled; a circumstance which I regretted exceedingly, attributing it to my want of monastic perfection. I envied the high state of holiness of the other fathers who had so perfectly attained to the sublime perfection of submission that they

could drink the impure milk as if it had been clean.

Everything went on well first week, with the exception of a dreadful scare I had at dinner of the first Friday. After eating soup, when listening with the greatest attention to reading of the life of a saint suddenly felt as if the Devil taken hold of my feet; I threw down my knife and fork, and cried at the top of my voice, God! my God! What is there and as quick as lightning I jumped on my chair to save myself from Satan's grasp. My cries were soon followed by an inexpressible burst of convulsive laughter in everyone.

"But what does that mean? Who has taken hold of my feet?" I asked. Father Guigues tried to explain the matter to me, but took him considerable time. When he began to speak, an irrepressible burst of laughter prevented his saying a word. The fits of laughter became still more controllable, on account of the seriousness with which I was repeatedly asking them who had taken hold of my feet! Last some one said, "It is Father Lagier who wanted to kiss your feet!" At the same time, Father Lagier was crawling out from under the table, literally rolling on the floor, in such an uncontrollable fit of laughter that he was unable to stand on his feet. Of course, when I understood no Devil had tried to drag me by the feet, but that it was simply one of the father Oblates who, to go through one of common practices of humility that monastery, had crawled under the table, to take hold of the feet of every one and them, I joined with the rest of the community, and laughed at my heart's content. —(Continued)

The Biblical and Historical Faith of Baptists on God's Sovereignty



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- Remarks on Predestination and Election — B. H. Carroll
- Statement on Election — John Bunyan
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- Election Consistent — Andrew Fuller
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Baptism

(Continued from page one)

One seem to question that a believer should be immersed in the name of the Father and of the Son, and of the Holy Ghost, but here the two parties part ways. The disagreement seems to be over who has the authority to baptize. Those who do not believe in Alien Immersion contend that the local Church has the authority to baptize, while those who practice receiving Alien immersion insist that this is not Scriptural. Therefore to resolve this conflict let us go to the Scriptures themselves for a "Thus saith the Lord."

THE COMMAND

First Jesus gave the command to the church to baptize those who were made disciples when He gave the Great Commission (Mt. 28:19, 20). It is objected by the Alien Immersionists that Jesus was not speaking to an organized Church but only to a group of His disciples. In answer to this objection we would point out that a few days later this Church held a business meeting to select a successor to Judas. If they were not organized as a Church upon what grounds did they hold a business meeting? (Acts 1).

THE PRACTICE

Secondly, the Church at Jerusalem began to carry out this

lieve in the Universal Church, Open Communion, and generally are anti-authoritarians. Some of them say the Association or Convention has no authority to withdraw fellowship from a member Church. They say it would violate the autonomy of the local Church. Thus, those who do not believe in the local Church begin to hide behind the skirts of the "autonomy of the local Church" when in danger of being censured for their heretical positions. On the other hand they contend that the local Church has no authority to carry out the commission given by Jesus (which included baptism) for they say it was spoken to the disciples as individuals and not as a Church. If that is true, then we would have no commission for those individual disciples have long since been dead, and the commission given by Jesus would have died with them.

Carry this Universal Church, Alien Immersion, Open Communion, Anti-Authoritarian concept to its ultimate conclusion and it leads back to Rome by way of the National Council of Churches. I am sure Rome will be delighted to have us join them on their terms.

This is an alarming situation not because it exists, but because so many young Baptist pastors are following and espousing such a doctrine. Brethren, it is high time we awake! If this type of thing is being taught in our denominational schools we need a house cleaning! If we can't get a house-cleaning then we need to support schools that do teach the historical, Biblical, Baptist position!

Rewards

(Continued from page one)

When Shall Christians Receive Their Rewards?

See Luke 14:15; also Rev. 22:7, 12.

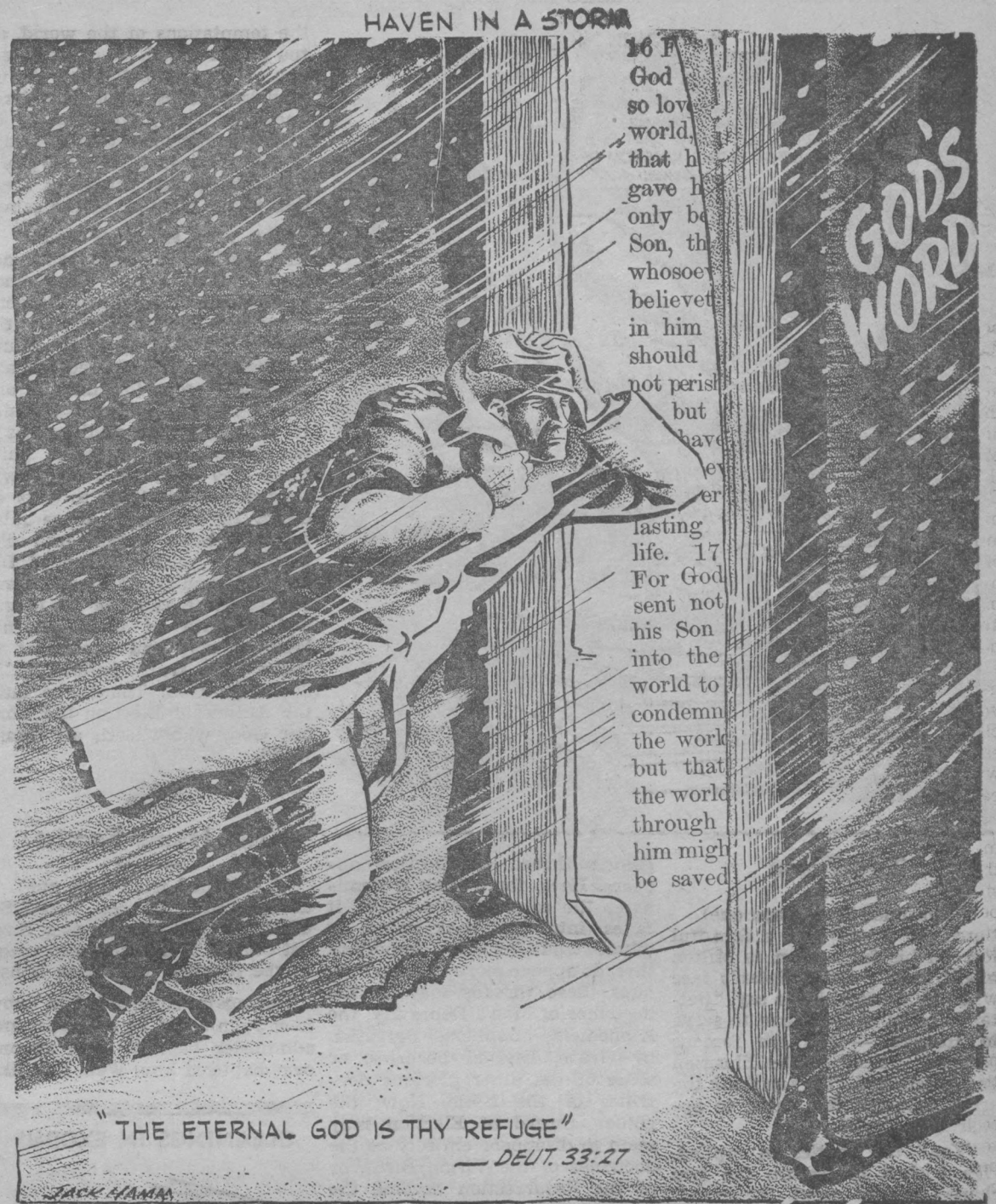
What about the teaching that a person "goes on to his reward" when he dies?

What Shall Govern The Amount Of Rewards That We Shall Receive?

1. See I Cor. 3:8.
2. See II Tim. 2:5. (The teaching here is that one shall not receive reward except he "strive lawfully"—that is, except he conform to God's laws or rules, governing Christian service. Obedience and conformity to God's Word is essential if one is to receive reward).
3. See Matt. 25:15.
4. See Rev. 2:10.

What Shall Be The Nature Of The Rewards That We Shall Receive?

1. We shall REIGN with Christ.



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command on the Day of Pentecost. They had tarried as Jesus had commanded until the Spirit came to empower them to give their witness. In Acts 2:41 the Bible says, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." The Alien Immersionists object in that this Scripture does not say they were added to the Church but "there were added unto them." The simple answer to this objection is "just read on in the Second chapter of Acts." In Acts 2:47 and the Lord added to the church daily such as should be saved." The simple conclusion of these Scriptures is that those who believed were baptized and added to the Church for that is exactly what the Scriptures say. Thus, the New Testament pattern is clear. A regenerated person must be immersed, in the name of the Father, and the Son, and the Holy Ghost by a properly qualified administrator into and upon the authority of a New Testament Church in order to fit as the Scriptural qualifications for baptism.

WHAT ALIEN BAPTISM LEADS TO

Those who contend for receiving of Alien Immersion also be-

(II Tim. 2:12). (See also Rev. 5:9, 10).

2. There'll be a difference in the positions of those who live with Christ here on the earth during the Millennium. Some will (as reward for service) occupy positions of honor and authority. (See Matt. 19:27-29). Christ promises a faithful servant to make him "RULER OVER MANY THINGS" and to make him to enjoy the "joys of his Lord." See Matt. 25:21.

3. (I Cor. 6:2). Christians are to "judge" in the sense of RULE the world when Christ returns. We shall be rulers under Him, according as our service may warrant. Every day of service that we now render will be worth more than we can ever dream of, in the future. God is now training the future rulers of this world. What position will you occupy, and what rewards will your present service merit?

How Can A Person Lose His Reward?

1. See Matt. 6:2.
2. See Matt. 5:19. Rev. 3:11 warns us to let no man take our "crown" or reward. That is, don't let anyone knock us out of our reward by inducing us to do wrong things.

Topics For Thought And Discussion—

1. How can a person make his money lay up for him a reward?
2. When folk do "church work" to get "credit" or to win a "banner" or secure a "seal" or to be "100 per cent" or to make a mere name or show, do they ever get any reward from God?
3. How many Christians have you known, who so served that they had very much laid up with God in the way of rewards?
4. Do you know what Jesus calls a person who lays up nothing with God? (Luke 12:20, 21; 12:34).

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Fred T. Halliman

(Continued from page one)

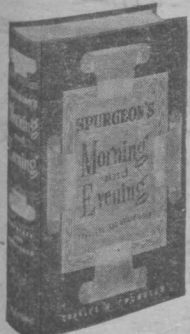
so tired from the trip I felt like doing nothing for the rest of the afternoon. There were about 125 people waiting for me to have services. As soon as I could get my things set up for the night I preached and then after services several came for medical treatment. It was getting close to night by the time I finished and the rain had set in for the night. The house that I slept in was old and the roof leaked. I woke up with water splashing in my face and my bed was getting wet. It is very cold at night in the Levani so I spent the balance of the night in misery.

The next day was a big day for the folk at that place. They had decided to have a big pig feast to celebrate their giving up their old heathen ways. Early in the morning they began bringing in their hogs, sweet potato, and various other foods. The big earth oven was prepared and the food put in to be pressure cooked over the hot rocks. While the food was cooking we had services. I ate with them when the food was served. In all we had four services with that bunch of folk and

at the end of the last service some asked if they could speak and when the permission was given five made professions of faith in Christ.

It is less than 3 hours walk to the next preaching place. Like the other place they were anxious to see us and wanted to have a preaching service soon after we arrived. One of the marked changes that has come over these primitive folk of the Levani Valley is that when I first began going over there about 2½ years ago it would take me most of the day to get a few of them together to try to have a service, but now most of the time they are waiting for me when I get there and if there are a few that have not come when we are ready to start they do not want to start the service until everyone is there. We had three services with these people before we left and they were gathering at 6 a. m. the next morning wanting to have another service before I left. We did not have that service due to the fact that we would have an extremely hard day of walking that day and we wanted to get away early. The month of November has been the wettest month we have had since we

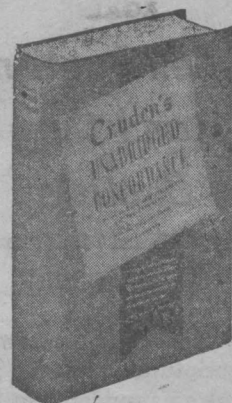
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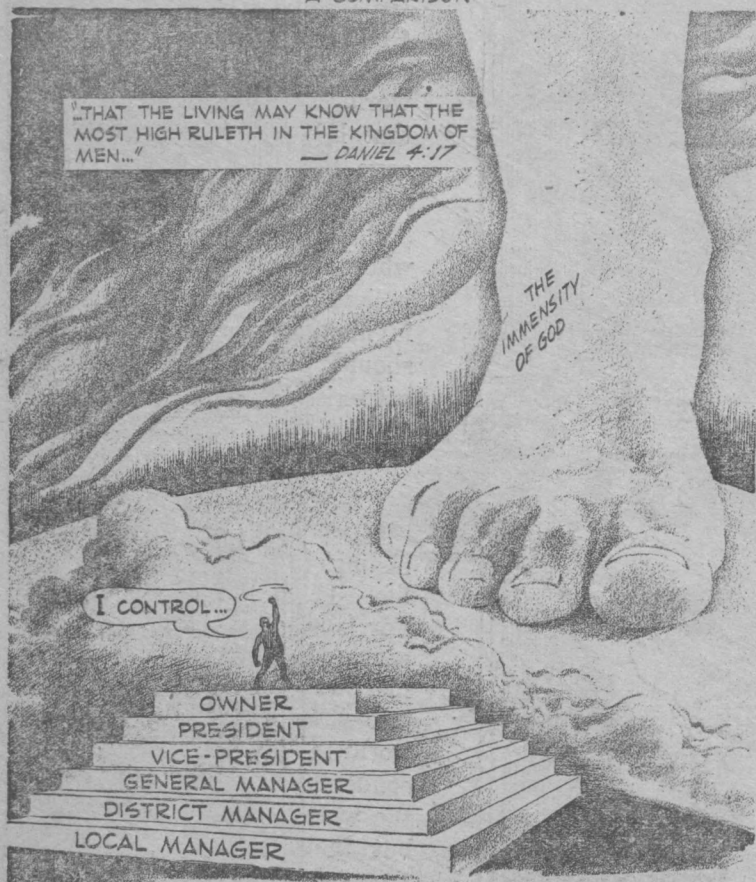


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A COMPARISON



Two-Faced

(Continued from page one) fierce scowl and such a dreadful leer on his face—even as Milton might have painted Satan's face when he caused him to say, "Better to reign in Hell than to serve in Heaven"—that the famous preacher turned to the librarian and questioned, "Do you think the artist designed the statue to appear this way?"

"Yes," the gentleman replied. "He wished to picture the two characters—the great, the grand, the almost superhuman genius that he possessed, and yet the enormous mass of sin that was in his soul."

Balaam, in the sense that he seemed to possess two characters, was a man like Lord Byron. He was a Biblical counterpart of the Mister Facing-Both-Ways in Bunyan's *Pilgrim Progress*. Balaam, a fundamentalist in theology, led the way in a program of "ecumenical evangelism" nearly 3,500 years ago when he joined up with heathen King Balak and his ungodly Moabites.—North Star Baptist.

The Golden Thread

(Continued from page 1) Scriptures. Here, we see the perfect work of the Master Weaver, God, Himself. The many threads are the many doctrines of the Bible. They are so closely interwoven that there can be no separation. Together they support and strengthen each other. Together they form a perfect pattern, a finished product, the foreseen result of the Master Weaver's wise planning and loving hands.

In this perfect pattern, the

golden thread of Election appears. Here, for a time it dominates the color scheme. Then, it fades into the background as other, and equally important threads appear more clearly. Perhaps these threads may be the doctrines of Man's Depravity, the Atonement, Baptism, Salvation by Grace, Eternal Security, or some of the other glorious doctrines of the Bible. Now, the golden thread of Election may seem to disappear entirely as the doctrines of the Virgin Birth, or of the Resurrection become the dominant threads in the Weaver's pattern. But that golden thread is still there, temporarily overshadowed as it may be. It is there, underlying all the others, inseparably interwoven with them, strengthening, and binding together all the other doctrines of the Bible, that the finished product may be complete, the Weaver's design unbroken. Soon, in the cloth of God's weaving, it will again stand forth, clear and unmistakable, in the proper place, as pre-determined by the Weaver. Each thread in the cloth, each doctrine of the Bible, showing itself at a time and place pre-determined by the Designer, all arranged for our benefit, our comfort, our joy. As in the piece of cloth, if it were possible to remove the golden thread of Election from the Holy Scriptures, the pattern would be broken, the color scheme altered, the structure weakened, the design of the Author thwarted. But thanks be to God, this thread, the doctrine of Election, cannot be removed, nor disregarded. It is eternally there, a portion of God's Word and "forever thy Word is settled in heaven". It is a doctrine of comfort to the believer, for if we are of His elect, all the powers of Satan, all

the temptations of the world, all the forces of hell cannot prevent our eventual glorification. As we read in Romans, whom God foreknew He also predestined to be called, conformed to the image of His Son, justified and glorified. The golden thread of Election is the comfort of the saints.

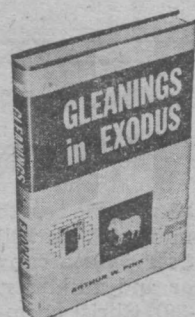
Yet, now as never before, is this glorious doctrine being denied, ridiculed and blasphemed by so-called religious leaders. They seek to separate it from the Divine Pattern, and substitute the free will of depraved humanity. The reasons for this are, unbelief, spiritual blindness, desire to tickle the ears of the masses, popularity and material gain. They may deny or water down, they may lead others to deny or doubt it, but when these false teachers have passed into oblivion the golden thread of Divine, Unconditional Election will still be there, running the length and breadth of God's eternal Word, a stay and a comfort to those who truly believe in a Sovereign God. Thanks be unto the Author of Election the Lord our God, who "doeth all things well".

The Name Baptist

(Continued from page one) doors—THIS IS A BAPTIST CHURCH? Its identity as a Baptist Church is as easily recognized as the identity of a brick house.

But again, some want to know how John could be a Baptist and administer baptism since no one ever baptized him. Well, it is like

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this: No one can be a man unless he is born of a woman, still Adam was a man. The Lord started the human race by creating man and woman. So when He got ready for the world to have a Baptist, He took off time to make one, and then authorized him to preach and baptize.

(4) Jesus, baptized by John, was Himself a missionary, as was John. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me" (John 6:57). Jesus actually preached the gospel. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). Going to John the Baptist for baptism, Jesus identified himself with the Baptist minister and thus gave us reason to call Him Baptist; and having been sent on a mission "to seek and to save that which was lost," He was definitely a missionary. Hence we have a Scriptural right to refer to Jesus as a missionary Baptist.

(5) The first disciples, who were baptized by the Baptist minister, were missionaries. This

No Christian can say he is out of debt until every man, woman and child, regardless of race or color, shall have heard the Good News of Salvation.

—NORTH STAR BAPTIST

Fred T. Halliman

we read in Luke 9:1: "He sent them to preach the kingdom of God, and to heal the sick." And in John 4:1, 2, we learn that they also administered baptism. This they did after having received baptism at the hands of John the Baptist. Hence we have a Scriptural right to call those disciples missionary Baptists.

(6) The first church, composed of members baptized by John the Baptist and sent on a mission by the Lord, was in fact a missionary Baptist Church. Why not, as they had identified themselves with the doctrines of the Baptist minister, and being baptized of him?

But some one may be ready to say that the title Baptist came from John and not the Lord, and that Baptists got their name from a man. This is a mistake. The title came from God himself, and therefore John had nothing to do with its origin. He had the distinction of being the first one to wear the God-given title, which had relationship to his religious activities. So "Baptist" was a title given by the Lord, and if it were good enough for Him, why should it not be good enough for us also? When you reject the title Baptist you are saying in effect what the Lord bestowed upon John is not good enough for you. Baptist is the only name ever worn by a New Testament minister. I gladly wear the honored title, and am not ashamed to be called a Baptist.

(7) The baptism of John was Christian baptism, as it belonged to the gospel dispensation. (Read Mark 1:1-3). The ministry of John is here said to mark the "beginning of the gospel of Jesus Christ." As John's baptism was the only baptism Jesus and the first members of the church ever received, it stands to reason the church is without Christian baptism if John's baptism were not Christian.

(8) The Great Commission, given to the church which we have shown to have been essentially Baptist, enjoins upon His churches to make disciples, baptize them and teach them as He had taught them. Then Jesus promises: "Lo, I am with you always, even unto the end of the world." Here we have the authority to spread the principles of the Lord, as also we have here the proof of the doctrine of church perpetuity. As the church started out Baptist and has lived on until the present day, we logically conclude that it is a Baptist Church now. That should be sufficient to settle the question in your minds if you are seeking honestly for the identity of the New Testament church today. It is missionary Baptist.

—American Baptist

(Continued from page seven) have been here; we had over inches of rain in November. to the exceedingly heavy rain we could not get through at end of the valley as the water was almost covering that way end of it. We had to go up side of the mountain and around the water. This made the work a lot harder. At the place we had just left there were those that professed to be saved in spite of the physical discomfort that one encounters all the time that you are in the Levant. I left rejoicing to know that 2½ years of preaching eight months have been saved. A few at time God is calling out His people from among these heathen.

Baptizing on November 2

This past Sunday was a baptism that I shall long remember. I have ever baptized anyone. We have had several to be saved in the past months and this past Sunday of them were baptized. We had a Bible class especially those that would be received.


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baptism for several months and out of 32, 28 of them were received by the church. In bunch several women were baptized. This has been unusual in our previous baptisms. In fact had only 2 female members present to this baptismal service. One lady that has been faithful in services and has made application to the church and has been rejected on two previous occasions was received and baptized this time. May God in His mercy save many more of these heathen folk and help us to baptize them and teach them in all the things He has commanded us to do. for us.—Fred T. Halliman

Sins Forgotten

(Continued from page one) nes." The Lord said, "and their sins and their iniquities will I remember no more" (Heb. 8:12). There is nothing defective about God's memory, but He chooses to "not remember" sins.

Instead of the believer becoming an "unperson," he becomes forgiven, a justified, and a saint. He is a child of God, though faith in Christ; and heir of God, and a joint-heir with Christ (Rom. 8:17).—Now.



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