

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

OL. 36, No. 19 ASHLAND, KENTUCKY, JUNE 10, 1967 WHOLE NUMBER 1489

HERE IS THE SECOND INSTALLMENT OF . . .

A Series On Tribal Customs In New Guinea

ELD. FRED T. HALLIMAN
(New Guinea Missionary)

ship or the performance of some magical spell so when some began to be saved they left off this



ELD. FRED HALLIMAN

sort of thing until now it has almost vanished completely. While

these courting sing-sings were still in vogue, a young man would return from the initiation house or from the bachelor's ritual ceremonies to the sing-sing house where the girls were seated around the house. He would sit next to the girl of his choice for the evening or until it broke up, which was usually about dawn. Usually there were several young girls and men sitting in a circle around a fire in these sing-sing houses and the young men would sing love songs sometimes the equivalent to some of our folk songs; the girls seldom ever joined in with the singing. I have heard them sing for hours at a time with hardly a break in their singing. Two men sometimes choose the same girl and they could fight over her on the spot and usually did. The loser (Continued on page 16, column 2)

What Then?

When the great busy plants of our cities
Shall have turned out their last finished work,
When our merchants have sold their last order
And dismissed every tired clerk;
When our banks have raked in their last dollar,
And have paid their last dividend;
When the Judge of earth wants a hearing,
And asks for a balance — WHAT THEN?

When the choir has sung its last anthem,
And the preacher has prayed his last prayer;
When the people have heard their last sermon,
And the sound has died out on the air,
When the Bible lies closed on the altar
And the pews are all empty of men
When each one stands facing the record
And the great book is opened — WHAT THEN?
When the actors have played their last drama,
And the mimic has made his last fun,
And the movie has flashed its last picture,
And the billboard displayed its last run;
When the crowds seeking pleasure have vanished,
And gone out in the darkness again —
When the trumpet of ages has sounded
And we stand up before HIM — WHAT THEN?

When the bugle's call sinks into silence,
And the long marching columns stand still,
When the captain repeats his last orders,
And they've captured the last fort and hill,
When the flag has been hauled from the masthead,
All the wounded afield have checked in;
And a world that rejected its Savior
Is asked for a reason — WHAT THEN?

The Results Of Worldliness In Modern Baptist Churches

By PAUL PAYNE
Dayton, Ohio

is crude and suggestive. Drinking, has become a way of life. Dress, even the dress of many Christians is vulgar. All that a Christian does should be to glorify Christ. I do not feel that by any stretch of the imagination we can say the dress of many Christians does this. The question is often asked, what are we to do? The answer is do nothing that will dishonor Christ. Education, based upon a Darwin-Freudian philosophy has launched a movement that has brought about moral deterioration in our society. There is moral laxity, civil disobedience, and naked violence everywhere, which strikes heaven in the face. This moral sickness is not only prevalent but contagious. The epidemic is world wide. The matter of right and wrong are important matters. This moral lapse is expressed by Hemingway, who once said, "What is moral is what you feel good after. What is immoral is what you feel bad after," or by Jim Casey in "Grapes of Wrath." "There ain't no sin, there ain't no virtue. There is just stuff people do." These ideas of doing what you want sums up the feelings of a lot of people. Religion/ (Continued on page 14, column 5)

A FIRST HAND WITNESS OF THE DUPLICITY AND HYPOCRISY OF . . .

ORAL ROBERTS

By GORDON H. FRASER
Director S. W. School of
Missions, Flagstaff, Ariz.

This is an eye-witness report of the Navajo Crusade held by the Oral Roberts party in the Navajo tribal fair grounds at Window Rock, Arizona, August 17th to 19th, 1959.

The crusade was advertised throughout the reservation as an evangelistic and healing campaign. The audiences were made up largely of Navajos, with a sprinkling of Apaches and Hopis. A handful of whites attended. Most of these were white missionaries of the sponsoring groups.

The meetings were held in the grandstand of the fairgrounds racetrack which has a seating capacity of nearly 5,000. The stands were filled during most of the campaign and in several of the meetings hundreds were un-

able to find seating.

Accompanying the writer were Mr. Albert Tsosie, Navajo evangelist of the Navajo Gospel Mission and a member of the tribal council; and Mr. Joseph Morena, a missionary serving the Navajos working along the Santa Fe Railway near Barstow, California. Our observations were compared with those of Mr. George Clark, and others, pertaining to the Navajo Bible School and Mission of Window Rock, Ariz.

Mr. Roberts appeared on the platform only briefly on three occasions during the campaign. The longest message occupied not more than twenty minutes, half of which time was required for translation into the Navajo language. The activities of the campaign were carried on by his team, led by Mr. Bob De Weese.

The first evening's session was presented as an evangelistic effort. Mr. Roberts explained, in effect, "Lest I be accused of not preaching salvation, I will devote this opening meeting to a gospel appeal." A ten-minute sermon was given, requiring ten minutes of interpretation by the Navajo assistant. The message had gos-

pel content and an altar call was given. About 200 responded and came forward for prayer.

Practically no personal work was done since there were too few Navajos present who were well enough taught in the gospel to deal with the enquirers. Several of these workers, wearing official badges when questioned by our Navajo associate admitted that while at one time they thought they were saved were no longer sure of it. There were several other occasions throughout the campaign when salvation was mentioned, but with no explicit presentation of the way of Salvation.

It was quite obvious that the emphasis throughout the crusade was not directed toward the salvation of the Indians, but was on the matter of bodily healing. Certainly this was the understanding of the great majority of the Navajos who attended. They took the advertising at its face value and came for many miles, in all sorts of conveyances, (Continued on page 13, column 3)

HERE IS YOUR LUCKY NUMBER

RAYMOND TATUM
Paducah, Kentucky

Almost every week we receive mail saying "Here is your Lucky Number." All I ever received was lucky numbers. The only lucky number I ever had was a bunch of zeroes. Something funny about zeroes: you can add as many as you like and it doesn't increase their value unless you have at least a number one in front of them. I'm lucky because my Lucky Number is a bunch of zeroes. Our Lord said: "I came not to call the righteous but sinners to repentance." Again He said: "They that whole need not a physician because they who are sick." Now, I have nothing but a bunch of zeroes that places me in a lucky position — I'm a sinner and when I realized I was a sinner I made me sick. I didn't run to (Continued on page 16, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"GREAT"

"Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you." — I Sam. 12: 24.

Some people think themselves great. Some say others are great. However, when we turn to the Word of God, we find that even one crowd cried out, saying:

"Great is Diana of the Ephesians." — Acts 19:28.

This was at the time when the Apostle Paul was in Ephesus. It was at the end of his ministry there, for the experiences of this day brought Paul's ministry at Ephesus to a close, when the crowd cried out, "Great is Diana

of the Ephesians." I don't know why they thought she was great, for Diana was an idol. The Ephesians said that this idol, Diana, was in Heaven and had been dropped down to earth. That was their teaching.

Well, I have seen a picture of Diana of the Ephesians and she is about the most grotesque and ugly thing I have ever seen in my life. I would say this if she were ever in Heaven, I wouldn't blame them for dropping her down to earth, especially if they had anything up in Heaven against this earth. However, the people of Ephesus shouted, "Great is Diana of the Ephesians."

So I say, beloved, some people think themselves to be great, and some think others are great, but I would like for us to see some of the things that God says are great. Now this isn't man's estimate of himself, and it is not man's estimate of somebody or something else, but this is God's estimate, and God would have us to know, as we study through His Word, that there are some things that are great.

WE HAVE A GREAT GOD.

We read:

"And the house which I built is great: for GREAT IS OUR (Continued on page 2, column 1)

THE BATTLE OF ARMAGEDDON

WILBURN COCKRELL
Henleyville, Mississippi

The Battle of Armageddon is the last and greatest of earth's battles. It is to occur during the "day of the Lord," when all nations are gathered against Jerusalem (Zech. 14:1-2) and at the second coming of Christ to earth. (Rev. 16:13-16).

The place or the battlefield is called "Armageddon" meaning "Hill and valley of Megiddo." It is located in the plain of Jezreel west of Jordan and is the famous battlefield of Palestine. Megiddo was the place of two victories: Barak over the Canaanites (Judg. 4:15) and of Gideon over the Midianites (Judg. 7). It was the place of two great disasters: The death of Saul (I Sam. 31:8) and of Josiah (II Kings 23:29-30; II Chron. 35:22). The place of this battle is also said to be in "the mountains of Israel" (Ezek. 39: (Continued on page 16, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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"Great"

(Continued from page one)

GOD above all gods." — II Chron. 2:5.

I am afraid that we just do not realize how great God is. Sometimes the song is sung, "How Great Thou Art," and I am sure that song has blessed the hearts of many a child of God, yet I don't think the song ever presents fully to us the greatness, the magnitude, the might, and the sovereignty that God possesses. I doubt seriously if in sermon or in song we would ever be able to show God in all of His greatness.

I think probably the space exploits on the part of the astronauts have helped us to realize the greatness of God a little more than we used to. I think the astronauts have caused us to realize that there is a far greater expanse to the universe than we ever used to think there was. I tell you, the size of the universe — the amazing expanse of the universe, certainly should tell us that God is a great God, because God made it.

Just think about this earth, the part of it you see, and that is a mighty small part. Think about the things that are in this earth — the cattle, the horses, and all the domesticated and wild animals. Think about the fish in the sea, the birds in the air, the animals that roam the earth. Think of the trees that grow therefrom, and the grass. Think of all the things that are inside the earth by the way of gold and silver and diamonds, and coal. When you think of all this, you realize that since God made it all, it is a great earth — a great world in which we live.

Then think about the skies. Think about the stars and the moons and the suns — how many, and how multitudinous they are.

Several years ago, before the invention of the telescope, there were individuals who claimed they were able to count a hundred thousand stars, and people thought it was wonderful that there were a hundred thousand stars in the sky. But no sooner had the telescope been invented than three hundred sixty million known suns, stars, and moons were counted by way of the telescope. I tell you, beloved, when you think about it, you come back to this thought — how great our God is.

Then think that this earth and even the moons, the suns, and the stars are out beyond us in space. Think that this is just a part of God's creation. Think that there is a Hell for the unsaved beneath, and that there is a Heaven for the child of God. Think that God made all of this. I tell you, when you think of it, you surely come to the place you say that God is a great God. I tell you, my heart thrills, and my soul overflows every time I think about the greatness, the majesty, and the greatness of our God.

II

GREAT IS THE MYSTERY OF GODLINESS.

We read:

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy GREAT IS THE MYSTERY OF GODLINESS." — I Tim 3:15, 16.

Notice, Paul talks about this as a mystery. Now the word 'mystery' doesn't mean something that you can't understand. It just means that you can understand it only as it is revealed unto you. The "secret orders" have what they call their mysteries. This isn't something you can't understand, but it is something that has to be revealed to you in order that you can understand it.

There are other mysteries spoken of in the Bible. The church is spoken of as a mystery. The idea of the evangelization of the world is spoken of as a mystery. There are so many things that are spoken of as mysteries that God has created. Here, beloved, he is speaking about the mystery of godliness. And what is it? It is the fact that God has been manifest in the flesh.

Go back to the time when Mary and her husband came to the city of Bethlehem for assessment relative to taxation, and see the innkeeper, as he turns them aside because of his wife's condition, that she is soon to bear a child, and hear the innkeeper as he shakes his head, and says "I am sorry, but all of our rooms are taken up with our guests. But if it is a case of emergency, and you are destitute of a place to stay,

there is a stall out in our barn. Go out there and spend the night." In the night's time the Lord Jesus Christ was born, and He was cradled after His birth in the manger. Can you imagine, beloved, that Jesus Christ was born into this world of a woman, and that Jesus Christ began His earthly career by being cradled in a manger? I say, this is one of the mysteries of godliness. You just can't understand how the great magnificent God could be compressed into a babe, and yet you have that taking place in the city of Bethlehem. The Lord Jesus Christ was born of a virgin. The Son of God began His earthly existence in this world in a manger in Bethlehem. I say to you, His birth is a mystery. Great is the mystery of godliness that Jesus Christ — God Himself, could have been compressed into the womb of Mary, and from that fruit in the womb comes Jesus — God in the flesh. Great is the mystery of godliness.

III

THERE IS A GREAT GULF BETWEEN THE LOST AND THE SAVED.

The Bible reveals that there is a great gulf that exists between

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the lost and the saved when they come to die. Listen:

"And beside all this, between us and you there is a GREAT GULF fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." — Luke 16:26.

I insist, beloved, that there is a great gulf fixed between Heaven and Hell and everyone that is on the Hell side, will stay on that side, and shall never be able to cross that gulf to Heaven. Likewise, all those who are on the Heaven side, will stay on the Heaven side, for they will never be able to cross over to the Hell side.

I remember some years ago going to church and hearing a sermon in which this was emphasized. There was an unsaved man present, whose wife was a devout child of God. After the service was over, that man went home and tossed on his bed from the time that he retired, until two o'clock in the morning, when his wife got the Word of God and read it to him. I can never forget how that man said to the preacher at the close of the next night's service, "How I thank God that I am now on my wife's side of the gulf."

I say to you, beloved, there is a great gulf fixed between Heaven and Hell, separating the saved and the lost, and only that individual who knows Jesus Christ as his Saviour is going to be on the Heaven side, and every individual who dies without trusting Jesus as his Saviour is going to be separated from Heaven.

Don't you ever allow any Russellite to come to your home and tell you that after you die, you will have a second chance. Don't

New Guinea Mission Fund

NEW GUINEA MISSION FUND REPORT, APRIL, 1966

| | |
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| Friendship Baptist Church, Hamilton, Texas | \$ |
| West Griffin Baptist Church, Griffin, Ga. | |
| A Sunday School Class, Florida | |
| Spencer Randolph, Chicago, Ill. | |
| Caldwell Springs Baptist Church, Elizabethton, Tenn. | |
| M. Y. Logan, Avon Park, Fla. | |
| Katy Baptist Church, Farmington, W. Va. | |
| Woodlawn Terrace Baptist Church, Memphis, Tenn. | |
| Calvary Baptist Church, Seabrook, Md. | |
| Providence Baptist Church, Henderson, Texas | |
| Tabernacle Baptist Church, Tulsa, Okla. | |
| Missionary Baptist Church, Citrus Hts., Calif. | |
| Pensacola Orth. Baptist Church, Pensacola, Fla. | |
| Mr. W. R. Shaw, Townville, Pa. | |
| Faith Baptist Church, Huntsville, Ala. | |
| Mr. Bill Todd, Clarendon, Texas | |
| Calvary Baptist Church, Ashland, Ky. | |
| Baptist Tabernacle, Columbus, Ga. | |
| Bible Baptist Church, Broken Arrow, Okla. | |
| Bethel Baptist Church, Phillipsburg, Kansas | |
| Grace Baptist Church, Melbourne, Fla. | |
| Caldwell Springs Baptist Church, Elizabethton, Tenn. | |
| Mr. Archer L. Robinson, Highland, Calif. | |
| Kings Addition Baptist Church, South Shore, Ky. | |
| Manhattan Bible Baptist Church, Manhattan, Kansas | |
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| Macedonia Baptist Church, Chicago, Ill. | |
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| Grace Baptist Church, Winston-Salem, N.C. | |
| Seventh Street Baptist Church, Cannelton, Ind. | |
| Mr. Hershel Williamson, Somerset, Ky. | |
| Friendship Baptist Church, Hamilton, Texas | |
| Mrs. Raymond May, Grundy, Va. | |
| TOTAL | \$8 |

ever let a Catholic priest tell you that after you die, as a result of the people in this world praying, and his praying, he will be able to get you out of Limbo, and over into Purgatory, where the fires are not quite so hot, and then out of Purgatory, and over into Heaven. I say to you, don't ever let anybody tell you that there is a possibility of you getting a transfer from one place to another, for when a man goes to Hell, he goes there forever. There is a great gulf fixed between Heaven and Hell. In spite of what the Russellites say — in spite of what the Catholics have to say — in spite of what the heretics have to say, nobody will ever be able to get out of Hell.

IV

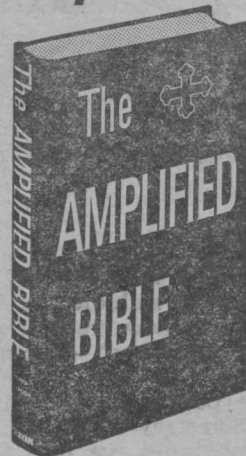
WE HAVE A GREAT SALVATION.

We read:
"How shall we escape, if we neglect so GREAT SALVATION."

—Heb. 2:3.

Here is a Scripture that is badly misunderstood and woefully preached with wrong application by preachers through the years. Used this as a revival text, as if to say if you neglect your salvation, there is no for you to be saved? Beloved, was never spoken to an unsaved man. It was never spoken to a saved man. Rather, it was spoken to saved people, says that you ought to be careful not to neglect your salvation. If you will read the verses before and the verses after, he plainly shows that he is talking about saved people, and he says, neglect your salvation. If you are not going to pursue, you are going to be punished. You neglect your salvation, this, he refers to salvation. (Continued on page 3, column 1)

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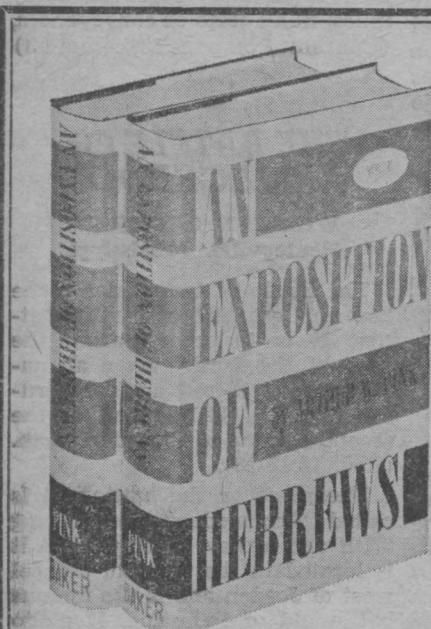
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THE BAPTIST EXAMINER

JUNE 10, 1967

PAGE TWO

Why Should The Spirit Of Mortal Be Proud?

Oh, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of lightning, a break of the wave,
He passes from life to his rest in the grave.

The leaves of the oak and the willows shall fade,
Be scattered around, and together be laid,
And the young and the old, and the low and the high
Shall molder to dust, and together shall lie.

The hand of the king who the scepter hath borne,
The brow of the priest who the miter hath worn,
The eye of the sage and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap
The herdsman who climbed with his goats to the steep,
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

The thoughts we are thinking, our fathers would think;
From the death we are shrinking from, they, too,
would shrink;
To the life we are clinging to, they, too, would cling,
But it speeds from the earth like a bird on the wing.

They loved—but their story we cannot unfold;
They scorned—but the heart of the haughty is cold;
They grieved—but no wail from their slumbers may come;
They joyed—but the voice of their goodness is dumb.

Yea, hope and despondence, and pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, and the song and the dirge,
Still follow each other like surge upon surge.

'Tis the wink of the eye, 'tis the draught of a breath
From the blossom of health to the paleness of death;
From the gilded saloon to the bier and the shroud—
Oh, why should the spirit of mortal be proud!

ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM
2734 13th Street
Ashland, Kentucky

"A Prophet"

Just this past Sunday, May 14, 1967, I heard my pastor, Bro. John R. Gilpin bring a wonderful exhortation. It was a message entitled, **This Is Thy Day**, and it blessed my soul as I know it did many of the other members who were present. It was moving, stirring, thrilling.

As I reflect upon this message and others which I have had the privilege of hearing Bro. Gilpin preach, I remember an unjust criticism which I heard about the man before I ever met him. A landmark preacher in Missouri said to me that he had heard that Gilpin never gave an invitation to sinners. Well, I can prove that rumor is false. In every service on Sunday, Bro. Gilpin extends an invitation to sinners to look to Christ; he invites the blackslidden to return; he presses upon the hearts of those that are active in the Lord's service, the necessity of watchfulness lest Satan take them unaware and they fall into sin.

His sermons are always moving, and I bless God for a pastor who holds and preaches the truths of God's word without compromise. I count it an engrossing experience of the best kind to have heard a man who is the very epitome of a sin-condemning, Christ-exalting, fearless, uncompromising prophet. It does something for one's faith to hear a man like that. I do verily believe he is willing to pay any price to do the will of God.

Oh, he isn't perfect, and he would be the last to claim such thing; his belief in the depravity of every man forbids it. His preaching of a Sovereign God, his dynamic defense of church truth, his ardent premillennialism, his unbelievable labors, all are but a part of the reasons, I want to remember as I commend my pastor.

Now I ask, dear friend, Do you have a pastor like that? Well, if you don't, you ought to be ashamed.

that could have ever brought to pass our redemption? Silver or gold that is used in the realm of redeeming one that has been kidnapped, or in ransoming a captive, could never have effected our salvation. Listen:

"FOR AS MUCH as ye know that ye were NOT REDEEMED WITH CORRUPTIBLE THINGS, as silver and gold, from your vain conversation received by tradition from your fathers; But with the PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot." — I Pet. 1: 18, 19

I say, beloved, silver and gold could never have effected our redemption. Silver has gotten to be a pretty scarce article. You can scarcely find silver today. And gold, of course, was taken off the market nearly forty years ago. But if you can find all the gold that is supposed to be at Fort Knox, and if you can find all the gold that is in France, and all the silver and gold that is down inside the earth and pile it up, and say to God, "I would give it all for my redemption," you could never buy your redemption. I say to you, the least sinful person in the world today could never buy his redemption thereby.

Suppose a baby has just been born — a baby that lived just a few minutes after birth — a baby that seemingly has no actual personal sin at all. That baby could not buy his redemption. If he had all of the gold and the silver in all of the world, he couldn't buy his redemption.

Then how about those who have sinned greatly, and who have aggravated the mercy of God tremendously? I tell you, it took a great ransom to pay our sin debt, and that ransom was the blood of the Lord Jesus Christ.

Oh, how I praise Him for the ransom that was paid for my sins! And how I praise Him when I think how Jesus bled and died for my sin, and I am ransomed and redeemed because Jesus paid the ransom price by dying on the cross.

VI

THERE IS A GREAT HARVEST.

Do you know that there is a great harvest out in the world, that needs to be reaped? Listen:

"Therefore said he unto them, **THE HARVEST TRULY IS GREAT, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.**" — Luke 10:2.

Beloved, there is a great harvest field out before us. I don't believe that God has gotten in all of His elect. I am not like some people who say that all of God's elect that are going to be saved, have already been saved. I remember several years ago hearing a preacher say that God had already taken the Holy Spirit out of this world. I don't know where he got his information. I suppose he dreamed it, because he certainly hadn't gotten it from the

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

75c

Bible. He said that God had taken the Holy Spirit out of this world, and that it would be impossible for men to be saved. He was a Baptist too, but even being a Baptist didn't keep him from getting off in a gross error. He said that all the elect were in.

Beloved, I believe that God still has some elect in this world, and it is our business to assist in bringing them in. It is my business and your business to witness with His Word, and the Holy Spirit will reach out and grasp, one by one, the elect of God. I think there is a great harvest out there. I think that practically everybody in this old world is hot-footing the road of vice today. Practically everybody is living a life of sin. Practically everybody has God shut out of his thoughts today, and the only time the average man ever thinks about God is at Xmas, or Easter, or at a funeral. But there is a lot of harvest in this world. There are a lot of people right around

us, who need the gospel of Jesus Christ, and it is your business and mine to realize that we are the laborers that He said to pray for, that God would send forth into His harvest.

Back yonder as a boy, God laid His hand on me, and called me to preach the gospel. I say, beloved, I was one of those that the disciples prayed for nineteen hundred years ago when Jesus said, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

I believe that I am one that has been sent forth. I believe that every man today who is a God-called preacher is one of those that God has sent forth into His harvest.

You may say, "Brother Gilpin, I am not able to do very much." No, but did you ever stop to think that when there is a harvesting going on, that you need some people to do one task, and some people to do something else? Everybody doesn't do the same thing. And don't forget, we need a water boy. If you can't get out in the field and work hard, at least you can be a spiritual water boy. I want to tell you, I have a conviction that God wants us as a church to give forth a witness in this world, in view of the fact that there is a great harvest on, and it is our business to help bring in the sheaves. It is our business to represent Him and to preach His Word here within this world, to the extent that God will save the lost.

VII

THERE IS A GREAT GROUP WATCHING US.

There is a great host of folk who are watching to see whether we are going to do what the Lord wants us to do. Listen:

"Wherefore seeing we also are compassed about with SO GREAT A CLOUD OF WITNESSES, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." — Heb. 12:1.

The Apostle Paul says we are compassed about with a great crowd of witnesses. Who are these witnesses? In the preceding chapter, he is calling the roll of the great heroes of faith down through the Old Testament, and he names many of them—Abel, Enoch, Noah, Abraham, Sara, Moses and his parents, Joshua, Isaac and Jacob. He says that these are compassing us about as a part of a great crowd of witnesses. The word for "witness" is literally the word for "spectator." He says that we are compassed about with a great crowd of spectators that are witnesses.

I think that there is that crowd up there this morning looking down on Calvary Baptist Church to see what we are doing. Your loved ones — everyone that you have lived with and loved down through the years, that have died, and gone on to Glory, is up there in Heaven looking down upon us. They are observing. They are the spectators looking at us.

You say, "Brother Gilpin, how could my mother or my father, or my husband or my wife, or my child—how could they be happy when they look down from

(Continued on page 4, column 4)

"Great"

(Continued from page two)

Beloved, how great it is to think that if you had been treated as you ought to have been treated, you would be suffering the flames of Hell, and you would be enduring right now the torments of the damned, but through Jesus Christ did on the cross of Calvary, you have salvation! Oh, how great is that salvation! I have often said that sin is to be paid for, and Jesus Christ paid for it all. That salvation that we have is a great salvation. No wonder when John stood on the shores of Galilee, he said: "Behold the Lamb of God, which TAKETH AWAY THE SIN OF THE WORLD." — John 1:29.

It is no wonder that the Apostle Paul said: "For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to PUT AWAY SIN by the sacrifices of himself" — Heb. 9:

It is no wonder that the Apostle John on the isle of Patmos wrote to him that loved us, and ASHED US FROM OUR SINS

in his own blood" — Rev. 1:15.

It is no wonder that the Apostle Peter said:

"For Christ also hath ONCE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" — I Pet. 3:18.

I tell you, beloved, when you read these verses, you come to realize that we have a great salvation.

V

OUR REDEMPTION REQUIRES A GREAT RANSOM.

I am afraid too many times we regard salvation in a light manner. Beloved, our salvation wasn't anything little. We, I say, were redeemed with a great ransom. Listen:

"Because there is wrath, beware lest he take thee away with his stroke: then a GREAT RANSOM cannot deliver thee" — Job 36:18.

Notice, this implies our salvation requires a great ransom. I tell you, it was a great ransom whereby our sins were put away.

Do you realize that the sacrifice of an angel or an innumerable multitude of the heavenly host could never have effected our salvation? Do you realize that there is no amount of money paid

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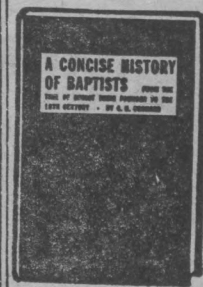
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PAGE THREE



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The Baptist Examiner FORUM

"When leaving a 'Convention church,' does a preacher or a group of people have the Scriptural right to organize into a church without an arm being extended by a Scriptural church? Are there any exceptions?"

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



A very definite "no" to both questions. The Lord Jesus organized His church. The church was given the commission. Everything must be done through the church.

Before Paul left on his missionary journey the church had to send him. "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:1-3) Acts 14:23 tells us of Barnabas and Saul ordaining elders in the churches and Verse 27 shows them reporting their actions to the mother church at Antioch. We have another example of church authority being exercised in Acts 8:14-17.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." The church at Jerusalem sent them and they came and gave them the power to become a church.

My friends, the only way a group of people can become a church is through the authority of a scriptural church.

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



When the questioner asks do they have a "Scriptural right?" that must mean are there Scriptures that give approval? In answer I would say that I know no

such Scripture. For instance churches were organized down through the Roman world as a result of the labors of Paul but let us remember that he was sent out by the church at Antioch, and under the guidance of the Holy Spirit at that. (Read Acts 13:2-4) He had the authority of that church behind his ministry, and to that church he made report when he returned. (Acts 14:27)

The question of church authority is at stake here, and when a new church is organized it should be on the authority of another church. Personally, I don't believe that there should be any exception to this. I have no doubt that churches have been organized many times without such authority and by persons who had no thought of wrong doing. They just didn't think the thing through.

We make much of authority in secular matters. I think of an instance where some people were married by a minister who had credentials authorizing him to marry in an adjoining state, but he had no authority to marry in the state to which he had recently moved. He discovered his error and notified the young couple, now on their honeymoon, that they were not legally married. They almost broke their necks getting themselves legally hitched. The question here was purely a question of authority. If proper authority matters in secular things, why shouldn't we be careful about authority in religious matters?

E. G.
COOK

701 Cambridge
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BIBLE TEACHER
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There is a physical realm, and there is a spiritual realm. In the physical realm God acts apart from His churches. The wicked kings (rulers) are in His hand whether they ever heard tell of a church or not. And He turns them whithersoever He will. He deals directly with this realm. There is no intermediate element involved. But when it comes to the spiritual realm, God has seen fit to work through, and only through His churches in this age. If Eph. 3:9-11 means anything at all to me, it means that God does all that He does in the spiritual realm today through His churches. Our Authorized version says, "by the churches," but all others that I know of says "through the churches." One of them says, "The purpose is that

all the angelic powers should now see the complex wisdom of God's plan being worked out through the church." The Holy Spirit who is the executor of God's plan today does His work through the church. In Acts 13:2 we see Him instructing the church as to what He wanted done. This is the way He works today.

Then since no other institution under heaven has any God given authority in the spiritual realm, and since the Holy Spirit works through the churches, where could any right, or authority come from except from a scriptural church? As I have said before if you want a loaf of bread you go where they have bread. You would not go to a furniture store to buy bread. It's just that simple. So, if you want God given authority, you must go to those who have God given authority in order to get it. It is absolutely essential that you go to a scriptural church for that authority since she is the only one who has it.

There are preachers who are so untaught in God's Word that they think their ordination gives them authority to organize churches. They are ordained to preach and to oversee the churches that are already organized. Then there are other preachers who are so ignorant of God's precious Word that they go out free-lancing in their preaching. But I have never known of one of them yet that did not end up way out in left field preaching heresy.

If a church wishes to be scriptural, she must get her authority from a scriptural church. As I see it, there can be no exceptions.

AUSTIN
FIELDS

610 High Street
Cool Grove, Ohio

PASTOR,

Arabia Baptist
Church
Arabia, Ohio



Absolutely not. No church can be organized Scripturally unless she receives an arm, or authority from another Baptist Church which acts as the mother church to her. To organize a church and do it Scripturally, there must be a mother church who extends to that church power to function as a church of Jesus Christ.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Spirit. Then laid they their hands on them, and they received the Holy Spirit." Acts 8:14-15 and 17.

These people were already saved and were baptized by Philip, but this did not make them a church. The reason I know that they were not a church is, that they had not as yet received the Holy Spirit. Now they had the Holy Spirit in the realm of salvation, for it is impossible for one to be saved without the Spirit. What I am having reference to is the Holy Spirit as the Comforter. This they did not have until Peter and John came unto them. For them to be organized into a church, the church at Jerusalem sent down the committee consisting of Peter and John with authority to organize, or extend to them an arm, and to give to them the Holy Spirit by the laying on of hands.

May I also point out that the authority to organize these Samaritans into a church did not lie with Peter and John, but with the church which sent them out. From this record we can say that the church at Jerusalem was the

mother church of the church of Samaria, and gave to her the Holy Spirit as the Comforter who leads and guides into all truth. No man can give to the church the Spirit. He must be God-given and God has decreed He be given through one church as the mother church. When a preacher, or group of people leave a convention church, and organize without an arm from a Scriptural church, they organize without the Comforter, therefore, they are powerless."

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

The first church was powerless until the Comforter came at Pentecost. From that time until this, power is delegated from one church to another, by means of an arm, or authority, to organize into a church. The Comforter (powerhouse of the church) was only given one time, as was life to man, and as man gives life to his offspring, so the church (habitation of the spirit—Eph. 2:22) gives life or power to her offspring.

Further proof that to organize Scripturally one must be given an arm from another church is found in Acts 13:2.

"As they ministered to the Lord, and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them."

Here the Holy Spirit is addressing the church concerning mission work, and the establishing of churches. Paul we know established many churches, but every one was established on the authority of another church. The action of the church at Jerusalem, and the action of the church at Antioch in sending out men to organize churches, should settle this question once and for all, for it is positive proof that one must have church authority to organize a church, it is to be pleasing unto the Lord.

To you who are members of a church that was organized without an arm from another church, I want to ask you this question, where did you get the Holy Spirit to lead and guide your church into all truth? If you do not know the answer to this question, then by what authority do you call yourselves a church?

"Great"

(Continued from page three) Heaven—when they know that I am sinful—when they know how much sin there is in me, and know how many things I do that are wrong? How could they be happy?" I will tell you how. They are seeing us now as God sees every man. They don't have the limitations of the flesh. They have the nature of God alone, and they look down upon us and see us as God sees us this morning. We are compassed about with a great cloud of witnesses, and a great host of spectators. Believe me, beloved, when you preach, when you witness, when you sing, when

you live every day, there is a great host of heavenly spectators that are looking at you to see how you are doing.

I always think that a man does his best when he knows someone is watching. It is just for a fellow playing on a ball team to do his best, when there are but fifty people on the grandstand. It is pretty hard for a man to do his best in anything when there isn't a crowd watching to cheer him on. I love, I like to have a cheering section here in church. Most the time I think I have a more cheering section here in church. I rarely have an "Amen." I sometimes that I am preaching to the crowd that has already cheered. A cheering section helps in watching whether one person is "Amen" to what I preach. I have a cheering section—a big crowd observing as heavenly spectators as you and I run the race that is set before us. Thank God, a great crowd of spectators is watching.

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children. There is nothing in this world that thrills me quite as the thought of a reward. I remember when the school teacher gave you some little card of reward for something that you did? That was something for me in those days. I tell you, I have thought about the rewards that we have, but I know it is a day coming that is going to be the biggest reward day we have ever known. Listen:

"Moreover by them is thy reward warned; and in keeping them there is GREAT REWARD." —Psa. 19:11.

"Let your light so shine before men, that they may see you good works, and glorify the Father which is in heaven." Mt. 5:16.

Jesus says that our light is to be under a bushel, but (Continued on page 13, column

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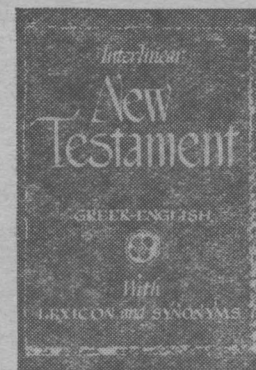
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SECONDLY, WHAT THIS PROVIDENCE IS.

I answer, Providence is God's ordering all issues and events of things, after the counsel of His will, to His own glory. (1) I call providence God's ordering things, to distinguish it from His decrees. God's decree ordains things that shall fall out; God's providence orders them.

(2) I call providence the ordering of things after the counsel of God's will.

(3) God orders all events of things, after the counsel of His will, to His own glory; His glory being the ultimate end of all His actions and the center where all the lines of providence meet. The providence of God is Regina and mundi the queen and governess of the world: it is the eye that sees, and the hand that turns all

the wheels in the universe. God is not like an artificer that builds a house, and then leaves it, but like a pilot He steers the ship of the whole creation.

THIRDLY, PROPOSITIONS ABOUT GOD'S PROVIDENCE

1. God's providence reaches to all places, persons and occurrences, (1) To all places. "Am I not a God at hand, and not a God afar off?" (Jeremiah 23:23). The diocese where providence visits is very large; it reaches to heaven, earth, and sea. "They that go down to the sea, see the won-

God by His providential care shields off dangers from His people, and sets a lifeguard of angels about them (Psalm 34:7).

God's providence keeps the very bones of the saints (Psalms 34:20).

It bottles their tears (Psalm 56:8).

It strengthens the saints in their weakness (Hebrews 11:34).

It supplies all their wants out of its alms basket (Psalm 23:5).

Thus providence wonderfully supplies the wants of the elect.

When the Christians in Rochelle were besieged by the French king, God by His providence sent a great number of small fishes to feed them, such as were never seen before in that haven. So the raven, that unnatural creature (that will hardly

feed its young), providentially brought sustenance to the prophet Elijah (I Kings 17:6).

The Virgin Mary, through bearing and bringing forth the Messiah, helped to make the world rich, yet she herself was very poor; and now, being warned of the angel to go into Egypt (Matthew 2:13) she had scarce enough to bear her charges thither; but see how God provides for her before hand. By His providence He sends wise men from the east, who bring costly gifts, gold, myrrh, and frankincense, and present them to Christ; and now she has enough to defray her charges into Egypt.

God's children sometimes scarce know how they are fed, (Continued on Page 6, Column 1)

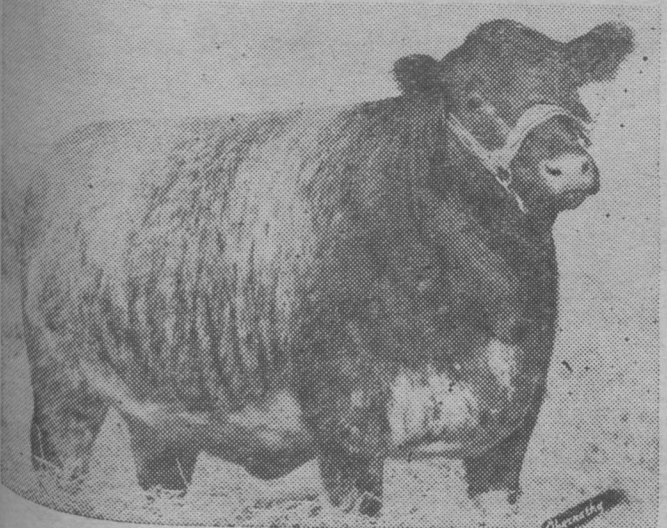
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ders of God in the deep" (Psalm 107:23, 24). Now, that the sea, which is higher than the earth, should not drown the earth, is a wonder of providence. The prophet Jonah saw the wonders of God in the deep, when the very fish which devoured him and swallowed him brought him safe to shore.

2. God's providence reaches to all persons, especially the persons of the godly, who in a special manner are taken notice of. "He careth for you" (I Peter 5:7). i.e., the elect in a special manner. "The eye of the Lord is upon them that fear him; to preserve them from death, and to keep them alive in famine" (Psalm 33:18, 19).

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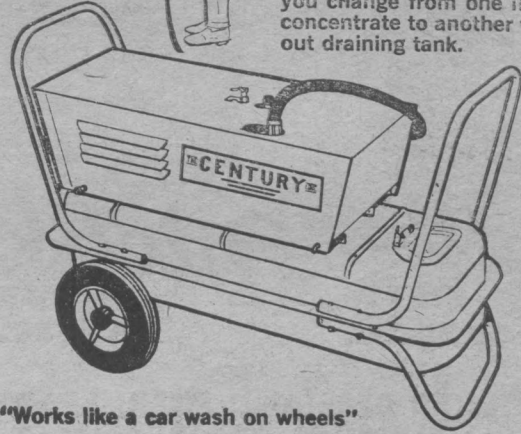
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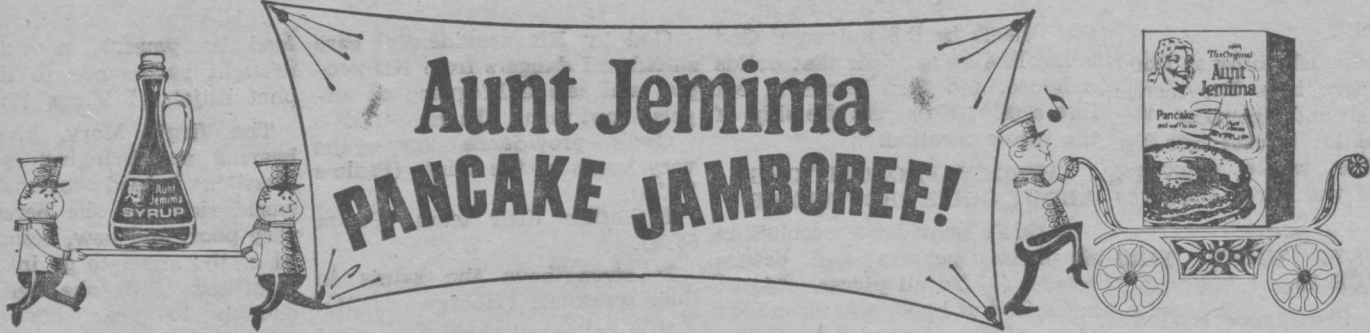
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Providence

(Continued from page five)
except that providence feeds them. "Verily thou shalt be fed" (Psalm 3:73). If God will give His people a kingdom when they die, He will not deny them daily bread while they live.

3. God's providence reaches to all affairs and occurrences in the world. There is nothing that stirs in the world but God has, by His providence, the overruling of it. Is it the raising of a man to honour? (Psalm 75:7). He puts down one, and raises up another. Success and victory in battle are the result of providence. Saul had the victory, but God wrought

the salvation (I Samuel 11:13). That among all virgins brought before the king, Esther should find favor in the eyes of the king, was not without God's special providence; for, by this means, the Lord saved the Jews alive that were destined to destruction. Providence reaches to the least of things, to birds and ants.

Providence reaches to the least when the dam forsakes it, and will give it food (Psalm 147:9). Providence reaches to the very hairs of our head. "The hairs of your head are all numbered" (Matthew 10:30). Surely if providence reaches to our hairs, much more to our souls.

Thus you have seen that God's

providence reaches to all places, to all persons, to all occurrences and affairs.

TWO OBJECTIONS

Obj. 1. Some day, there are things done in the world which are very disorderly and irregular; and surely God's providence is not in these things.

Ans. Yes, the things that seem to us irregular, God makes use of to His own glory. Suppose you were in a smith's shop, and should see there several sorts of tools, some crooked, some bowed, others hooked, would you condemn all these things, because they do not look handsome? The smith makes use of them all for doing his work. Thus it is with the providences of God; they seem to us to be very crooked and strange, yet they all carry on God's work. I shall make this clear to you in two particular cases.

First, God's people are sometimes low. It seems to be out of order that they who are best should be in the lowest condition; but there is much wisdom in this providence, as appears thus: (1) Perhaps the hearts of the godly were lifted up with riches, or with success; now God comes with a humbling providence to afflict them and fleece them. Better is the loss that makes them humble than the success that makes them proud.

Again, (2) If the godly were not sometimes afflicted, and suffered an eclipse in their outward comforts, how could their graces be seen, especially their faith and patience? If it were always sunshine we should see no stars; so if we should have always prosperity, it would be hard to see the acting of men's faith. Thus you see God's providences are wise and regular, though to us they seem very strange and crooked.

Second, here is another case: The wicked flourish. This seems to be very much out of order, but God in His providence, sees good sometimes that the worst of

men should be exalted; that they may do some work for God, though it be against their will (Isaiah 10:7). God will be in no man's debt. He makes use of the wicked sometimes to protect and shield His church; and sometimes to refine and purify it. "Thou hast ordained them for correction" (Habakkuk 1:12) As if the prophet had said Thou hast ordained the wicked to correct thy children. Indeed, as Austin says well, "We are beholden to wicked men, who against their

wills do us good." As the co is beholden to the flail to thr off its husks, or as the iron beholden to the file to brighten it, so the godly are beholden to the wicked, through it be again their will, to brighten and refine their graces.

Now, then, if the wicked God's own work, though against their will, He will not let them be losers by it; He will raise them in the world, and give them full cup of earthly comfort. Thus you see those providences are wise and regular, which to us seem strange and crooked.

Obj. 2. But some may say if God has a hand in ordering all things that fall out, He has a hand in the sins of men.

I answer, No, by no means. God has no hand in any man's sin. God cannot go contrary to His own nature, He cannot do an unholy action, any more than the sun can be said to be darkened. Here you must take heed of two things; as you must take heed of making God ignorant of men's sins, so you must take heed of making God to have a hand in men's sins. Is it likely that God should make a

(Continued on Page 7, Column

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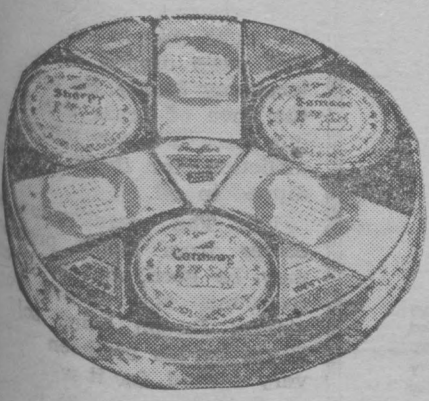
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Providence

(Continued from page six)

against sin, and then have a
and in breaking His own law?
and in His providence permits
men's sins. "He suffered all na-
ions to walk in their own ways"
Acts 14:16). God permitted their
sin, which He never would, if
He could not bring good out of

it. Had not sin been permitted,
God's justice in punishing sin,
and His mercy in pardoning sin,
had not been so well known. The
Lord is pleased to permit it, but
He has no hand in sin.

Obj. But is it not said that
God hardened Pharaoh's heart?
Here is more than barely per-
mitting sin.

Ans. God does not infuse evil



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into men. He withdraws the in-
fluence of His graces, and then
the heart hardens of itself; even
as the light being withdrawn,
darkness presently follows in the
air; but it were absurd to say,
that therefore the light darkens
the air; and therefore you will
observe, that Pharaoh is said to
harden his own heart (Exodus
7:15).

God is the cause of no man's
sin. It is true God has a hand in
the action where sin is, but no
hand in the sin of the action. A
man may play upon a jarring
instrument, but the jarring is
from itself; so here, the actions
of men, so far as they are nat-
ural, are from God; but so far
as they are sinful, they are from
men themselves, and God has
no hand at all in them. So much
for the first position, that God's
providence reaches to all places,
to all persons, and to all occur-

rences.

II. A second proposition is,
that providences, which are cas-
ual and accidental to us, are
pre-determined by the Lord. The
falling of a tile upon one's head,
the breaking out of a fire, is
casual to us, but it is ordered by
the providence of God. You have
a clear instance of this in I Kings
22:34: "A certain man drew a
bow at a venture, and smote the
king of Israel between the joints
of the harness." This accident
was casual as to the man that
drew the bow; but it was divine-
ly ordered by the providence of
God. God's providence directed
the arrow to hit the mark. Things
that seem to fall out casual, and
by chance, are the issues of God's

decrees, and the interpretation
of His will.

III. God's providence is greatly
to be observed, but we are not
to make it the rule of our ac-
tions. "Whoso is wise will ob-
serve these things" (Psalm 107:
43). It is good to observe provi-
dence, but we must not make
it our rule to walk by. Provi-
dence is a Christian's diary, but
not his Bible. Sometimes a bad
cause prevails and gets around;
but it is not to be liked because
it prevails. We must not think
the better of what is sinful, be-
cause it is successful. This is no
rule for our actions to be di-
rected by.

IV. Divine providence is irre-
(Continued on Page 8, Column 3)

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something of the sweet in the and something of bitter. Providences are just like Israel's pillar of cloud, that conducted them in their march, which was on one side and light on the other. In the ark were laid the rod and manna, so are the providences to His children. It is something of the rod and something of the manna; so that may say with David, "I will be of mercy and judgment." Joseph was in prison there the dark side of the cloud; God was with Joseph; there the light side of brass, but feet were dipped in oil (Isaiah 33:24). So afflicted the shoe of brass that pain but there is mercy mingled with affliction, for there is the dipped in oil.

VII. The same action comes from God's providence may be good, and as it comes from men may be evil. For instance, Joseph being sold to Egypt by his brethren was very wicked, for it was the act of their envy; but as it was an act of God's providence it was good; for by this means his family were preserved alive in Egypt.

Another instance is in David's cursing David. It was wicked, for it was the fruit of malice; but as his cursing was ordered by God's providence (Continued from Page 9, Column 1)

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Providence

(Continued from page seven) sistent. There is no standing in the way of God's providence to hinder it. When God's time was come for Joseph's release, the prison could hold him no longer. "The King sent and loosed him" (Psalm 105:20). When God would indulge the Jews with liberty in their religion, Cyrus, by a providence, puts forth a proclamation to encourage the Jews to go and build their temple at Jerusalem, and worship God (Ezra 1:2, 3). If God will shield and protect Jeremiah's person in captivity, the very king of Babylon shall nurse the prophet, and give charge concerning him that he wants nothing (Jeremiah 39:11, 12).

V. God is to be trusted when His providence seems to run contrary to His promises. God promised to give David the crown, to make him king; but providence ran contrary to his promise. David was pursued by Saul, and was in danger of his life, but all this while it was David's duty to trust God.

Pray observe, that the Lord by cross providences often brings to pass His promise. God promised Paul the lives of all that were with him in the ship; but the providences of God seemed to run quite contrary to His promise, for the winds blew, the ship split and broke in pieces. Thus God fulfilled His promise; upon the broken pieces of the ship they all came safe to shore. Trust God when providences seem to run quite contrary to promises.

VI. The providences of God are chequer-work, they are intermingled. In the life to come there shall be no more mixture; in Hell there will be nothing but bitter; in Heaven nothing but sweet; but in this life the providences of God are mixed. There is

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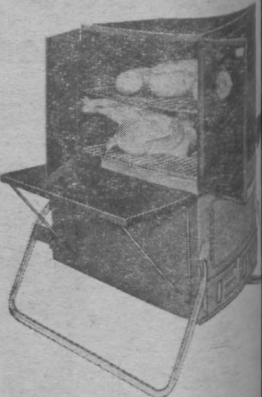

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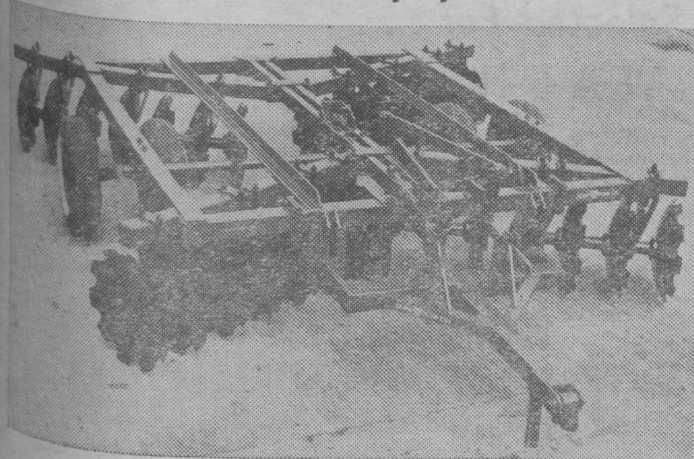
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Providence

(Continued From Page 8)
was an act of God's justice to punish David, and to humble him for his adultery and murder.

As the crucifying of Christ came from the Jews, it was an act of hatred and malice to Christ; and Judas' betraying him was an act of covetousness; but as each was an act of God's providence, so there was good in it; for it was an act of God's love in giving

Christ to die for the world. Thus I have made clear to you the doctrine of God's providence in these several positions..

LET ME NOW SPEAK SOMETHING BY WAY OF APPLICATION

Use 1: By way of exhortation in these particulars

I. Admire God's providence. The providence of God keeps the whole creation upon the wheels, or else it would soon be dissolved, and the very axletrees would

break in pieces. If God's providence should be withdrawn but for a while, creatures would be dissolved, and run into their first nothing. Without this wise providence of God there would be anxiety and confusion in the whole world, just like an army when it is routed and scattered. The providence of God infuses comfort and virtue into everything we enjoy. Our clothes would not warm us, our food would not nourish us, without the special providence of God. And does not all this deserve your admiration of providence?

2. Learn quietly to submit to divine providence. Do not murmur at things that are ordered by divine wisdom. We may no more find fault with the works of providence than we may with the works of creation. It is a sin as much to quarrel with God's providence in his master-wheel that turns these letter wheels, and God will bring His glory out of all at last. "I was dumb and opened not my mouth, because thou didst it" (Psalm 39:9). It may be, we think sometimes we could order things better if we had the government of the world in our hands; but alas should we be left to our choice we should choose those things that are hurtful, for us. David earnestly desired the life of his child, which was the fruit of his sin, but had the child lived it would have been a perpetual monument of his shame.

Let us be content that God should rule the world; learn to acquiesce in His will and submit to His providence. Does any affliction befall you? Remember God sees it is that which is fit for you, or it would not come. Your clothes cannot be so fit for you as your crosses. God's providence may sometimes be secret, but it is always wise; and though we may not be silent under God's dishonour, yet we should learn to be silent under His displeasure.

3. You that are Christians believe that all God's providence shall conspire for your good at last. The providences of God are sometimes dark, and our eyes are dim, and we can hardly tell what to make of them; but when we cannot unriddle providence, let us believe that it will work together for the good of the elect. (Romans 8:28). The wheels in the clock seem to move contrary to one another but they help forward the motion of the clock, and make the alarm strike; so the providences of God seem to be cross

wheels; but for all that they shall carry on the good of the elect. The pricking of a vein is in itself evil and hurtful; but as it prevents a fever, and tends to the health of the patient, it is good; so affliction in itself is not joyous, but grievous, but the Lord turns it to the good of His saints. (Watson's illustration of pricking the vein is in reference to the practice of physicians in his day. Such is no longer done, for medical science has seen the error of this practice.—JRG). Poverty shall starve their sins, and afflictions of God seem to be cross

(Continued on Page 10, Column 3)

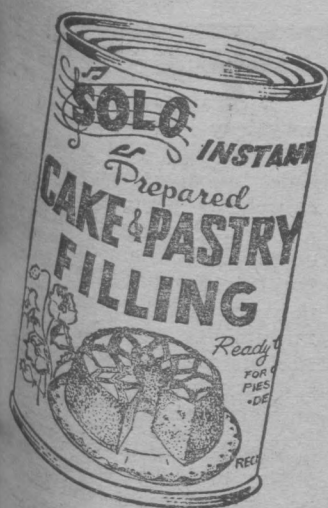
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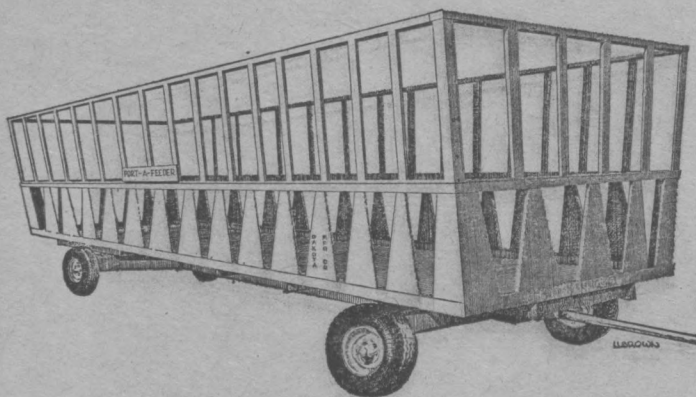
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Providence

(Continued From Page 9)
tions shall prepare them for a kingdom. Therefore, Christians, believe that God loves you, and that He will make the most cross providence to promote His glory and your good.

(4) Let it be an antidote against immoderate fear, that nothing comes to pass but what is ordained by God's decree, and ordered by His providence. We sometimes fear what the issue of things, will be, when men grow high in their acting but let us not make things worse by our fear. Men are limited in their power, and cannot go one hair's breadth farther than God's providence permits. He might let Sennacherib's army march towards Jerusalem, but shall not shoot one arrow against it. "Then the angel of the Lord went forth and smote in the camp of the Assyrians an hundred and fourscore and five thousand" (Isaiah 38:36). When Israel was encompassed between Pharaoh and the Red Sea, no question some of their hearts began to tremble, and they looked upon themselves as dead men; but providence so ordered it, that the sea was a safe passage to Israel, and a sepulchre to Pharaoh and all his host.

Use 2. Comfort in respect of the church of God, God's providence reaches in a more special manner to His church. "Sing ye unto her, a vineyard of red wine" (Isaiah 27:2). God waters this vineyard with His blessings, and watches over it by His providence. "I the Lord keep it night and day." Such as think totally to ruin the church, must do it in a time when it is neither day nor night, for the Lord keeps it by His providence night and day.

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them by a pillar of fire, gave them manna from heaven, and water from the rock. God by His providence preserves His church in the midst of enemies; a spare flock of sheep among wolves.

God saves His church strangely.

(1) By giving unexpected mercies to His church when she looked for nothing but ruin. "When the Lord turned the captivity of Zion, we were like them that dreamed" (Psalm 126:1). How strangely did God raise up Queen Esther to preserve alive the Jews, when Haman had gotten a bloody warrant signed for their

(2) Strangely, by saving very way in which we will destroy. God works times by contraries. He raised the church by bringing it low blood of the martyrs has ed the church, and made it fruitful (Exodus 1:12). The they afflicted them the more multiplied. The church that plant which Gregory zen speaks of, it lived by and grows by cutting.

Strangely in that he made enemy to do His work. The people of Ammon and Moab Mount Seir came against (Continued on Page 12, C)

THE PIECE AND THE PIE

By Vance Havner

had been typing away at an article and now it was completed. Suddenly I went into the kitchen and announced to My Lady, "I've finished my piece." She triumphantly she replied, "I finished my pie."

Now pieces in the study and in the kitchen go together. Active folk who do up manu-

scripts are sometimes wont to look down upon culinary artists who do up meals. And cooks sometimes poke fun at long haired dreamers who frame essays but cannot fry an egg. But whether poems or pies, which ever our specialty, the Cult of the Study and the Cult of the Stove need each other. Pieces would soon languish if there were no pies. And life is more than meat. Man does not live by bread alone.

There need be no warfare between the School of Martha and the School of Mary. Mary was the meditative sort. I'll venture she could have written some good articles on these chats with Je-

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sus. But things would have been top-heavy around Bethany if Martha had not been in the kitchen. The kitchen almost got Martha down, at least once, but if all Marthas left the kitchen for good we would all be down.

I am sure that my pieces, poor as they are now, would be infinitely poorer if I could not hear pots and pans rattling in the kitchen with their promise of good things to follow. We are not to make eating and drinking our life. That was the folly of Noah's day, and as it was so shall it be, its perversions and excesses are the scandal of our times. But life is not all pieces in the study. There was a good deal of eating in the life of our Lord. His first miracle was performed at a

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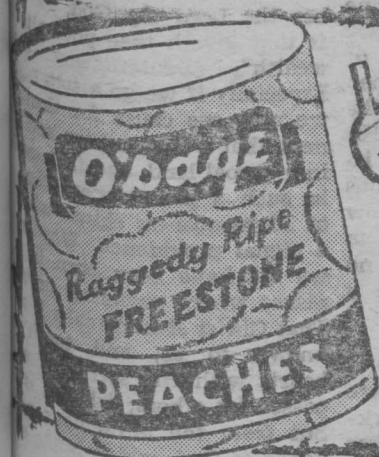


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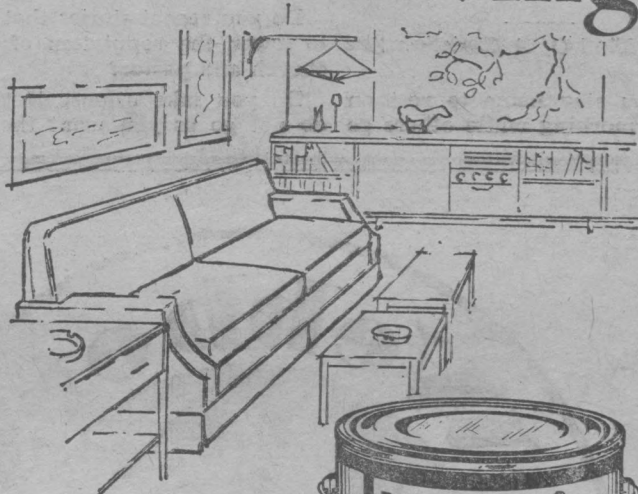
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wedding feast. The only miracle recorded in all four of the Gospels is the feeding of the multitude. He ate often with publicans and sinners. When the prodigal came home, there was a feast. Jesus used the figure of a feast to describe the blessings He had to offer. We are invited to a feast, not a funeral. After His resurrection He ate before His disciples and broke bread at Emmaus. When Matthew became a disciple he invited the Master to a feast, and when a man truly believes on the Lord today he takes Him home with him to dinner. Is He not our unseen guest?

And I venture that He blesses pies as well as our sermons.

We shall have to wait until the hereafter before proper credit is ever given to the dear saints of the ages who never could have written pieces but who humbly served the Lord with pies. Was your home, like mine, the place where preachers stayed in the old days, when mother outdid herself to see that the minister was well fed? Indeed, sometimes the sermon suffered . . . and the preacher too . . . because he was too well fed! But along with janitors and ushers and all the host of (Continued on Page 12, Column 1)

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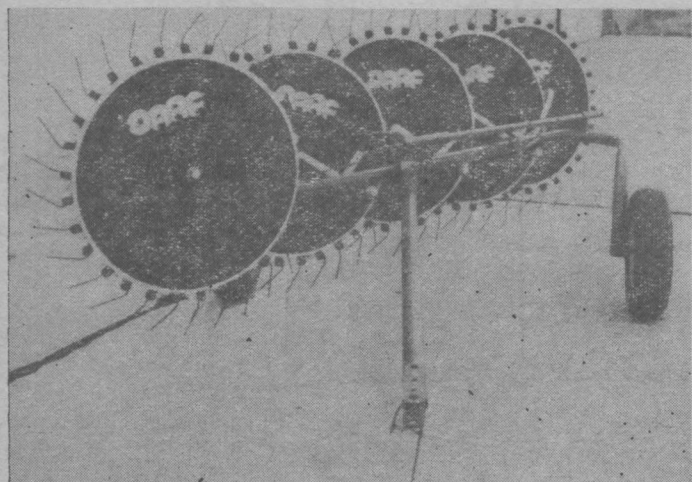
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Piece And The Pie

(Continued From Page 11)
humble folk who tarry by the stuff while celebrities get the spotlight, sanctified cooks are in line for honors over yonder.

But I must finish this piece. And whatever the Lady of the kitchen has finished in preparing I will soon finish in partaking!

What Kind Of A Christian Are You?

Do you stay home to rest on Sunday morning while others go

to church?

Do you send the children to Sunday School and do not go yourself?

Do you stay at home on Prayer Meeting night to watch your favorite TV show?

Do you refuse to tithe your income?

Do you refuse to co-operate in projects pertaining to the Church building?

Do you repeat stories that tend to lower the reputation of your church and pastor?

Do you take offense if things do not go as you want them to

go?

Are you too proud to admit a mistake or to ask forgiveness if you know you have done wrong?

Are you too proud to ask the advise of your Pastor when you need spiritual help?

Are you unfriendly in your attitude to strangers in the church?

What kind of a Christian are you?



Providence

(Continued From Page 10)

God set the enemy one against another. The children of Ammon and Moab stood up against them of Mount Sier to slay them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another" (II Cor. 20:23). In the powder of treason He made the traitors to be their own betrayers. God can do His work by the enemy's hand. God made the Egyptians send away the people of Israel laden with jewels (Exodus 12:36). The church is the apple of God's eye, and the eyelid of His providence daily covers and defends it.

Use 3. See here, that which may make us long for the time when the great mystery of God's providence shall be fully unfolded to us. Now we scarce know what to make of God's providence, and are ready to censure what we do not understand; but in Heaven we shall see how all His providences (sickness, losses, sufferings) contribute to our glor-

ification Here we see but some dark pieces of God's providence and it is impossible to judge of His works by pieces; but when we come to Heaven and see the full body and portrait of His providence drawn out into its lively colors, it will be glorious to behold. Then we shall see how all God's providence helped to fulfill His promises. There is no providence but we shall see a wonder of mercy in it.

Let the merciful providence of God cause thankfulness. We are kept alive by a wonderful working Providence. Providence makes our clothes to warm us, and our meat to nourish us. We are fed every day out of the almsbasket of God's providence. That we are in health, that we have an estate, is not our diligence, but God's providence. "Thou shalt remem-

ber the Lord thy God, for it is that giveth thee power and wealth" (Deuteronomy 10:12). Especially if we go a step further we may see cause for thankfulness, that we were born and reared in a gospel land, and that we live in such a place where the light of Righteousness shines with a signal providence. Why should we not have been born in places where paganism prevails? That Christ should make His way known to us, and touch our hearts with His spirit, who passes by others; whence but from the miraculous providence of God, which is the evidence of His free grace?

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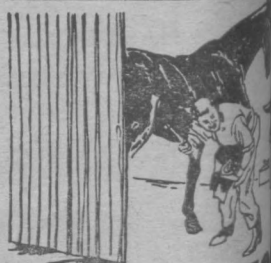
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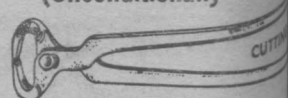
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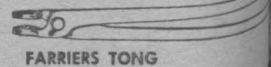
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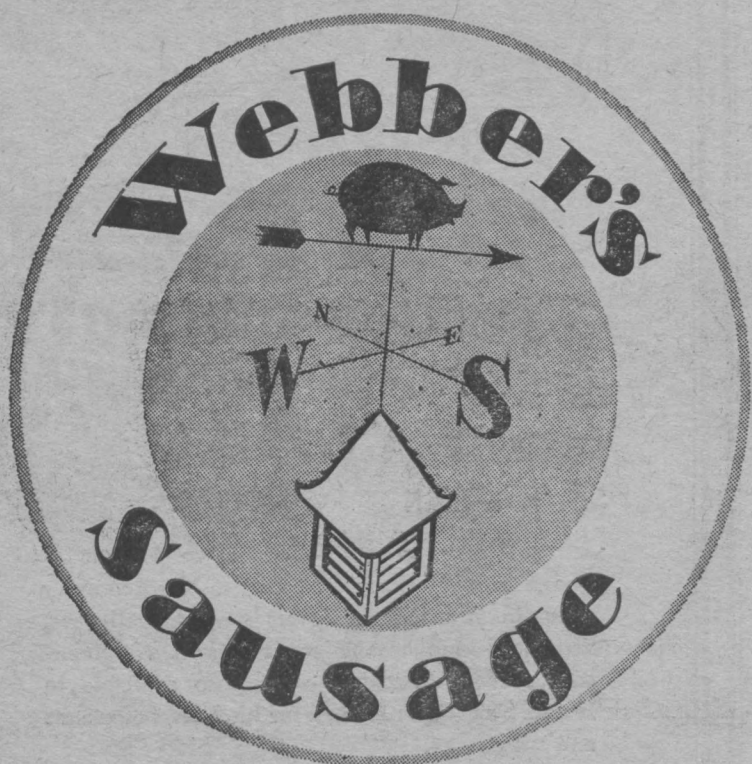
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"Great"

(Continued from page 4)
is to be put on a candle-
for we are the light of the

notice again:
rejoice, and be exceeding
for **GREAT IS YOUR RE-**
in heaven: for so perse-
and they the prophets which
before you." — Mt. 5:12.
There is a great reward for
serving the Bible's teaching,
there is a great reward for
serving. Have you ever been
persecuted? I don't think any of
us. I think most of the things
we have suffered, have been
because of our stupidity. You and
I are mighty stupid bunch.
We are mighty few times that
we have ever been persecuted for
the Word of God. The Word of
God says, "Rejoice, and be ex-
ceeding glad." Literally, it means,
jump up and down, and
stomp your heels together, for
it is your reward in Heaven.
I am looking forward

to a boy who works for
who has a hard time getting
work on Monday. Lots of times
he has a hard time getting there
on Tuesday. He always has a
time getting there at 8:00
and we go to work. In the fif-
teenth years that he has worked
for me, I could count the times
my fingers when he has come
to the door before 8:00. But I will
tell you one thing—he has never
missed a Friday yet. Friday is
his day. He has missed a lot of
days, but he has never fail-
ed to be there on payday.
Beloved, payday is a great day.
I look forward to it. I am
looking forward to it too. I am
looking forward to that blessed
day when the Lord is going to
reward having done His work.
I am going to give us pay for
standing up for His Word.
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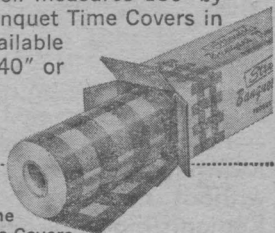
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great number believed.

Why can't that be true of Cal-
vary Baptist Church? Why can't
it be true today any place? If
any church stands for the Word
of God, then why should not we
expect that a great number shall
be saved? May God help us to be
the kind of a church that gives
forth the great witness, with the
assurance of God, that great grace
of God shall rest upon us, and if
it please the Lord, may He send
great persecution. Especially,
would we pray that God would
save a great number of those who
are lost.

May God bless you!



Oral Roberts

(Continued from page one)

bringing their sick and disabled
in great numbers. The native
Navajo religion is almost totally
occupied with the healing of the
body by the process of driving out
the demons, hence it was quite
natural for them to respond to the
appeal of the white medicine man.

The Navajos do not have ready
access to medical care and as a
result will allow their ailing ones
to become advanced in their ill-
ness before they will seek help. In
cases of accident the victim will
often allow a broken or crushed
limb to heal without medical care,
resulting in obvious, permanent
disabilities. Blindness is common
among Indians often because of
too little attention being paid to
the arresting or correction of
sight problems. A congenital de-
formity of the hip joints is com-
mon among Navajos swelling and
numbers of obvious cripples; thus
when the healing campaign was
announced a veritable wave of
these unfortunates advanced on
Window Rock.

There are no hypochondriacs
among the Indians. When an In-
dian hurts, he really hurts, thus
every case presented was gen-
uine.

In asserting his authority as a
healer, Mr. Roberts read the inci-
dent in Luke's gospel, chapter 4,
verses 16-19, in which the Lord
Jesus asserted his Messiahship in
these words:

"The Spirit of the Lord God is
upon me, because he hath anoint-
ed me to preach the gospel to the
poor; he hath sent me to heal
the broken hearted, to preach
deliverance to the captives, and
recovering of sight to the blind."
Mr. Roberts then said, "I, too,
have this anointing."

Prayer cards, a prerequisite to
admission to the healing line,
were issued at the morning ses-
sions to great numbers. The cli-
matic healing service was sched-
uled for Wednesday afternoon,
the closing day of the crusade,
when all bearers of prayer cards
would be prayed with who had
not been cared for previously.

On Wednesday afternoon the
stands were a riot of color such
as can be seen only in Navajo
land. A stage had been erected
on the racetrack in front of the
grandstand. This was not large
enough to accommodate the
crowds bearing prayer cards but
was large enough to screen from
the view of the spectators the 50
or more "blanket" and wheelchair
cases who were ushered into this
area.

After the preliminaries, the
holders of prayer cards were or-
dered to leave the stands and as-
semble in the track in front of the
stage. They were then ordered to
form a single line and march
around the one-mile race track.
These sick ones could be seen
hobbling around the track in the
hot afternoon sun until a solid
line had formed occupying the
entire circuit, with the exception
of about 250 feet, immediately in
front of the stands. Many were
clustered at the end of the line
waiting for the line to advance.

Many who were unable to make
it dropped out and returned to
the starting point hoping that
they would eventually be able
to get attention, although not in
the healing line. It is a safe esti-
mate that 1,800 to 2,000 were in
the line.

Official movie and still photog-
raphers appeared and got ready
for action. First in line around
the track was a youth with his
foot in a cast. To make a more
spectacular "shot," two old crip-
pled Navajo women, hobbling on
homemade crutches, were recruit-
ed and posed in front of the young
fellow with the cast. Mr. Roberts
then posed in characteristic heal-
ing posture and the cameras roll-
ed. The two old squaws were
then allowed to return to their
place, still on their crutches, and
Mr. Roberts proceeded along the
line, laying hands on all, while
the camera car paced him.

The distance from the stands to
where Mr. Roberts was operating

was too great for the details to
be observed so Mr. Tsosie and the
writer went over to the healing
line and followed along a few
feet distant from Mr. Roberts.
Occasionally he would pause and
spend a few moments with certain
individuals who were quite obvi-
ously members of the sponsoring
groups since they would always
respond in typical fashion. These
would respond with the waving
of hands and shouting. One went
into a spasm of head jerking.
Some would start talking in "ton-
gues" which were neither Nava-
jo nor English. All of the others
remained as motionless as only a
Navajo can.

We paced Mr. Roberts for about
a quarter of the way around the
track and observed him at close
range. He offered no audible
prayers and no results were
seen. No results were even sim-
ulated. Those who had hobbled
around the track on sticks went
(Continued on page 14, column 3)



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THE BAPTIST EXAMINER

JUNE 10, 1967

PAGE THIRTEEN

IS BRO. D. N. JACKSON AN ARMINIAN?

One reader writes: "Every time I see this question I laugh out loud. Everybody knows that he is only one-fifth correct on the doctrines of grace — he does believe in security." Well, he can't say we haven't done our best to help him see the truth. If he ever sees it, he should see it in this article, "At Whose Door Is Jesus Knocking?"

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Revelation 3:20.

Every Arminian in the country has a sermon on this text, and I have never yet heard them preach it to mean anything else but this: "Christ is standing at the sinner's heart, knocking, longing for entrance within. But the latch is on the inside of the door, and Christ is helpless to come in, unless the sinner opens the door."

The idea that the "door" referred to is the "door" of the sinner's heart, is an undisputed interpretation among the Arminians. Such a notion makes good preaching for the high-pursuing decisionist, for when he comes to give an invitation, he, in so many words, says, "Christ is at the door; He's knocking; He wants in. But He can't come unless you let Him. It's up to you. Now let's sing another verse of 'You Must Open the Door.'"

But contrary to the ideas of the Arminians, I want to show you from God's Book that this verse in no wise means that Christ is knocking on the "door" of the sinner's heart; and then, I want you to simply notice from God's Word at whose door Christ is knocking.

(1) To interpret the "door" of Revelation 3:20 to be the sinner's heart is to give an interpretation that is not even hinted in the passage itself, in its context, in the Book of Revelation, nor in the whole of the Word of God. There is not a grain of Scripture that even hints that Christ is knocking at the "door" of the sinner's heart.

Look at Revelation 3:20 again, and tell me, Do you read, "Behold I stand at the door of the sinner's heart and knock?" Why, no you don't. It just isn't there, nor is it to be found elsewhere in the Word of God. When there is nothing given in the Word of God by which we can interpret the figure of speech Christ here uses, we had better stick to the context for the meaning, especially since the meaning is quite clear from the context, as we shall soon notice.

(2) But I wish to call your attention to Scripture which definitely reveals that this "door" at which Christ is knocking could not be the "door" of the sinner's heart. Listen to Ezekiel 36:26 — "A new heart also will I give you."

What does it say? A "new heart!" What does God do! He "gives" a new heart. Now, I haven't the space to discuss the matter of the "new heart," but if you believe that God gives men a new heart in saving them, then you and I will have no conflict as to our understanding of Revelation 3:20. For you and I do not believe that Jesus wants into the old, rotten, depraved, vile heart. Instead, He gives a "new heart," and He dwells in it. The old heart is full of iniquity (Jeremiah 17:9); it is the fountain-head of sin (Mark 7:20-23); it is the source of ignorance (Ephesians 4:18). Certainly, Jesus doesn't want to enter such a heart. So He gives a "new heart" just as He gives "all things" new.

We, as saints, have a new song (Revelation 5:9), a new man (Colossians 3:10), a new life (John 5:24, Ephesians 2:1, a new mind (I Corinthians 2:16), and we shall have a new body (I Corinthians 15:51-53). It is no wonder that we have all things new, for the "old things" (II Corinthians 5:17), were and are wholly unprofitable (John 6:63).

Jesus said that men do not put new wine into old wineskins (or bottles) else the old skins will burst. Neither does our Lord take up His abode in the old "wineskin" of the depraved heart. No, Jesus doesn't knock on the old heart; instead, He gives us a new heart. So Revelation 3:20 could not refer to the sinner's old heart.

(3) In view of man's total depravity, those who teach that Revelation 3:20 refers to the sinner's heart, impute gross ignorance to the Lord Jesus Christ, our all-wise Sovereign. What if Jesus had

gone out to the tomb of Lazarus (see John 11), and walked over to the tomb and knocked, knocked, and knocked, waiting for Lazarus himself to open the tomb so that He could come in? Why, such an act would have certainly disapproved the normalcy of Jesus' mind. Lazarus had been dead for four days, and was stinking. Does anyone think that Lazarus could have gotten up from death to "open the door" for the Lord to enter? Why no, no one thinks thusly.

Well, beloved, the sinner's spiritual condition is just as bad as was Lazarus' physical condition. Lazarus was dead physically; the sinner is dead spiritually, "dead in trespasses and in sins" (Ephesians 2:1). Lazarus' body was decaying, and the stench of his rotten, sinful nature is an abomination to God.

Would it have been good sense on the part of Jesus for Him to wait for Lazarus to open the door? Why, if the Lord had left it to Lazarus, the man would still be in the tomb. Now, do you think that it is good sense to say that the Lord was outside the sinner's heart waiting for the spiritually dead sinner to open the door? What can that spiritually dead man do by way of "opening the door?" He can't see and hear spiritual things (Matthew 13:13-15); he can't understand spiritual things (I Corinthians 2:17); his flesh is wholly unprofitable with regard to spiritual things (Romans 7:17, 18).

No, beloved, the Lord has more sense than the Arminian credits Him with. He knows better than to wait outside the "door" of the sinner's heart. Instead of knocking on the old heart, Jesus gives a "new heart," as we have seen. His Word and Spirit quickened dead Lazarus to life.

(4) The Bible teaches us that the regenerating agent in the new birth is God's Spirit. Of course, the Spirit and the Word of God are both necessary. However, the Spirit is the One that "quickens" (John 6:63). The Word is the Spirit's Sword (Ephesians 6:17). When the Spirit works in the sinner, He doesn't "knock." And understand, if Jesus does knock at the sinner's heart, He does so by the Spirit, for the Spirit administers the Master's will (John 14:16-18, 26, 15:26). But where are we told of the Spirit's "knocking" on the sinner's heart? Why, nowhere. The Spirit doesn't "knock." He quickens (Ephesians 2:1).

(5) The idea that the sinner "opens the door" is contrary to the following passages, as well as others:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—(John 1:13).

"It is the Spirit that quickeneth; the flesh profiteth nothing."—(John 6:63).

"And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."—(John 6:65).

"So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—(Romans 9:16).

"And you hath he quickened, who were dead in trespasses and sins."—(Ephesians 2:1).

(6) This Arminian notion, pictures Jesus as standing helpless before the sinner, whereas the sinner is the one that is helpless. (Romans 3:9-20). We have all seen that painting or picture, supposedly of Jesus, standing and knocking at a door. The artist who painted that picture was infected with Arminianism, and he didn't paint a knob or latch on the door. A man said to the artist, "Why, this picture is all wrong; the man couldn't get in if he wanted in. There is no latch on the door."

The artist then told the observer that the man was Jesus, that the door was the sinner's heart, and that the only latch was on the inside. "If the sinner doesn't open the door," he said, "Jesus can never, never come in."

Do you see, this idea has Jesus in a position of

(Continued on page 16, column 1)

We interviewed as many as possible, many of whom were personally acquainted with Mr. Tsosie, who was able to get the full impact of their responses in the Navajo language. Mr. Tsosie would ask them if they felt better, to which they would invariably reply, "No, but maybe tomorrow we will." One of Mr. Roberts' messages was calculated to create this idea of "delayed action" healing in their minds. He used as his scriptural basis for this idea the incident in Matthew 14:22-27, emphasizing the statement, "In the fourth watch of the night Jesus went unto them."

Meanwhile, back on the race track, Mr. Roberts was proceeding along the line laying hands rapidly on all heads until he reached the far corner of the track, where apparently a car picked him up and whisked him away to the air strip. In a few minutes his private plane was disappearing overhead. At least 250 were still waiting in line, prayer cards in hands. By this time the only members of the Roberts party remaining on the grounds were flunkies who were loading the supplies and paraphernalia on the truck. The Indian ushers were helping them. No one was paying any attention to the hundreds still waiting to be prayed with. Crushed and shredded cards were beginning to appear all over the track while the disillusioned ones wandered off one by one. We salvaged one of these discarded prayer cards. It bore this guarantee: "I understand—that if I am present in the meetings I will have opportunity for prayer before the close of the crusade." This prayer card holder called for healing of "hips that were not right." Obviously the congenital hip ailment of the Navajos. This person claimed to be a member of the Pentecostal Church of God.

For nearly two hours after the Roberts party had departed, we remained doing personal work among these unfortunates. Some had become panicky, demanding, in tones unusual for Navajos, "When is Mr. Roberts goin' to come? He promised to pray for me." It was necessary to inform them that Mr. Roberts would not be back, but that it was his plane that went out nearly two hours before.

By this time the truck was loaded except for the folding chairs being used by the old cripples back of the stage. The operatives then went to them, unloaded the old folks to the ground and carried off the chairs to be loaded in the truck.

One by one the invalids started to gather up their blankets and leave. A spastic boy was carried away by his mother. An old blind man who had entered every line possible for three days was led away by his wife. A woman lying on a blanket was carried off in her blanket and deposited in the back of a station wagon. An old man on a crooked stick eased his way along the rock retaining wall resting every few steps. An old

man lying helplessly in the back of a pick up was muttering "be I will feel better tomorrow." The truck left and the ushers threw away their badges in disgust. The last straggler left stands. A white couple who were very loud in their defense of Roberts earlier in the afternoon, finally picked up their belongings and departed with a look of embarrassment on their faces. I left the scene to spend a sleepless night.

Results? Healings, none. Apent healings, none. Conversions, probably none. Many Christians who had at one time witnessed good confession, were now utterly confused.

What will happen to these thousands of Navajos? Most of them will go back to their hogans and return to their old heathen practices convinced that their medicine men can put on a better show and get better results than the white medicine men.

Many, who came sincerely trusting in Roberts' ability, be embittered against all Christian missionaries. Many who were here to the healing and torments will drift into pagan practices to get the exhilarating experience that they failed to get through the cultist mission. Probably no event has happened in Navajo land that will retard the work of the gospel as this crusade has done.

What did Roberts get out of it? Cash offerings probably amounting to several thousand dollars. Several thousand of Roberts' party were sold, at a handsome price, to Navajo Indians—98 per cent of whom cannot read English. The Roberts party also went away with a wealth of publicity such as could not be gotten anywhere else than among the Navajos. These will probably be on the screen and in publication throughout the country as a triumph of the gospel in Navajo land.

—The Disciple

Worldliness

(Continued from page 15) churches, in too many cases, have become glorified country stores. A theological professor made a survey in what he called a "cal church" of his denomination. He found that 85 per cent of the men drank and 70 per cent of the women were worldly.

Someone has expressed the danger in this poem.

All the water in the world
However hard it tried,
Could never, never sink in
Unless it got inside.

All the evil in the world
The blackest kind of sin
Can never hurt your soul
One bit,
Unless you let it in.

What Is The Result Of Worldliness?

It kills the spiritual life. (Continued on page 15, column 1)

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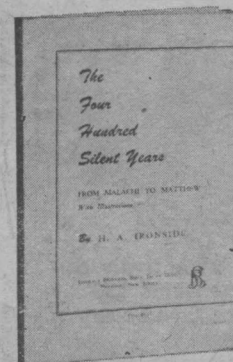
Oral Roberts

(Continued from page 13) away on their sticks; the blind were led away still blind. There was a look of dismay on most faces. They would wait a few minutes in the line after Mr. Roberts had touched them and then just drift away or else return to the front of the stage hoping that the "healer" would return to them after he was through with the line. It was quite apparent that all of them came expecting results and were in possession of whatever attitude of faith would be expected of them. Hence the disillusionment that was present on most faces when nothing happened.

THE BAPTIST EXAMINER

JUNE 10, 1967

PAGE FOURTEEN



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stay away from such a fellowship, for there are not many places where God's Word is taught in all its truth and purity now - a - days and even fewer places where such large gatherings of the flocks get together. I shall be there! Lord willing.

Worldliness

(Continued from page 14)

will not put the world to death but put us to death. Jesus, in Matthew 13:22, "And the seed of this world, and the seed of the devil, and he becometh unfruit-

Some years ago a new drug was discovered. It had all the marks of being a "wonder drug." You need not take an overdose, it seemed to be the long looked for panacea for sickness caused by pregnancy. The tragic story of a wonder drug is well known to many. There were scores of deformed babies born, the product of this drug. Wilma, the Olympic star, had all the marks of a great runner during her college days. For some reason she never seemed to be able to make it. There seemed to be something that held her back. One day she became ill, a sore throat. The doctor discovered that she had an infected set of tonsils. These in turn were spreading poison through her whole system sap- ing her strength. Once these were removed she went on to

reveals a wrong spiritual life. John 2:15, "If any man love the world, the love of the father is not in him." What a startling statement. John says that a man who is worldly is void of the love

leads to apostasy: "For De- has forsaken me, having

loved this present world." (II Tim. 4:10).

Two preachers were discussing their attendance problems one day. One said, "You see my problem is the lake. We are too close to it. My people work hard all week then they want to get away. This boat fad and all." The other one said, "That is the problem with my church; we are close to the lake too." A third one spoke up and said, "The problem with my church isn't that we are too close to the lake. Our problem is we are not close enough to the Lord." I wonder if this isn't a problem with most of our churches. We need to realize that there are no little sins, there are sins about little things. Sin, is always rebellion against God. Rebellion is never a little sin.

How To Escape Worldliness

By being dedicated to a purpose, like Daniel of old. The best way to keep obnoxious weeds from growing in a field is to keep good plants growing.

By realizing who we are and that we are bought with a price. When heads were falling in France and the head of Marie Antoinette had fallen, the executioners discussed what to do with her son. They decided not to kill the lad; rather, they would let a wicked vile harlot tutor him in all her vices. When she would try to get him to say smutty words he would rebel and say, "I will not, I will not, I am a prince."

By living a separated life. The greatest need of this hour is a life of separation. There is nothing that so hinders the work of the church as worldly Christians. Nietzsche, the 19th Century agnostic and father of the "God

dead movement" once said, "I will not believe in the Redeemer of these Christians till they have shown me they have been redeemed." Thomas Fuller, the seventeenth-century English Divine warned, "Take heed of that dangerous notion that at the same time you may keep both God and the world and love the outward delights as a concubine to your soul. Nay, God is a jealous God; He will have all, or none at all."

A desire for a Holy life. A young man came to a Hindu, he wanted to know God. The Hindu took him out into a river and put him under. After a few seconds the young man broke the grip of the old man and came up to fill his burning lungs with needed oxygen. "What did you desire more than anything else while you were down there?" the old man asked. "Air," replied the youth. "When you have the same desire to find God you will find Him," said the old man.

There is never any middle ground in the Christian life. The "color gray" is not known. It is either black or white. "Either you are for me or against me," declares Christ.

Herd psychology is the rule of the day. Too many march with the crowd, going in the same direction, doing the same things. Thoreau once said, "If I seem to be out of step it may be because I am listening to the beat of another set of drums."

By meaning business. When Rome and Carthage was engaged in the Punic Wars, Carthage sent a surrender ultimatum to Rome. The Romans responded by sending a messenger to the Carthaginian camp. He read the reply refusing to surrender. Then held the message in the fire until it and his had been consumed. Then he said, "This will show you that we mean business."

Peter, in chapter three of his second letter, states that the universe is coming to an end. Then he admonishes us in v. 14 to be spotless and without censor.

—BAPTIST BEACON

A Fresh Presentation As To A Sovereign Unlimited God

ELDER BILL MAYES
Santa Paula, California

Recently I had the experience of hearing a woman who was visiting in my home, talk in what she claims is the unknown tongue. I had been preaching to her, and her husband, on the subject of "God as Sovereign." It is my honest opinion that this doctrine will make the Devil cut up, and squirm. He will use any cover up he can find to use, when this great Truth is preached in its sureness.

This lady perhaps did not even realize that Satan was running around in her as hard as he could, and as big as a mule, looking for a place to hide from God's Truth. No doubt she was shaken by the experience, and reacted emotionally by doing what Satan's preachers had taught her to do. She is perhaps honest in her belief and practice, as far as depraved humans can be honest. A better word might be sincere, for humans cannot in the strict sense be honest, even with themselves.

These same folk in a previous visit to my home, were discussing whether God used women as preachers, or not. I, of course, gave my negative position, and proof from the Word. Their answer was that I was limiting God, by believing that He did NOT use women to preach, or even to lead, over men in the service of God.

Now we wonder who is limiting God! When humans try to twist God's Word around, on the premise that God cannot be limited to His own decrees, it is the very extent of sham religion. God cannot be limited by the opinions of man — that is certain! God cannot be limited by human emotions! Humans cannot change God's decrees just by saying "I feel so and so about the matter!"

It is not the emotions of humanity that have to be satisfied, but the emotions of the Sovereign God!

God has decreed in Eternity before that ALL things be done according to His own pleasure! It is man's whole duty to do that which pleases the Sovereign. We should not try to subject the Sovereign's Will to human feelings!

We read in Proverbs 16:4: "God hath made ALL things for Himself, Yea even the WICKED for the day of EVIL."

We read in Philippians 2:13, "For it is God that worketh in you both to will and to do of HIS GOOD PLEASURE."

Certainly God is limited to His own pleasure, but that is the end of His limitations. The moment that He became pleased, He did decree accordingly!

We read:

"WOE to the REBELLIOUS children, saith the Lord, that take counsel, BUT NOT OF ME; and that cover with a covering, BUT NOT OF MY SPIRIT that they my ADD SIN to SIN." — Is. 30:1.

We read:

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being His counsellor hath TAUGHT HIM." — Isaiah 40: 12-13.

We read:

"Remember the former things of old; for I AM GOD, and there IS NONE ELSE; I AM GOD, and there IS NONE LIKE ME, declaring the END from the BEGINNING, and FROM ANCIENT TIMES the THINGS that are NOT YET DONE, SAYING, MY COUNSEL SHALL STAND." (Continued on page 16, column 5)

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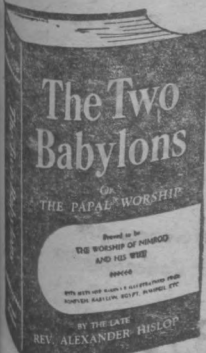
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At Whose Door Is Jesus Knocking?

(Continued from page fourteen)
helplessness, whereas in reality, the sinner is the one that is helpless. The Lord is the Potter, and man is the clay (Romans 9:21). The Lord is not the clay, and the sinner is not the potter. Note from God's Word that the Lord isn't helpless in any wise at all. We read in John 5:21, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." Jesus doesn't "knock;" He quickens; and He quickens whom He will.

In John 10:26, we read, "But ye believe not, because ye are not of my sheep." Some didn't believe. Why? "Because ye are not my sheep." The sheep, Jesus said, "hear my voice." Why? Because He gave them "ears to hear." "Blessed are your eyes," He said, "for they see; and your ears, for they hear." (Matthew 13:16). Only the sheep have spiritual ears. That is one of the marks of God's sheep (John 18:27-30).

But let us read a few other verses teaching us of our Lord's sovereignty:

"But he is in one mind, and who can turn him, and what his soul desireth, even that he doeth."—Job 23:13.

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: for the Lord of hosts hath purposed and who shall disannul it? and his hand is stretched out, and who shall turn it back?"—(Isaiah 14:24, 27).

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I shall do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it. I will also do it."—(Isaiah 46:9, 11).

"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"—(Daniel 4:35).

"All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."—(Luke 10:22).

"But our God is in the heavens; he hath done

whatsoever he hath pleased."—(Psalm 115:3).

Beloved, the helpless god of the Arminian's imagination may go around knocking on the sinner's heart, but the God of the Bible does what He wills. The sinner is helpless; God is all-powerful. His will does not dangle on whether or not the sinner will "open the door."

The Arminians picture God's will as being dependent upon the will of the worm, man (Job 25:6). This demotes God's will to a position that is weaker than the will of the worm, man! Do you see why it is that Arminianism is so blasphemous? It dethrones the Creator and enthrones the worm!

Well, Then, At Whose Door Is Jesus Knocking?

Notice in Revelation 3:14, that Jesus said, "Unto the angel of the church of the Laodiceans write." And one of the things that Jesus dictated to John were the words of Revelation 3:20, "Behold, I stand at the door, and knock," etc. Now, why was Jesus knocking on the door of the church of the Laodiceans? Because this church was lukewarm; it wasn't led by the Spirit; its membership was probably made up mostly of unsaved people, and if not unsaved people, cold, backslidden Christians. So Jesus uses a figure of speech to inform the church that things are not right on the inside. In fact, they are so far from right that the Lord is not even there. He is on the outside, and if a saint wants His sweet fellowship, he will have to "open the door," then the Lord will come in and "sup with him."

There are many churches today that are just as this church: one can't find the Lord's fellowship in the church, but must have only an individual fellowship with Him among the worldly, cold church members.

This is plainly what the verse is teaching. This letter was not written to the sinner, but to a church.

(Taken from previous issue of TBE)

The Pelegians and Arminians are for making nature find its legs. They persuade man that he can go alone to Christ; or, at least, with a little external help of a hand to lead, or an argument to excite, without any creating work in the soul. Alas, for the blindness of nature! How false is all this stuff, yet how glibly it goes down! —William Gurnall

Armageddon

(Continued from page one)
2-6) and in "Jerusalem" (Zech. 14:2).

The nations who are to engage in this last war are said to be "all nations" (Zech. 14:2) and the "kings of the whole world" (Rev. 16:14 Williams Translation). It seems from comparing prophetic Scriptures that there will be a northern, an eastern, a western and a European confederacy of nations.

In Rev. 16:12 the Amplified N. T. reveals that the river Euphrates is going to be "dried up to make ready a road for (the coming of) the kings of the east

(from the rising sun)." This points to the eastern confederacy, composed of Japan, China, Korea, India and surrounding countries. These make up what is called the "yellow peril" of Bible prophecy.

In Ezek. 38 we are told what nations will constitute the northern confederacy. In verses 2 and 3 their leader is called Gog, the chief ruler of Rosh (Russia) and of Meshech (Moscow) and Tubal (Tobalski). Verse 5 through 6 reveals that the allies of Gog are Persia (Iran), Ethiopia (Sudan), Libya, Gomer (Germany), Togarmah (Turkey) and "many people with thee" (referring to those nations swallowed up by Russia such as Poland, Rumania and Czechoslovakia).

The rallying slogan of these forces shall be, "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (Ps. 83:4).

Fred T. Halliman

(Continued from page one)

chose another one or he might just sit around until they all went home and the next night he might try for the same girl again. The friendship token was usually given to the girl during these courting sessions in the sing-sing house. If a young man was having trouble with a rival suitor, he could cast a spell upon the rival's pigs by pulling up certain kinds of plants in the rival's garden. The pigs were then supposed to get sick and die preventing the rival from getting the bride price. The woman who looked after his pigs (usually his mother) would then also have to purify herself before she could care for any other pigs or they would die also.

Things Done By The Boy And Girl During The Courting Period

During the friendship period, the young man clears forest area within his tribal grounds and

usually within his own clan area. This area is inherited from his father or bought from a neighboring sub-clan member for a pig or the promise of a pig for the next funeral feast within his sub-clan. Also the suitor may help the girl's father with clearing forest area for gardens, building pig fences, or house building. The girl may help her suitor's mother planting and weeding the garden of her suitor. It used to be during this period that the young man learned from his father or older kinsmen simple forms of magic and spells. He would attend the bachelor cleansing ritual and initiation ceremonies to receive magic that would make his hair grow and enhance the beauty of his physical appearance. These bachelor rituals would last for three to four days during which the bachelors purified themselves from the evil influence of women. Young men were cautioned about bodily contact with women and for a man to walk over a place where a woman had sat was an awful thing so since they were not sure about where women had sat, and that they were likely to walk over these places unknowingly sometimes they must periodically have a ceremonial cleansing. They would usually wash in a stream even putting their eyes (which had seen women) under a waterfall. They then stayed in the men's house, eating only sweet potato cooked at night, lest women see the smoke and they become contaminated again.

The girl's mother would teach her garden magic, spells to fatten pigs as well as to give her advice on marital and maternal matters. Sexual and maternal matters are strictly taboo to both the young man and the young girl until they become of marriageable age and with the Huli people an unmarried man, regardless of age, is not allowed to be around when these matters are discussed. We found that these things became a major problem for us in the first couple of years we were at our Mission Station in attempting to diagnose an ailment among women and especially so if the woman was

pregnant.

The Breaking Of An Engagement

A wealthier man may offer a bride price to the girl's father during this time when she is being courted by another young man. If there is mutual desire she may refuse. (In the case where there is no other suitor she usually has no choice, but in this case she can say no). In the event the girl does decide to marry the other man the friendship tokens from five or six boys, sometimes up to twenty before she is married, however when this is the case she usually is looked upon as a sort of low class person.

In the old days the young girls had songs they would sing to cast spells upon young men to prevent them from befriending another girl and they are still known but not practiced among the Christian people. A girl may threaten to commit suicide if she fears that her suitor is not interested in her or begins courting someone else. In the seven years that I have been in New Guinea I have never known of a man committing suicide, but I know of several women that have done so; most of them have hung themselves and a few have jumped in rivers and drowned themselves. These suicides have always been as a result of young men befriending another girl or else as a result of quarrels between husband and wife.

Leading Up To The Giving Of The Bride Price

If there is mutual desire between the girl and her suitor, the girl may take the initiative and go to live with the suitor's mother. This usually happens several months after the exchange of the first gift. The young man is then obligated to take the bride price to the girl's father within the next few days. If he does not have enough pigs (15 to 18) to make a proper bride price he may urge her to return to her house and wait until he can get enough pigs, or he may ask some of his relatives (usually his older brothers and uncles) to assist him and at a later date he will pay them back. (He usually will not attempt to repay these pigs until he is asked for them and it may be a period of several years before he has actually cleared the debt of the bride price for his wife, in which case also the wife has become somewhat older and less attractive and perhaps lazy so he may feel that she is not worth what he has given for her and this can bring on all sorts of arguments and in many cases it would end in an inter-tribal fight). If he did not persuade the girl to return to her own house or get enough pigs to pay the bride price he could be accused of stealing a bride. In the event the girl does not take the initiative, the young man may propose to her, "Won't you come live at my (mother's) house?" After a girl has come to live with his mother and/or helped his mother

raise his pigs or work his garden or both, he then has a certain amount of obligation to pay bride price and take her as wife.

In our next article we will discuss the giving of the bride price.

A Sovereign God

(Continued from page seven)
and I WILL DO ALL HIS PLEASURE."—Isaiah 46:9, 10.

We read: "In whom also we have obtained an inheritance, BEING PREDESTINATED according to the PURPOSE of HIM who works ALL THINGS after the counsel of HIS OWN WILL."—Eph. 1:11.

The above Scriptures confirm the believer of God's Word, the Sovereign sits on His throne and issues decrees already in Eternity before. He settles them to man according to time best suited to Himself, pertaining to the passage of time in relation to man. They settled in Eternity past, but sued and written by inspired as it suited the PURPOSE of HIS PLEASURE.

Now all we have to do is obey the Word (if you can grace to believe) to prove "tongues" and "Women preachers" as the so-called Pentecostals practice are an abomination to the Sovereign, for they are rebellion to His decrees.

We read:

"So likewise ye, except ye be understood, how shall ye know what is spoken? Ye SHALL SPEAK INTO THE AIR!"—I Cor. 14:9.

We read:

"For God is NOT THE THOR OF CONFUSION, but peace, as in ALL Churches of saints."—I Cor. 14:33.

Then in verse 34 we read:

"Let your WOMEN KEEP SILENCE in the churches: for IT IS NOT PERMITTED unto you to SPEAK."

Beloved, believe it or AMEN!

Lucky Number

(Continued from page one)
my mother, she would only know where I hurt; I didn't know where I hurt; it wasn't like anything that ever happened before. What was taking place in my life was well on its way before I realized it. Finally I came to the place where I called on God for help, but the Doctor was already working with His patient; you can't hurry the Doctor. I'm reminded occasionally my Lord is "Number One" in life. And since He has promised never to leave me, that place "Number One" in front of the zeroes. I'm rich! "I'm a champion King!"

I use the word "Lucky" the way the world uses it. I use it to call it "Amazing Grace."

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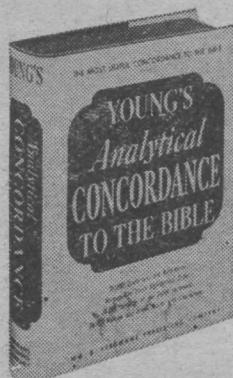
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