

WONDERFUL LETTERS FROM OUR EVER FAITHFUL MISSIONARIES

Sister Halliman Gives Her Testimony And Convictions

Brother Gene Hensley asked Sister Halliman for a written testimony as to her convictions concerning a woman's place in church, home, and society. The following was accordingly sent to Brother Hensley and we in turn are glad to print it in THE BAPTIST EXAMINER. Truly, it is a wonderful testimony, and we thank God that we have the privilege of supporting a missionary whose wife takes the stand she does for the things of the Lord.

By MRS. FRED T. HALLIMAN

As a child until I was 20 years old, I never knew anything about any other religion except the Greek Orthodox Church. My brother had been saved and he invited me to go with him to a Baptist Church. After much persuasion I agreed to go, but had no intentions of giving up "MY RELIGION." I couldn't say that I enjoyed the first service, for the preacher preached on "Total Depravity," and along with every one else there, he said the Bible

trusted in anything other than the blood of Christ.

It was a few days before I decided to go back, but by this time I was under conviction. This time the preacher preached on "God's Eternal Election," and he really walked about in heavenly places with the Word of God that night. It was on this night that the Lord gave me the assurance that I had been looking for. I knew I had lots to learn, but one thing I already knew, that I had been saved by the grace of God. In due time I was baptized into a Baptist Church. Therefore I am not a Baptist because I was brought up to be one, but I, like Paul, and others, had to give up my religion to be saved, and become a Baptist.

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OBJECTIONS TO THE DOCTRINE OF ELECTION

By DAVID O'NEAL
Bristol, Virginia

PREACHED AT CALVARY'S 1968
BIBLE CONFERENCE

We want to consider election just a moment. Just what is election? Too many individuals throughout the country today when you speak of election, immediately begin to think about electing the president of the United States, or some government official of the land. When we speak of election in the light of God's Word, we are speaking of the sovereignty of God in respect to the salvation of lost mankind. God of His own free will, and in His own time in eternity past, determined to save a number of fallen mankind, not after any merit, or work of themselves, but

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Brother Halliman Writes Of A Week-End Mission Patrol

By FRED T. HALLIMAN
New Guinea Missionary

Greetings to each of you from the Southern Highlands of New Guinea or technically speaking from the Southern Highlands of Papua since, geographically, the Southern Highlands is in Papua and not New Guinea. Well enough of that before I get you confused as to where we actually live.

Life for us here in the highlands of this large island continues on much the same each day as it has for several years now. About the only difference is that seemingly there is more work to be done. Regardless though of how much work we have to do and how important it seems that we must get it done, there come times when we must cut loose from everything and

take a walk out into the bush to see about the sheep, God's sheep, that live out there. One such trip was made over the past weekend.

As compared to some of the areas at the far end of the Duna Tribe, the Levani Valley, and many similar areas, the Mission Station itself has taken on the air of a metropolis with several buildings on the Mission grounds now including one quite good frame building, a road that goes almost all the way around the Mission, three cows, a thriving flock of chickens and a few other things that completely disappear from sight half a mile in any direction from the Mission Station.

While most folk would still look upon the Mission Station as lacking in the finer arts that make for a comfortable life we here at the Sovereign Grace Baptist Mission feel that God has abundantly blessed us, and especially so after a trip out into the bush and we are reminded anew how our black brethren have to live every day of their lives and most of them don't know or expect anything different but accept this as being a normal part of life.

For a couple of months now I

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

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The American Baptist Association Mess

By J. C. SETTLEMOIR
Kalamazoo, Michigan

The American Baptist Association (ABA) is a wayward child of the Southern Baptist Convention (SBC). The ABA strayed away from mamma one day in 1905 under the wooing of the famed debater, Ben M. Bogard, (Cf. A Brief History of The Baptists, by E. H. Overby, pp. 116).

The rift between mother and daughter was caused by the inequality of representation then used by the SBC. Each church was allotted one representative for each \$250.00 contributed to the Convention. This plan gave the larger churches the controlling vote. Contrary to juvenile trends, mother was wrong, but stubbornly refused to change and the SBC's first daughter reluctantly left home, (Cf. Intro-



JAMES SETTLEMOIR

duction to Origin of The Baptists, by S. H. Ford).

The ABA has since departed so far from its intended purpose that M. W. Miles, pastor of the Fatherland Baptist Church, (ABA) in The Missionary for June 1967, pp. 2, very frankly admits his alarm. He says:

"It seems to me like somebody is trying to keep up with the Joneses . . . What has happened? Something certainly has gone wrong. Sitting and listening you would think that you were in a SBC meeting of thirty or forty years past. We had better watch, we are fast becoming a carbon copy of another great group of Baptists whose program got out of control. I fear we have condemned for years the very thing that we are trying for now."

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FRED T. HALLIMAN

have been working hard at trying to get the inside of our house finished, and am happy to report that I have made good headway at this. While I feel the necessity of completing the inside of the house I cannot do it completely at the expense of some of our remote outstations. One of the places towards the far end of the Duna Tribe, called Haiwi, had not had a visit for quite some time and I felt that I must take some time off and go visit them, especially in view of the fact that we have quite a large number of professing Christians living in that area. I figured that I could take the Landrover and drive as far as possible, leaving early Friday morning spend quite a bit of time with them and still be back at the Mission Station by dark Sunday night.

I left on Friday morning as planned about half past six in the morning and while the roads had been chopped up considerably by a Government tractor that had made several trips over it, still I made it without incident and by shortly after 9 a.m. I had gone as far as I could with the car. By previous arrangement I had some men meet me at the road to help carry a few things in so soon we were unloaded after getting the Landrover securely parked on a steep mountain side and we started the four and one-half hours walk into where our out-

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"LIFE, DEATH AND THE BEYOND"

"For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause."—II Cor. 5:13.

The Apostle Paul was exactly like every true preacher down through the years. There were individuals who brought accusations against Paul, just the same as there are individuals who bring accusations and criticisms against any true preacher today. I suppose if a preacher were to pause and consider all the accusations and criticisms that are lodged against him, that he would do nothing else but answer those accusations and those criticisms.

Well, that was true in Paul's day, and among other things, Paul was accused of being a maniac. In other words, as my text says, he was beside himself, which means that he was mentally upset. Paul said, "I want you to know that whether I am beside myself or not—whether I am mentally upset or not—whether I am not exactly well balanced mentally or not, one thing remains—what I do is for your cause."

I have often thought about the criticisms that are lodged against a preacher in this respect. Somebody says, "He is too enthusiastic, and puts too much fire into his

message. He is not exactly all there mentally or he wouldn't be so fiery in the way he preaches. If he wouldn't "holler" so loud—if he wouldn't stomp his foot so much—if he wouldn't beat the pulpit stand so much—if he just weren't beside himself."

Suppose you are in a house, trying to sleep, and the house gets on fire, and you are about to burn to death, yet you don't realize that the house is on fire, would you want someone to gently tap on your door? Would you want somebody to whisper in your ear, and say there is a

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"Life ... Beyond"

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slight combustion going on in the house? Or would you want somebody to tear the door down, and shake you, and if need be, toss you out of the window to save your life, rather than allow you to burn? I rather think that the majority of individuals would certainly much prefer that the man who comes to warn them of a fire in their home would do it in such a way, that they would at least wake up and get out of the flames.

May I remind you that there is a Hell just out yonder on the other side of your grave and that when you come to the fires of Hell you are going to find them a thousand times hotter than any fire that you could ever feel within this world. Don't you want the preacher to be beside himself, to pound on the pulpit, to slap his Bible, to shout real loud, and to be certain that he wakes you before you go into Hell? Beloved, that is Paul's argument in this entire chapter.

I

OUR EARTHLY HOUSE WILL PASS AWAY.

We read:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—II Cor. 5:1.

Paul is thus referring to this body of ours as an earthly house, and he says this house is going to pass away.

I don't like that old song that has been corrupted so much, and has been sung over the radio as even a religious song. I don't like it at all, but it certainly does illustrate what I am speaking of—This Old House of Mine. The roof is getting bad and the weather boarding is about to come off, and I guess in a sense it does illustrate the condition of the physical body.

I am sure you realize that the old house you live in is getting mighty shabby. I am sure you know that the older you get, the more you see that the old house is getting in a more dilapidated condition. Paul says that our earthly house is going to pass away. That is just a faint reminder to us that death is going to come, and unless the Lord Jesus Christ comes and catches us away in the air, every one of us are going to die, and the body is going to return to the ground from whence it came.

Job says:

"Seeing his days are determined, the number of his months are with thee, thou has appointed his

bounds that he cannot pass." — Job 14:5.

This would tell us that we have a certain number of days in this world that have been allotted to us; that there is a certain number of months that have been pre-determined by Almighty God, that God has set a boundary across our pathway, and when we come to that boundary, we can't go one step further than what we have.

The same thought is presented to us all the way through the Word of God. For example, we read:

"My days are swifter than a weaver's shuttle."—Job. 7:6.

"For I know that thou wilt bring me to death, and to the house appointed for all living."—Job 30:23.

This would say to us that some of these days we are going to come to that place that has been appointed to us — the place of death itself.

Long years ago, David said:

"Truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death." — I Sam. 20:3.

It doesn't make any difference how old you are, or how young you are, the fact remains, there is just one step between you and death. You may take that step right now, or even if your life lasts for fifty years and though you may take many steps so far as your feet are concerned, actually from God's standpoint, it is just a step between you and death. Would to God that we could realize that our earthly house is going to pass away some of these days.

As the old song says:

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its

glories pass away;
Change and decay in all around I see;

O Thou who changest not, abide with me!"

I would like to remind you that our earthly house is going to pass away. I don't say you are going to die today. I don't say that you will die before sunrise tomorrow. However, I do say that some of these days, your life is going to come to an end. You are going to come down to the end of the way. Regardless of how young or how old you are, there is coming a time when you are going to take that last step so far as this life is concerned — when your earthly house is going to dissolve and pass away.

II

THERE IS A FUTURE BEYOND DEATH.

How glad I am that death does not end all. I turn to the Gospel of Luke and find the story of the two individuals that died—a rich man, and a man named Lazarus. The Word of God tells us that two individuals lived. Two men died, two men lived on after death. It is true they had lived in different circumstances in life, and it is also true they lived in different circumstances after death. However, the fact remains, they lived on after death.

That is what the Apostle Paul would teach us. He tells us that our earthly house is going to be dissolved all right, but he goes further and says that while that is true, there is a future beyond death.

Notice that we have an eternal house:

"... an house not made with hands, eternal in the heavens."—II Cor. 5:1.

I carry around with me every day an earthly house that is going to be dissolved, but I thank God that I have another house that I haven't seen yet — an eternal house. When this old earthly house goes down into the ground, it is gone forever, and at that time I'll have another house that will last forever. How wonderful and how blessed it is to know that we have an eternal house that we are going to live in throughout the never-ending, ceaseless ages of eternity.

Job said:

"If a man die, shall he live again."—Job 14:14.

God's Word gives the answer to this question, for we read:

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—I Pet. 1:4.

Isn't it wonderful to go someplace and have a room already reserved and you don't have to worry about where you are going to spend the night? Beloved, I have a Heavenly reservation, and every child of God has such a reservation. We have an eternal house awaiting us after a while.

What difference does it make if this old house does fall apart? What difference does it make if this old house does grow weak? What difference does it make if this old house in which we live today is getting more and more shabby and weak all the time? The fact of the matter is, some of these days, the muscles of the soul are going to become so much stronger than the muscles of the body, that the soul is going to pull away and let this old house go down into the grave, here within this world. I thank God for this truth — that when the old house dissolves, the eternal house begins.

Notice again:

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—II Tim. 1:10.

Every one of us realize that the old house we live in is getting more and more dilapidated every day, but I thank God that just as soon as this house comes to an end, I begin then living in a house that is going to last forever.

Paul says when that time comes, we are going to be present with the Lord. Listen:

"We are confident, I say, and willing rather to be absent from the body, and to be PRESENT WITH THE LORD."—II Cor. 5:8.

The very moment we are absent from the body, that very moment we are present with the Lord. The very moment that the old house dissolves, that moment we are present with the Lord Jesus Christ. It cannot be too strongly stated that whenever a Christian dies, he goes immediately into the direct presence of the Lord Jesus Christ to be forever and ever. It blesses my heart and thrills my soul to know that just as soon as a Christian leaves this world he is then present with the Lord.

Listen again:

"For I am in a strait betwixt two, having a desire to depart, and TO BE WITH CHRIST; which is far better."—Phil. 1:23.

Notice when one departs — when he leaves the old house behind — when he bids goodbye to the old shanty he has been living in, he then goes to be with Christ.

I think of so many individuals whom I have seen when they have come to the end of the way and have died and gone out into eternity. I think of so many that I have known who were God's own children and who walked with the Lord Jesus Christ. I think of the death of these, as some of the sweetest experiences of my life, when I have seen them bid goodbye to this world and shuffle off into the world beyond.

I think of a boy, a young lad in his teens, that I led to Jesus in my early ministry. The boy became ill shortly after he was saved. He was ill for a year, and then died. I never saw an individual who used his opportunities any better than this boy did, for lots of people came to see him, and he witnessed to them constantly from his bedside. On the day of his death, I stood there within the room, and I heard him talk to his parents and tell them how he could see the Lord Jesus Christ just outside the window. He wasn't out of his mind. He wasn't mentally upset in any wise at all. The boy's mind was as clear as it had ever been in life, and he witnessed to people right

New Testament Baptists Of Cleveland, Ohio Support TBE



ELDER PAUL TIBER

Our Great God, who is Holy, is the one who is worshipped by the New Testament Baptist Church of Cleveland. A little more than six years ago our church did not exist. Neither was there knowledge of truth (sovereign and Baptist) taught anywhere in the Cleveland area. We, the present members of the New Testament Baptist Church were either unsaved or in Arminian practicing and "undenominational" Baptist Churches.

God, in his mercy, somehow got the Baptist Examiner into the hands and minds of some of us. As we read TBE and our Lord opened our hearts to the Bible truths it taught, the turmoil which causes division began. This is a predictable result; God always divides his sheep from the goats, children of light from children of darkness; truth from error. The division rarely comes without pain; the pain of losing longtime friends, engendering the displeasure of some loved ones, etc.

Our Lord is able to make the weak to be strong, the fool to become wise and to mend the heart that is torn. He led us out, saved some more, and caused us to seek out proper authority for the establishment of what is now our beloved assembly, The New Testament Baptist Church. We have grown greatly in God's Word and in His great truths (all of His truth is Baptist truth, because His Book is the Baptist Book). We have gained in number, though very slowly (it seems), but each member is a delight to the other members of the body.

The Baptist Examiner is read by each of our members and we think The Baptist Examiner is needed by each of our members. We have been sending TBE a monthly support for sometime. We view TBE as a vital, Scriptural home mission endeavor, and frankly feel that home is where our first responsibility lies. From this point, a strong (in doctrine and practice) church may then effectively support foreign missions.

Humanly speaking, we would consider it to be a disaster should TBE fail. May our God grant that true Baptist assemblies marshal their financial forces to aid this publication.

To Him, JESUS CHRIST be Glory!

PAUL TIBER, Pastor

up to the time of his death. I stood there in his room and heard him tell his mother and father that the only thing between him and Heaven was the lace curtain that was hanging at the window that day. Beloved, that boy was just about ready to be present with the Lord.

I think of a young girl, about 18 years of age, who lived here in Ashland, who was fast approaching death. Her father was a very dear friend of mine. On the day that she died, her father said to me, "Brother Gilpin, you go in and stay with her while she dies." I went into the room and sat there with her and talked with her. She said, "Brother Gilpin, this is such a happy day with me." She said, "Daddy can't stay in here. He can't stand to see me die. But this is a happy day so far as I am concerned." I sat there by her bed and she talked to me as calmly and as rationally as anybody that I ever saw in my life. A little while before she died, she said, "Brother Gilpin, the angels are all over this room. The Lord Jesus Christ is just waiting for me."

I tell you, beloved, when a Christian comes to the end of the way — when the old house is dissolved, each child of God is then present with the Lord.

I want you to notice also that there is going to be a judgment of our works after death. Listen:

"For we must all appear before the judgment seat of Christ; that every one may receive the things

done in his body, according to that he hath done, whether it be good or bad."—II Cor. 5:10.

The word from which we get the word "judgment seat" is the Greek word "bema." That word "bema" has to do with the Olympic games. Every once in a while we hear about the Olympic games that are being held. Originally, when the Olympic games were held, the individuals who had participated in the various sports and were the winners, would come around to the judgment seat — to the place where the judge of all these events had sat, and the individual would be handed his crown or his laurels, which usually was some kind of a flower that would soon fade and die. At any rate, regardless of what the laurel may be that was handed to him, he would come up to the judgment seat where the judge had sat to watch the games, and would there receive his medal for what he had accomplished in the Olympic games. That was called the "bema," or the judgment seat.

The Apostle Paul takes that illustration, and says that we are all going to come before the judgment seat, or the "bema." The only difference is that we are going to come then before the Lord Jesus Christ, that we shall receive the things done in our body.

Notice we are not going to be judged for the things we do outside the body when we get into the judgment seat. (Continued on page 3, column 1)

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the grave. That is why the Russians are all wrong, because they say a man is going to have a second chance beyond the grave to rectify the things that were not exactly right here in this life. That is why the Catholics are all wrong when they say an individual can go to the priest and can pay the priest to make things right for an individual that is already in the grave. The Word of God says that we are going to stand at the judgment seat or at the "bema," to give an account for the things done in the body. We are not to give an account for the things that we have done after we have gotten out of the body, and not for the things that somebody else has done for us after we have gotten out of the body, but rather, we are going to give an account for the things that we have done in the body.

Notice who is going to appear before the judgment seat of Christ:

"For we must ALL APPEAR before the judgment seat of Christ."—II Cor. 5:10.

I am not going there alone to be judged, and you are not going alone, but all of God's children are going to stand before the judgment seat of Christ. Why are we going there? I am not going there to see whether or not I am saved because that was settled at Calvary. My substitute, Jesus Christ, was judged at Calvary, and all my sins were laid on Him. I don't have to wait for the judgment seat of Christ to find out whether I am going to Heaven, because all my sins have already been charged to my substitute, and all of my sins have already been paid for by the Lord Jesus Christ. I am not going to this judgment to find out whether I am saved. I am not going there to find out whether I am going to Heaven. I can give you the answer to that now, and tell you that it is affirmative. I am saved now. I know I am saved. I have not any doubt about it, and when I come to the judgment bar of God, it won't be to see whether or not I am saved, but I'll be going there to give an account for the deeds done in my body.

Notice the Bible says that "every one may receive the things done in his body, according to that he hath done, whether it be good or bad." There are going to be some things that you have done in life that weren't so good. There are going to be some things that you have done in life that probably were good. Paul says we are going to give an account for the things done in the body, whether it be good or bad. That is why it is that I say that each Christian ought to live every day as though we were standing at the judgment bar of Christ. We ought to live this day, and tomorrow, and the days that are out before us as though we were standing at the judgment bar of Christ, because we are going to have to meet the deeds of our life, whether they be good or bad.

Paul says, "My old body is getting feeble, my eyes dim, the nerves jaded, my mind doesn't function like it used to. This old house is going to dissolve. But

there is a house beyond that is an eternal house whereby we are going to be present with the Lord, and at that time He is going to judge us for our works.

III HOW OUGHT WE THEN LIVE?

Here is one of the most forcible lessons that I know of in all the Word of God as to how a Christian ought to live, in view of the fact that the old house is going to fall away, and we are going to have a new house after we stand at the judgment seat of Christ. How are we to live?

God's Word says we ought to persuade men.

Listen:
"Knowing therefore the terror of the Lord, we PERSUADE MEN."—II Cor. 5:11.

Have I got any business going on in life day by day living with people, working with people, and never telling them about Jesus Christ? Shame on me that I would live a day without telling men about Jesus Christ! Realizing that there is a Hell of fire out before us, and knowing that there is a Hell to be shunned, we ought to be seeking to persuade men every day to Jesus Christ. Paul says, "Knowing therefore the terror of the Lord, we persuade men."

I ask you, do you really believe there is a Hell awaiting the unsaved? Do you really believe that the body is going to suffer eternally in a fire that never can be quenched? Do you believe that you have an imperishable body that will suffer eternally in an unquenchable fire throughout ceaseless ages? Do you believe that this is the kind of body that the unsaved have? Well, I do. Then if we do, why don't we persuade men?

Suppose I were to ask you to go out and do your best to win a soul to Jesus Christ before this year comes to a close. Would you do it? I am sure you would say, "Brother Gilpin, I would be happy if I could lead some soul to Jesus." I am sure that the majority of professing Christians would have to say, "I don't have the assurance that I have ever led one single person to the Lord Jesus Christ." Suppose I ask you if you would like to have that assurance, and would you like to lead somebody to Jesus Christ. Suppose I would offer you a thousand dollars for every soul that you lead to Jesus, would you try? "Oh, yes, Brother Gilpin, I would get busy." Do you mean to tell me that you love money more than you love the Lord?

I like the words of that old song which says:

"Must I go, and empty-handed?
Must I meet my Saviour so?
Not one soul with which to greet Him:
Must I empty-handed go?"

I am afraid that the majority of us will go just exactly that way — empty-handed into the presence of Jesus Christ.

Paul says we have an old house that isn't going to last too long. To be sure, we have a better one which we are going to enjoy after we come to the judgment bar of God, but while the old house is falling down, and while we are waiting for that new house in the heavens, what should we be

doing? Paul says we ought to be persuading men.

Then he tells us that we ought to serve Him out of love.

Listen:
"For the LOVE OF CHRIST CONSTRAINETH US."—II Cor. 5:14.

You ought not do things to go to Heaven. You shouldn't do things because you are going to be paid for them. You shouldn't do things on any other basis except the love of Christ. I am afraid the majority of so-called church members are serving the Lord wrongly for one or the other of two false reasons. The first reason is they do not want to go to Hell; the second reason is, they want to go to Heaven. These are false motives for service.

Suppose here is a young lady who is being pursued by three ardent young swain. Each one of them has proposed, and each of them wants to marry her. They get together and they say, "Let's be fair with one another. Let's just be honest — why do we want to marry her?" The first one says, "I went to a doctor a few days ago and he tapped around on my chest, and listened with his stethoscope, and put his head up to my chest, and tells me I have TB. He tells me I am not going to last too long. Her father is a banker and has lots of money. She is the only child, and if I marry her, her father is going to take care of me when I get to the place that I can't work, and this TB pulls me down."

There are a lot of people who are professing Christians that are looking at Almighty God's long pocketbook — that God is going to keep them out of Hell, and they are serving God just so they won't go into the fires of Hell.

The second one says, "It isn't quite that way with me, although I am interested in that pocketbook. I know that she is the only daughter and when the father dies, everything he has will go to her. I want to marry her for the simple reason that she is going to inherit all of her father's estate. That means that I won't have to work, and I won't have any burdens. That means I won't have anything at all to do the rest of my life."

There are a lot of professing Christians whose only reason for serving the Lord, is because they want to go to Heaven when they die. There is many and many a man who is a member of a church that has no love for the Lord in his heart, and the only reason he is in the church — the only reason he goes to church — the only reason he does anything as a member of the church, is because he is looking out yonder to the end of the way, and he says, "When I die, I want to be sure I go to Heaven."

The third one of these boys said, "Fellows, it is not that way with me. I am well and strong, and I expect to make my own way. If her father would lose every penny he has, I would want to marry her just because I love her."

Beloved, I tell you, there are a few people scattered here and there all over the world that are serving God, not because they want to keep out of Hell, and not because they want to go to Heaven, but they are serving God

because they love Him. That is the only basis for service that is acceptable to God.

Would to God that you might be able to forget about Heaven after a while, and you might be able to forget about the fact you want to keep out of Hell, and that you would serve God because you love Him. Paul says that the old house is going to fall down some of these days, but there is a better one out yonder for us. What are we going to do while we are waiting for it? We are to persuade men, and we are to serve Him out of love.

Also, we should serve Him as a new creature. Listen:

"Therefore if any man be in Christ, he is a NEW CREATURE, old things are passed away; behold, all things are become new."—II Cor. 5:17.

I ask you, are you a new creature? The day you made a profession did you become a new creature, or a new creation? Paul says, "Old things are passed away. All things are become new."

That doesn't mean to say you have gotten rid of all old habits you used to have, because they are still sticking around. That doesn't mean to say you have gotten rid of all the old temptations, because they are still sticking around. Rather, it just means this, the day the Lord Jesus Christ saved you He put a new desire within your heart so far as your service is concerned. You have new hopes, new aspirations, new friends, and new associates. Everything is new so far as the child of God is concerned, except he still has the same old flesh that he used to have. Paul says that the old fleshly house is going to fall down some of these days, and instead of worrying about the old house, and trying to keep it up, we ought to be serving the Lord, remembering that we are serving Him as a new creature.

Paul goes further and says that since this old house is going to pass away, and since we are going to have a future out yonder after death, we ought to be trying to carry out a ministry of reconciliation. Listen:

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."—II Cor. 5:19.

Why did Christ come into this world? To reconcile men to God. Now that He is gone, what is your task and mine? It is to reconcile men to God. This world is at "outs" with God. This world is at enmity with God. Believe me when I say this world needs to be reconciled to God, and God has given to us the ministry of reconciliation.

Am I to spend my time in trying to make this world a better place in which to live? There is one reason above all else why I am not a member of any fraternal organization, or business and charitable club. That reason is, I don't believe that my business is to try to make this world a better place in which to live.

I look upon this world as a ship that has hit a rock. It is doomed and going down to its destruction. My business is not to try to fix that old ship up, but my business is to throw a lifeline to a few people on board

that ship, that I might save a few individuals from the ship, and from their destruction.

Beloved, God has given to you and me a ministry of reconciliation. Our business is to reconcile men to God. You may work at something else that is very lucrative; you may work at some particular job in order that you can meet the needs of life and pay for the necessities of your family, but that is not your business. If you have been saved, your business is the business of reconciliation — reconciling men to God.

Paul also says that we are ambassadors for Jesus Christ.

Listen:
"Now then we are ambassadors for Christ."—II Cor. 5:20.

Would you like to go as an ambassador from this country to England, to the Court of St. James? What an honor it would be for an individual to be chosen to be an ambassador! Of course there are some responsibilities, and there are a few dangers, that go along with being an ambassador. We read sometime ago how the Embassy in Saigon was almost destroyed by a fellow driving a car in front of it, and allowing it to explode in front of the Embassy, with the result that a number of people were killed. Well, I am not an ambassador to England, and I am not an ambassador to Saigon. I am not an ambassador to any particular country in this world, but I am an ambassador for the Lord Jesus Christ; I represent Him.

All that some people will ever know of God and Jesus Christ is what they learn from me. That is one thing that breaks my heart every time I think about it — when I realize how poorly I serve Him, and how little I do in His name. I am His ambassador.

I say to you, we are the only Bible this careless world will read. The world is reading much more of you than it is of the Gospels of Matthew, Mark, Luke, and John. The world is reading much more of the acts of Christ in your life, than they are the Acts of the Apostles. The world is reading much more of the epistle according to you, than they are the epistles that are found in the Word of God. The world is reading much more of the revelation of Jesus Christ in you than it is the Revelation of Jesus Christ within the Bible.

Beloved, I say to you, we are His ambassadors. Suppose you have a hard time in the service of the Lord. Maybe somebody will hate you. Maybe somebody will talk about you. Maybe somebody will make fun of you. Maybe somebody will scoff at your religion. That is terrible, isn't it? But we are doing it in the service of the Lord Jesus Christ. We are His ambassadors.

I say then, this old house is going to be dissolved, but there is a future beyond. While we are waiting for that future, I ought to be persuading men, serving Him out of love, serving Him as a new creature, and carrying out the ministry of reconciliation, remembering every day that I am nothing more nor less than an ambassador for the Lord Jesus Christ.

IV WHAT IS THE BASIS FOR THE TEACHING OF THIS CHAPTER?

We read:
"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—II Cor. 5:21.

Two thousand years ago at Calvary, God took my sins and put them over on His Son, Jesus Christ. Then one day when I was born again, God took the righteousness of Jesus Christ, and put it over on me. This means that two thousand years ago Jesus Christ got my sins, and the day that I received Him as my Savior (Continued on page 6, column 1)

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"Would you please discuss snake handling in the light of Mark 16:17-18?"

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BIBLE TEACHER

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Birmingham, Ala.



three definite instructions as to the duty of the church. They are in this order: (1) Preach to the lost. (2) Baptize the believers, and (3) Teach the believers to observe all things. If a church keeps busy following these instructions she will not have time to try to do many things that are not a part of the ordinances.

As we look at Mark 16:17,18 we notice one thing immediately. These signs will follow you. Not commandments but signs. Nowhere do we find it indicated that these are continuous signs. They are signs that can be seen whenever necessary to prove the power of God. Some of these signs were seen on the day of Pentecost or when the Holy Spirit came on the Gentiles. The Apostles spoke in other languages on that day. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4). We read of the disciples healing the sick. Paul was given special power at times to heal the sick and cast out devils. "And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." (Acts 19:11,12). The results were recorded in verse 20, "So mightily grew the word of God and prevailed."

We see Paul being bitten by the serpent in Acts 28:3-5. "And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. . . . And he shook off the beast into the fire, and felt no harm."

Notice these are signs that were given to show the unbelievers of the work of God. The results of these signs are that God is magnified and people follow Him in His church.

We have people today who claim to have these powers. We notice that God does not get the glory nor do the followers work through His church. This alone shows that these people are fakes.

God does not tell us that we must have this power. In fact as we search the Scriptures we find that these signs are only given to the church once or twice (in most cases) and then we do not hear of them mentioned again. It is not necessary, the signs have been revealed and now we have the revealed sign to give us hope. God does not have to keep repeating His signs to us.

What about snake handling today? They are not doing this to glorify God. They are trying to bring glory and praise to themselves. They are not being obedient to the Lord. They are actually trying to build up enough "good works" so they can be saved. According to the Bible they cannot do this.

I think that snake handling is a very wicked and dangerous thing. I have several reasons for saying this.

The practice is based on a very questionable passage of Scripture. If you will look in a Scofield Bible you will find a footnote that relates to Mark 16:9-20. Scofield was a very conservative Bible scholar and he says, "The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and Vatican, and others have it with partial omissions and variations."

The Amplified New Testament gives this note concerning the same passage, "Verses 9 to 20 not in the two earliest manuscripts."

The Revised Version gives this note: "The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the

end. Some other authorities have a different ending to the Gospel." I could multiply quotations. No good Bible scholar would deny the truth of these footnotes.

It being questionable that the last verses of Mark are genuine Scripture, it is foolish to handle snakes on the basis of this passage.

The useless handling of snakes puts God to a test that is prohibited. The devil sought to get Jesus to climb up to the top of the temple and jump off, and he sought to use Scripture to prove

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



that it wouldn't hurt Jesus. But Jesus (Matt. 4:7) said, "Thou shalt not tempt the Lord thy God." The word tempt is used there in the sense of "put to the test." "Don't test out the Lord with a foolish thing just to see whether or not He will allow you to be hurt." Handling snakes puts God to just such a test as I have just mentioned.

Handling snakes is a useless thing that serves no practical purpose. A man handles a vicious rattlesnake, so what —? How is the cause of Christ advanced by such? We have an account of Paul being bitten by a viper (Acts 28:3-5), and he escaped unharmed, but note that this didn't happen in connection with a spell of fanaticism in which Paul invited the snake to bite him.

Lives are often forfeited through the fanatical handling of snakes. There was a lot of snake handling around Tampa when I lived there some years ago, and I recall that one man who was bitten died. His picture appeared in the newspaper as he lay in his coffin. Coiled on his chest when his picture was taken, was a big rattlesnake. Of course the snake handlers say that those who get bitten just don't have the needed faith, but should not faith be exercised concerning something more useful than handling snakes? Besides I feel sorry for the snakes when they are handled and waved around. The poor things must be scared, and I don't blame them for biting.

Snake handling is a form of fanaticism that is very close akin to the practices of heathen. In some heathen lands fanatics walk through fire on hot stones, after they get all worked up. I have seen a crowd of fanatical snake handlers. Their eyes had a crazy gleam and some were screaming, and bedlam had broken loose. This is utterly contrary to God's instructions that "all things be done decently and in order."

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Those who handle snakes declare that it is by this means that they manifest their faith in God. When we study the Word of God, which produces faith, we are brought face to face with the fact that the handling of poisonous snakes does not manifest faith, rather it is a manifestation of one's ignorance of what the Word of God says.

"So then faith cometh by hearing, and hearing by the Word of God." Rom. 10:17.

The word by which faith is produced says:

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:18.

This verse in no wise tells God's children that they are to

prove God by the handling of snakes, or that they are to purposely drink some deadly poison to attest their love and faith to God. I am well aware of the fact that the Apostle Paul was bitten by a deadly snake, and felt no ill affects from its bite. May I point to you that he was not purposely handling this viper; he accidentally picked up the snake when gathering wood for a fire. The heat from the fire revived the snake and it struck him. He unknowingly had picked it up, and I feel sure had Paul known it was in the wood he would like many of us have dropped his load of wood to run. God used this miracle to manifest His great power to the natives of the island of Melita, and to show forth that there was no God save the God that Paul worshipped. The purpose of all miracles performed by the Lord through the church was to manifest the power of God, not the faith of an individual.

They (snake handlers) point to their handling of snakes as evidence of their trust in God, believing that handling of poisonous snakes is an examination of their faith. I do not believe that a testing or examination of their faith is the proper terminology in their case; rather an examination of their heads would be more appropriate. It is very difficult for me to conceive how one could have faith in God, and then purposely handle snakes which are emblematic of the curse, thus tempting God. There is no Scriptural foundation for their action, therefore it could not be by faith.

When one purposely picks up a poisonous snake, this reveals to me that such a one is desirous of making God a puppet to him. The reason for my belief is they purposely expose themselves to danger. When bitten, they command God to come forth with His healing power to save them from death. Thus by their own foolishness and carelessness they are in trouble. It is then that they call on God expecting Him to hurry and answer their cry, which would make our Heavenly Father a slave to the snake handlers.

I want to tell the whole world that God is not a puppet or slave to any one. He does not come at the beck and command of men. He is not at the mercy of free will of man. Rather He works from His own sovereign will, which will was decreed from be-

fore the foundation of the world.

Not only does their action reveal their desire to make God a slave, but it also reveals a serpentine pride. They are like a man I read of who said, "I am a humble man, and I take great pains to show it." What they claim to be humility is in reality pride, because it is their own puny selves they are trying to lift up rather than God.

ABA Mess

(Continued from page one)

In another editorial Brother Miles again reveals grave concern: "I have sat through many convention and association meetings and my heart cried out as I missed the presence of the Holy Spirit. God could not be in what I saw and heard. Reports of committees, and more subcommittees to report, and now teeth are growing in some of them and then will come a denomination with a charter of incorporation and from there God only knows. . . . A lot of church work and work of conventions and associations is all blown up and the truth of the matter is just plain lying. Why can't we see where we are going?" (Ibid., Aug. 196, pp. 2).

Analyzing Brother Miles' statements we notice several danger signs as to ABA destiny. The ABA (1) is wrong; (2) is doing now what it used to condemn; (3) is smothered with administrative smog; (4) is lying about progress. (5) The Holy Spirit is not in their meetings; (6) God cannot stand their meetings; (7) Only God knows their destiny!

Much of this foul corruption would be cut away immediately, if the Churches of the ABA would return to the N.T. pattern of missions through the church. They dare not say, "it can't be done," for they have never tried God's way of mission work, (cf. Eph. 3:21; Acts 13:1-4).

The ABA pretends that the Lord's churches are not able to send out missionaries without some extra-Biblical organization to guide and support them. Therefore, the ABA was founded "To provide a medium through which the churches may cooperate" in mission work on a N.T. basis, (Continued on page 5, column 1)

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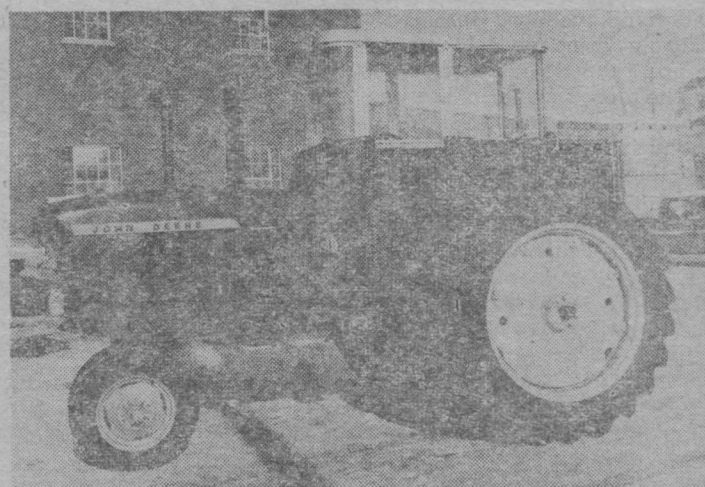
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PAGE FOUR

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ABA Mess

(Continued from page 4)
(ABA Articles of Agreement, Article II.—Object).

Was there no medium through which churches might cooperate before the ABA was founded? Before the SBC? Just how was the gospel sent in N.T. times?

In N.T. times the churches did the whole of mission work and it appears that it was done with less money, less men, and yet, with far greater results than with the ABA system! In thirty years the early churches had scattered the precious seed in all of the known world.

The prime objective of the ABA is "To promote interest in, and encourage missions on a N.T. basis among all people," (Ibid.). But the ABA has yet to send out their first missionary "on a N.T. basis."

Albert Garner, a N.T. ABA leader, in his paper *The Baptist Anchor*, April 10, 1967, lays bare the fruitless efforts of ABA missions and gives some reasons why they have failed. He writes:

"Our people are now reviewing with a great deal of passion,"

(1) "forty years of fraud;" (2) "collecting of foreign mission funds under false pretense . . .;" (3) "Switching from Tourist to student Visas, and;" (4) "USING THE NATIONAL COUNCIL OF CHRISTIAN CHURCHES TO GET APPROVAL TO ENTER FOREIGN COUNTRIES." Lastly (5) he admits that ". . . Our people . . . know the dishonesty that has been perpetrated BY A NUMBER OF OUR NATIONAL LEADERS in the field of foreign mission work," that is, "SOLICITING FUNDS UNDER FRAUDULENT PRETENSE . . ." (His emphasis).

With forty years of even this kind of mission work we would expect to see some selfpropagating churches in those countries where they are working. Alas! Brother Garner, in his next paragraph tells us the mountain did not even bring forth a mouse! "More than a million dollars," he complains, "have been spent by our people of the ABA in recent years in so-called foreign mission work and so far as is known, NOT A SINGLE SELF-SUSTAINING INDIGENOUS church now exists solely as a result of our mission work," (Ibid., His emphasis).

Most ABA churches have adopted, as a declaration of their doctrinal beliefs, The New Hampshire Confession of Faith. This is the Confession given in Pendleton's *Baptist Church Manual*.

Contrary to the N.H. Confession, and the Bible, ABA preachers are teaching that God regenerates a man when he prays "the sinner's prayer." Article VII of their Confession says:

"We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life."

This Article of the N.H. Confession teaches, in conformity to the Holy Scriptures, that repentance and faith are evidences of regeneration — not procuring agents as the ABA believes them to be.

As to the "sinner's prayer," we see that this confession teaches that regeneration is the source of prayer, not the result. This is clearly taught in the Scripture:

"How then shall they call on him in whom they have not believed."—(Rom. 10:14b).

ABA Churches depart from their Confession on the doctrine of election. They, along with all Arminians, make election to be a conditional decree based on the foresight of individual reception of God's proffered grace. The N. H. Confession says in part:

"We believe that election is the eternal purpose of God, according

to which He graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable . . ." (Article IX).

No amount of sophistry can make the N.H. Confession to mean what it must to suit the ABA. They should, therefore, reject the N.H. Confession as opposed to their interpretation of Holy Scripture and adopt a confession that would declare what they really believe — if they knew.

Missionary Baptists who believe the doctrine of election as taught in the N.H. Confession are automatically branded 'Hardshells' by the ABA. This is done even though these Baptists are burning with missionary zeal.

Ben M. Bogard, the founder of the ABA, in *The Hardshell Heresy*, clearly distinguishes between Hardshells and Calvinistic Missionaries. I will give two quotes from his book that will make this clear:

"William Friscoe," he quotes on p. 13, "was strongly Calvinistic. 'Yet we know he was no Hardshell . . .'" Again on p. 14, he shows that there was a pronounced distinction between the two groups. He says, "We have proved that the messengers of the churches — of one hundred English churches — which met in London in 1689 and wrote the London Confession — we have proved they were Missionary Baptists because they put a free will clause in that Confession . . ." (q.v.).

CONCLUSION

The ABA had a bad start. It was rocked in the cradle of Conventionism. They are now doing the very things they used to condemn. The ABA goal has been lost in administrative smog and they are wondering around like the blinded Syrians (II Kings 6).

The ABA, and all similar groups, are built on the fallacy that N.T. churches cannot do Christ's work without a super-centralization of money and a board to guide and oversee the whole of mission work. God turns away from all such man-made ideas. His church is the medium He chose for carrying the gospel into the uttermost part of the earth. The Holy Spirit is the only guide the churches need.

"See . . . that thou make all things according to the pattern shown thee . . ." (Heb. 8:5).

The ABA's negligence of God's plan in their mission efforts is a tell-tale heart that will not quiet until there is a return to the N.T. method of mission work — the church in all of it, and all of it in the church.

The ABA is a buccaneer. She is sailing under the N.H. Confession, but her loyalty is with the Arminians. I admire honest men; whatever their views, but who can tolerate those who fly the flag of our fathers over their heads while pressing the ensign of our enemies to their breast? We challenge them:

"Art thou for us, or for our adversaries?"—(Josh. 5:13).

The ABA confusion is the result of their leaving the old paths. They:

"Walk in paths, in a way not cast up,"—(Jer. 18:15b).

This is proven by their denying the doctrine of God's free election and by their assertion that all who do believe it are Hardshells. Brother Bogard proved the compilers of the thoroughly Calvinistic London Confession were "Missionary Baptists" and thereby places the ABA in an iron tri-lemma, for, either, (1) Brother Bogard was uninformed and therefore ignorant of the subject, or (2) he deliberately lied, or (3) he stated the case correctly and, therefore, those ABA leaders, writers and preachers, who say that Calvinistic Missionaries are Hardshells are either, uninformed, confused, or liars!

Fred T. Halliman

(Continued from page one)
station is located. It seems that regardless of how many times I have made this trip, and I have been over this same trail many times, that it is always long and hard. Now much of the timber has been cut in preparation for some sort of a road into the area and this lets in the hot sun and makes for greater discomfort in walking. About 30 minutes before we arrived the rain began pouring and we got soaked but the rain stopped just as we were walking the last 100 yards to the house.

Several people were on hand to greet us as we arrived, including one of the natives from Bougainville that came up to assist me in the erection of the house. The man's name is Luke Tahing, a former Methodist, has been saved and baptized into one of our churches here and is doing mission work now in the Haiuwi area under the authority of this church. While I was in America, Luke went to Mendi, the headquarters of the Southern Highlands, and there he found a bride and got married. Luke is a fine Christian man and is a blessing to the Baptist work at Haiuwi. We have made application for a Mission Lease at Haiuwi and apart from other things Luke has been clearing the ground and has a good 4-room house built of bush materials. This house is fully as good as the first one that we lived in here on the Mission Station with the exception of less light in it.

While all things from a material point of view seemed to be flourishing at Haiuwi, spiritually speaking they seemed to be at their lowest ebb that I have seen them for some time. This has been due partially, from a human point of view, to the let down they have received in their hopes of getting a white missionary family to live among them. This of course has only been a secondary cause but the primary cause is the one that we are faced with wherever we go, i.e., the Satanic forces that are at work in this world.

For the most part all of these folk are very clannish and much of their trouble arises over marital troubles, and if a man and wife have marital troubles it will usually soon spread to the whole family clan. Upon numerous occasions I have been asked to arbitrate in the matter of a dispute between husband and wife. A certain date would be set for the hearing of the dispute and in most cases 30 to 40 people would turn up, i.e., the family clan on both sides and all would feel that they had a very definite part in anything that was said. The bride's folk were there for they knew that if the thing didn't get settled and the woman left the husband they would have to give the pigs back so they were there to see if they could not prevent such a thing from happening. The husband's family was all there for they knew that if the thing could not be settled they would be getting some pigs back.

Upon close investigation I found that this was the root of most of the trouble at Haiuwi. A young man had taken a young bride, quite young in fact, and both of them not being much more than kids, most naturally they still had childish ways, and while the young man had not laid a hand on her they had quarreled quite frequently and upon a few occasions the mother-in-law had found the girl crying and had the opinion that her son-in-law was attacking her daughter bodily. After talking to both sides of the family clans for quite some time I have hopes that I may have been able to solve some of their problems. I find one thing that the most primitive man has in common with the most educated and sophisticated is the interference by parents with their children when they get mar-

ried especially if the children are of the adolescent age.

I had thought that the folk there might be ready to organize into a church, but after meeting with them on Sunday morning for the third service I felt that it would be best to wait a while longer. After the morning service we left and walked back to where the Landrover was parked. As there had been considerable rain since we had come over the road and another tractor had been over it since the heavy rain it was only with much difficulty and after getting stuck once that we reached the Mission Station by dark Sunday night.

I feel that much has been accomplished by way of strengthening the Christians by this visit. We ask your prayers for these folk in a special way as they live a long way from the Mission Station and do not have the opportunity to be taught like many of our folk do. Likewise we need and desire your prayers as well. May the Lord bless each of you. Remember Brother Doty and the work on Bougainville as you pray.



Mrs. Fred T. Halliman

(Continued from page one)

After being saved as a direct result of hearing the truth of God's Word, I decided then and there never to doubt or question any part of the Lord's Word, and while it has caused me to give up worldly things I liked before, and has caused many changes in my life, I am thankful for it. I don't claim to know all about the Bible nor understand all that a

read, but I believe if we would just follow the light that God gives us thru His Word, we would make better Baptists.

I have Bible convictions about God's intended purpose and practices of a woman, both at home, and in the church and in public places. I would like to comment briefly on these in the order mentioned.

First of all I believe the woman's place is in the home, and while I will not try to quote the chapter, I would like for all my sisters in Christ to especially read prayerfully the 31st chapter of Proverbs. I believe a woman ought to make a home for her husband, and care for the children. How can we "train up a child the way he should go," or "bring them up in the nurture (discipline) and admonition of the Lord." (Prov. 22:6, Eph. 6:4) if we turn them loose to raise themselves, while we go out and work, to help pay for home gadgets. It is true that it is necessary for some women to work, but most of them could, and should, stay at home and make a home for the family.

Secondly, I believe a woman should be in subjection to her husband at all times. Some women don't like the word "subjection." Well if you had rather use the word "honor" I have no objection to that, for if one is in subjection to her husband she honors him, and if not she dishonors him. I believe a man loves his wife the most when she takes the role of life that God has intended her to, and when she steps out of that realm and tries to take over part, or all of his

(Continued on page 8, column 1)

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THE BAPTIST EXAMINER
DECEMBER 28, 1968

PAGE FIVE

"Life . . . Beyond"

(Continued from page three)

your, I got His righteousness. In other words, as I have often said, God treated Jesus just exactly like Gilpin ought to have been treated, and now God treats Gilpin just like Jesus ought to have been treated. Yes, He got my sins, and I got His righteousness. That is the basis for this entire chapter.

If you haven't had that experience—if it hasn't become a reality in your life, then all I have said means nothing. However, it means everything if you are a child of God. If you are God's child, it means everything to know that when you die, the old house is just dissolved and goes back to the ground, but that you have a new house that is going to last forever. But it makes all the difference in the world if you don't have the assurance that you are God's child. Therefore, Paul sums up this chapter when he says that God takes our sins and puts them on Jesus, and God takes Jesus' righteousness, and puts it on us. Thank God for this wonderful truth of imputation—that our sins were imputed, or charged, to Jesus, and the righteousness of Jesus is charged to us.

Doesn't it make you happy? Doesn't it make you realize how wonderful it is that when you die, the old house goes down into the ground, and dissolves away? But you have a new house, and in that new house you are going to stand in the presence of the Lord Jesus Christ, and you are going into that new house to be judged. You are going to get some rewards, and you are going to live in His presence throughout all eternity.

May God help you to live for Him now in view of what is going to be your experience after a while. The only way you can

live for Him is by the assurance that you yourself have had your sins put on Jesus and Jesus' righteousness has been put on you. If you don't have that assurance, God help you, and God forgive you, and may God show you the truth that Jesus has died for your sins, and may you receive Him now as your personal Saviour. May God bless you!

Election Objections

(Continued from page one)

of His own good pleasure. This is what we mean when we declare that God has elected some to salvation.

We believe that God is the one who does the electing. The Scripture tells us:

"Ye have not chosen me, but I HAVE CHOSEN YOU." — John 15:16.

We find that God elected in eternity. By this we mean that there was no beginning or origination of election. As long as God has been, election has been. God is an eternal God, an immutable God, an unchangeable God, but if we were to state that God in time had to sit down and elect a number, or choose a number of individuals from Adam's fallen race, we would say that God changed in His nature.

God is unchangeable. He says:

"For I am the Lord, I CHANGE NOT; therefore ye sons of Jacob are not consumed." — Malachi 3:6.

The Word of God declares to us that God is an immutable God. Therefore, based upon this, we say that election has always been with God in eternity. There never was a beginning of the electing of God's people. God has chosen His people before the foundation of the world.

Election is immensely Scriptural. The Word of God speaks in the New Testament some 48 times of this word "elect," or "elected,"

or "chosen." The Scripture has it interwoven through it so completely that if we desired to do away with the teaching of election in the Word of God, we would have to completely destroy the Bible, and write another book.

We find that the doctrine of election is not one that is a stranger unto the reader of the Scripture. Every time he opens the Bible he is going to find a Scripture that points him to God as a sovereign God—one who has elected a people before the foundation of the world. Therefore, looking at this thought, it seems to be surprising that there would be objections to this doctrine, yet we find there are many. In fact, the number is growing steadily, that object to the doctrine of election. To the child of God, to whom has been revealed this doctrine, it is a most precious doctrine—one which we should stand up for and declare that it is the truth of God's Word.

These objectors are known as Arminians, and their doctrine is one of the sickest lies that Satan has ever invented to contradict the Word of God. It is a doctrine that belongs to man. It is man's religion. It gives honor unto man, but it insults a sovereign and holy God. Arminianism gives unto man glory that is not rightly his. It gives man power that he does not rightly have. It takes a dead sinner and gives him life that the Scriptures declare that he does not have. Therefore, we find the doctrine of Arminianism is a lie of the Devil himself.

I have been accused many times, when preaching the sovereignty of God, of preaching a doctrine out of the pit of hell. Those who believe the teaching of Arminianism, have declared that the doctrine of the sovereignty of God is from the pit of hell, but we find that their doctrine—the doctrine that gives man power which he does not have—the theory that gives man honor that God is rightly due—is certainly a doctrine from the very pit of hell, for it takes away from the Word of God, instead of giving honor to God and His Word.

One objection to the doctrine of election is that it represents God as a respecter of persons. We find the Scriptures refer to God as being no respecter of persons. In studying these Scriptures we note that it is not referring to the choosing of individuals unto salvation. It is not referring to the individual having rights or privileges in the grace of God. It refers only to God choosing, or rejecting an individual, based upon something that that individual might have done, that would merit his salvation.

Now, brother, according to the Word of God, we find that man has nothing to merit his salvation. The Scriptures declare:

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

So we see that man has no right or claim upon the mercy of God, for man himself is depraved—he is spiritually dead.

When Adam partook of the fruit in the Garden of Eden, he died spiritually at that moment, as God declared that he would die. Spiritually, he was unable to turn to God for salvation, because as far as spiritual things were concerned, he was a dead creature.

God's Word says:

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." — Acts 10:34,35.

Here he is saying that God is no respecter of persons because a man is either a Jew or a Gentile. He is not saying God is no respecter based on salvation, but based upon the individual's nationality.

We find again:

"My brethren, have not the faith of our Lord Jesus Christ, the

Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?" — James 2:1-4.

This declares that churches are not to be different in respect to persons because of that individual's wealth of the world. Whether he be rich or poor, we are not to respect him because he might be rich. In other words, we are not to show respect to a person by the individual's standing in finances of the world.

We find also that God will not show respect to persons concerning the slave and his master.

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as to the Lord, and not to men: Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free. And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him." — Eph. 6:5-9.

Each of the Scriptures that refer to God as no respecter of persons is speaking of his ways, and is not based upon what the individual is, or what he merits.

We find that Arminians object to the doctrine of election because they say it teaches God as showing unjust partiality. In other words, they say God is unjust if He would choose one individual unto salvation and let another go on his way into Hell.

This word "partiality" as used by the objector cannot be used in the realm of grace. The grace of God is an unmerited favor unto unmerited sinners—who could never merit nor work for that salvation. The word "partiality" used here can only be used in the realm of justice where an individual has certain rights or claims in this world.

So for one to say that God would be unjust in showing partiality to individuals certainly shows that he does not thoroughly understand the true nature of man. We must realize that in the eternity of election, God chose individuals out of a completely fallen race of mankind. In other words, man was so depraved that it was impossible for him as an individual to give honor and glory to God the Father. He had no desire to turn to God; he had no love for God.

Take a sinner in this world today that does not know God. He does not want to know God. You offer him the Lord Jesus Christ and he is very quick to go about his way in sin. That is his nature. He is dead to spiritual things, and has no desire to know God. We must remember God is dealing with sinful creatures who are in rebellion to Him. They have no desire to know Him as Saviour. They have no desire to serve Him. Most of all, they have no desire to worship the Lord God Almighty who made them.

After God made this earth, He looked upon man and said:

"Every imagination of the thoughts of his heart was only evil continually." — Gen. 6:5.

Brother, we are living in that day today when man's very imagination is wicked in the sight of God.

God declares that our righteousnesses are as filthy rags:

"But we are all as an unclean thing, and all our righteousnesses are as FILTHY RAGS." — Isa. 64:6.

Man has no claim upon the mercies of God. Salvation is an unmerited favor of God, that God has shown unto an elect people, that He Himself has chosen before the foundation of the world.

Another objection by the Arminian to the doctrine of election is if this doctrine is so why preach the gospel? Brother, I find

this objection to be amusing, because we find in studying the Word of God that they have overlooked the fact that God's means, as well as the end, are foreordained of God. God has not only foreordained the end of every individual. He has not only foreordained the end of His elect, but He has already foreordained the means and the way of bringing the elect into the fold. God's sheep will hear His voice, and they'll follow Him.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." — I Cor. 1:21.

Why preach? Brethren, to save those that believe.

We find again in the Word of God:

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" — Rom. 10:14-15.

Why preach? Because the preaching is the proclamation of the Lord Jesus Christ. It declares unto the world that God sent His Son into the world to die on Calvary, to pay the debt of sin for His elect.

Let me remind you that all that the Father giveth unto Him shall come to Him. All of the elect of God—all of those for whom the Lord Jesus Christ died on Calvary—will be called into the sheepfold, and not one of them will be lost. God, with the sacrifices of Christ on Calvary, was satisfied with the payment of that debt. Even though the Arminians declare that we preach an unjust God, God is just, and when the debt is paid for His elect, we can rest assured that God will not make us pay for that debt also.

Notice again from God's Word: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." — Mt. 28:19,20.

Why did the Lord Jesus Christ command His church to go and preach the gospel? It was to call out His beloved among the world. It was to call out His pearls. It was to call out His diamonds from the rough. It was to call His people from this world of iniquity, that He might have a people for His name's sake. God not only has elected a people from the foundation of the world, but has foreordained the means whereby to bring them unto salvation, and He says it is by the preaching of His Word He has chosen to save those that believe.

I remember reading in a book by Spurgeon that he declared if this were not so, if God had not elect people—that if we preached unto the ears of individuals and it was left up to them to turn to Christ—then Spurgeon said he would close his Bible, and sit down and cease to preach the Word of God. The Scripture says:

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." — Rom. 8:7.

Thus, we find that there is a reason for preaching, and that is to call the elect unto salvation. We don't have to worry about calling a goat unto God, for he is not going to hear the gospel of the Lord Jesus Christ, to be saved. The Word of God says:

"There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God." — Rom. 3:10, 11.

Over and over again, the Word of God brings to us one line of thought as far as the doctrine of election is concerned, and that is that God chose His elect before the foundation of the world, and those whom He chose, He has ordained to call them out by the foolishness of preaching. (Continued on page 8, column 3)

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THE BAPTIST EXAMINER

DECEMBER 28, 1963

PAGE SIX

Why We Are To Stand In The Last Days For The Things Of The Lord

PREACHED AT CALVARY BAPTIST CHURCHES ANNUAL BIBLE CONFERENCE IN 1968

LEE HENDERSON
Bristol, Virginia

"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father and preserved in Jesus Christ, and called; Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." — Jude 1:1-4.

In talking about standing for the things of the Lord, I'll be using the term, "earnestly contending for the faith." When I say "earnestly contending for the faith which was once delivered unto the saints," I am talking about the historical missionary Baptist faith our forefathers have been earnestly contending for down through the years. When I mention a church, I'll be speaking of one that teaches sovereign grace. I just thank God for His marvelous grace.

WHY SHOULD WE STAND FOR THE THINGS OF THE LORD?

First of all, we don't stand for the things of the Lord and earnestly contend for the faith in order to be saved. We have already been saved by God's marvelous grace. We are standing and earnestly contending for the faith in order that we might glorify our Saviour. We all know the things that we stand for — the marvelous truth that is laid down in God's Word, is not popular, but we stand for these things that we might glorify the Lord Jesus Christ.

Certainly we ought to stand for God's sovereignty.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." — Rom. 11:33.

In the sovereignty of God, God the Father has ordained that all things are in the Lord Jesus Christ — that He should be the heir of all things. Therefore, the Lord Jesus Christ being the heir of all things, by Him all things consist; by Him we have our salvation. Therefore, the same Saviour that went to the cross and gave His life for us, says, "Go into all the world and teach all nations." The same one that says, "Go and teach all nations," says, "Go, baptizing in the name of the Father, and the Son, and the Holy Spirit." He also said to "teach them to observe all things which I have commanded you, and lo, I am with you always, even to the end of the age."

We find that God has never changed. God's plan has never changed. God's purpose has never changed. So God has purposed that we serve Him, that is if we have been saved by God's marvelous grace.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." — Eph. 2:8-10.

God has ordained, God has decreed, God has said that His elect people are to walk in direct service to Him.

Contending for the faith is not a Baptist idea; it is God's plan and

purpose. That is the idea of our faith. Of course we are not our own, for we have been bought with a price. We are God's prophets, and we belong to the Lord Jesus Christ. God gave us to the Lord Jesus Christ. He went to Calvary's Cross and redeemed us. He redeemed us for His service, and He redeemed us that as His elect people, we ought to assemble together in local New Testament churches. Of course, a New Testament church is a Missionary Baptist church, and we stand for these things because God has told us to do so.

WHY MUST WE EARNESTLY CONTEND FOR THE FAITH?

We are living in trying hours, but it is a glorious time to live. It is a glorious responsibility we have to earnestly contend for the faith that was once delivered unto the saints. God has chosen us to serve, the same as He has chosen us to salvation. We are His workmanship; we are to do what God has said for us to do. We are to thus show our love for the Lord Jesus Christ, who went to Calvary's Cross and we love Him because He first loved us.

How could we show our love for the Lord Jesus Christ, and be in open rebellion against Him, not doing the things that He said for us to do? How can we stand and tell a lost and dying world about the sovereign grace of God if we would refuse to do the commandments of the Lord Jesus Christ? The Bible says that if we love Him, we will keep His commandments — not probably will but will keep His commandments. We prove our love to a dying Saviour, who went to Calvary's Cross to redeem us, by serving Him.

THE NEED TODAY IN THESE TRYING HOURS, TO EARNESTLY CONTEND FOR THE FAITH!

We need a revival of preaching the doctrines of grace. We need a revival of standing for the New Testament church — the Missionary Baptist church. I just pray that God will give us that revival. We need a revival of going and doing the things of God, serving Him in deed and in truth.

God gives us a zeal according to knowledge. Paul said concerning the Jew that they had a zeal for God, but not according to knowledge. They were going about not to establish the righteousness of God, because they were ignorant of the righteousness of God, but they were going about trying to make their own righteousness. Therefore, God has ordained that we that love Him keep His commandments. That is God's plan; that is God's purpose; that is God's ordination.

WE SHOULD BE EARNESTLY CONTENDING FOR THE FAITH BECAUSE OF THE LEADERSHIP OF THE HOLY SPIRIT

Jesus said that when the Holy Spirit came, He would guide us in all truth — not into a part of the truth, but He would guide us in all the truth. How we need the leadership of the Holy Spirit, that He guides us in the truth of the things of God! He leads us and gives us a desire to stand for the things of God.

Many years ago, about 1689, a group of Baptists met in London, England, and penned these words:

Good works are only such as God has commanded in His Holy Word, and not such as the wants that are devised of men out of blind zeal or from any pretense of good intentions. These good works done in obedience to God's commandments are the fruits and evidence of a true and living faith and by them believers manifest their thanksgiving, strengthen their assurance, edify their brethren (those that profess to other gospels), stop the mouth of the

adversary, and glorify God, whose workmanship they are created in Christ Jesus, thereunto, that having their fruits and wholeness they may have the end, eternal life."

We have been purified and redeemed by His blood; therefore, we are a peculiar people. Standing for the faith makes us a peculiar people, and people are peculiar that stand for the faith.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a PECULIAR PEOPLE, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." — Titus 2:14-15.

Paul is writing through the influence and inspiration of the Holy Spirit, and he tells us that "the grace of God that bringeth salvation hath appeared to all men." That means people of all races, colors, and nationalities. Paul says that it teaches us that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." So we find that the Holy Spirit is teaching us that we are to be a peculiar people.

We are to be living for the Lord and Saviour, Jesus Christ. This is because God has ordained it. God has decreed it. The Bible teaches absolute predestination. I believe in absolute election. God elected us to salvation, and God has elected a saved people to work. If you have been saved, God has chosen you unto good works. The Lord Jesus Christ gave Himself for us, that He might redeem us from all iniquities and purify unto Himself a peculiar people.

We have been purified and set apart unto the Lord and Saviour, Jesus Christ — a peculiar people, zealous of good works, and good works is earnestly contending for the faith.

IT IS NOT GOOD WORKS TO DO SOMETHING THAT GOD HAS NOT COMMANDED US TO DO

You might sprinkle someone, and call that a work. That is a work, but it is not a good work.

You can go out like the Arminians and teach "a little god." They may call that a work, but it is not a good work. A good work is doing what God has said to do.

So in these evil times — in these latter days, when these men have crept in unawares, we need to earnestly contend for the faith that has once been delivered unto the saints.

God has ordained this, that we might receive a full reward.

"Look to yourselves, that we lose not these things which we have wrought, but that we RECEIVE A FULL REWARD. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." — II John 1:8, 9.

Doing the things of the Lord Jesus Christ is abiding in the doctrine of the Lord Jesus Christ. It is abiding in the doctrine that He taught to a lost and dying world — earnestly contending for the doctrines of God's grace, earnestly contending for the New Testament church, earnestly contending that it is our duty and responsibility to do everything the Lord Jesus Christ said to do. He has said for us to go everywhere and preach the gospel.

One of these days every saved person is going to have to stand at the judgment seat of Christ, and don't think for one moment that the Lord Jesus Christ is going to reward you for being unfaithful. I don't care how hard you worked at being unfaithful, the Lord Jesus Christ is not going to reward you for unfaithfulness. The only way that we can be faithful to the Lord and Saviour, Jesus Christ is to be faithful to His Word — faithful to His doctrine — faithful to what He says and faithful in teaching the church. That is the great duty and responsibility of every pastor today in teaching his people to be obedient to do all things that the Lord and Saviour Jesus Christ, has commanded.

May God help us to do that is my prayer, in Jesus' Name, that we may receive a full reward!

I SHOULD LIKE TO KNOW ---

1. Is there a Scripture that says: "You can not discern summer from winter except by the budding of the trees?"

No. The Scripture says exactly the opposite. In Genesis 8:22, God said: "While the earth remaineth, seedtime and harvest, cold and heat, and summer and winter, and day and night shall not cease."

2. Is it scriptural to have a paid ministry?

Yes. Paul says: "Let him that is taught in the Word communicate unto him that teacheth in all good things." — Galatians 6:6. The word "communicate" means "share with." In other words the layman is to share his material blessings with the one who teaches him spiritual truths. Read also I Corinthians 9:7-15; I Timothy 5:18.

When Paul was in Corinth, he made tents for a living and did not allow the church to support him. Later he wrote this church about this very matter and said, "Forgive me this wrong." See II Corinthians 12:13.

3. Can a man put off his salvation until God won't deal with him any longer?

Usually this question is asked, "Can one sin away his day of grace?" Actually a sinner has never had any grace. He is still under the law of God.

The only place one may put off his salvation until God won't save him is in the brain of the heretic. The emotional sob story evangelists say such is possible to scare folk into the church.

Remember that all of God's elect will ultimately be saved. Cf. John 6:37; Philippians 1:6; Acts 13:48.

4. Is the Lord's Supper a church ordinance or Christian ordinance?

Church ordinance. I Corinthians 11:18, 20. It can't be observed in any other way. It ceases to (Continued on page 8 column 5)



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Mrs. Fred T. Halliman

(Continued from page five)
work, she not only loses the respect of her husband, but dishonors him and disobeys God.

In the church I believe the woman should keep silence in a mixed assembly, and if she wants to know anything, let her do as the Bible says, "Ask her husband at home." I believe also she should wear a covering in church to show that she is in subjection to her husband (or I believe this teaches the male population in general) and also because of the presence of angels in our services. I also believe a woman ought to have long hair for I believe that the Bible teaches that.

For quite some time after I was saved I wore all sorts of make-up as most women do. My husband never told me that I could not wear it but many times he preached on how people try to improve the handiwork of God. Sometimes I would feel like a clown or like some of the gang at Hollywood. I soon realized that I was living both in defiance of my husband and God. If God had wanted me to look like a clown, why hadn't he made me that way in the first place, and since He had made me just as He had, why wasn't I satisfied to be the way he wanted me. My

husband said he thought I looked much better without make-up, so who was I to please by wearing it. It had to be either myself I wanted to please or other men. I am thankful that the Lord finally convicted me to leave it off altogether.

As to a woman's place, practice, and appearance in public. I think it is appalling the way the average woman dresses and acts in public places today. You folk who live in America, and are used to seeing these things every day — I am sure it must be bad enough, but for someone like myself that has spent 6½ years away from civilization to return to see what I did it was readily apparent that there is an abundance of apathy regarding the place, practice and appearance of the female population today. In fact as one female to another it is about the most disgusting thing that I ever saw.

As I walked thru supermarkets, parks, and down the avenues of various cities of America I found myself blushing with deep desire to get away from all this — a desire to get back to the jungles of New Guinea, where one does see people of both sexes go scantily clad because of lack of clothes, but that is not true in prosperous America. The only reason I can figure out why a woman would wear a low

cut blouse or dress, mini skirts and shorts and slacks and such is to attract the opposite sex. I believe God had a special purpose in fashioning the female beautiful and attractive and I believe that purpose was for the pleasure and admiration of her own husband.

None of my children had ever seen a woman smoke, and very few men smoke, until we returned to America. You see these terrible New Guinea heathen have not learned the sophisticated habit of smoking. (I mean that the women folk don't smoke). All the men used to smoke, but nearly all have stopped since they have learned the harm it does to the body. Try to imagine if you can the problem I had trying to explain why nearly all the American women, including professing Christians smoked.

Dear sisters in Christ, these lines have not been written with a view to irritate or embarrass you, but rather because a brother in Christ asked me if I would write my testimony. I send it therefore, trusting that God might use it to cause some erring sister to see the folly of following the fashions of this God-dishonoring generation. If you want to enjoy your Christian life to the fullest, I challenge you to put off completely the things that attract the world, and put on the attire of a child of God. After all why should we profess to be an Eve, Sarah, Mary, Lois or Eunice if we are going to look and act like a Jezebel. Doesn't make sense does it? May the God of all grace guide you into a deeper life with God.

Election Objections

(Continued from page six)

Except by the foolishness of preaching and the spiritual working of God, no man shall come unto the Lord Jesus Christ.

The Scripture also says:

"And ye will not come to me, that ye might have life." — John 5:40.

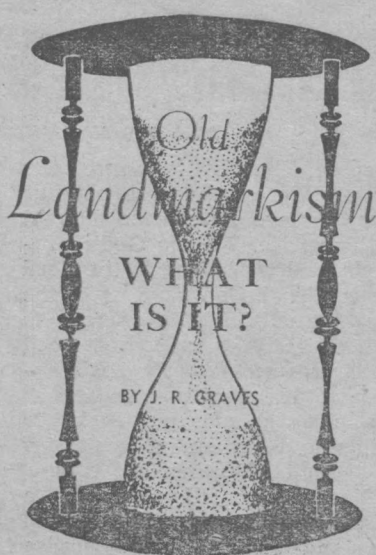
This shows us that man in his depraved nature has no desire to come to God. He has no desire to serve the Lord Jesus Christ.

I go out on the streets and speak to any sinner concerning the Lord Jesus Christ. He is the very heart of our thoughts, and the very apple of our eye, but to that old depraved sinner, the mention of Jesus just makes him uncomfortable. He doesn't want to hear anything about our God because he is in a state of sin, and has no desire to know God. Therefore, preaching is God's way to call out His elect. Why preach? It is God's way, and He has commanded that we preach to call out His people.

The Arminians also object to the doctrine of election because they say it destroys man's responsibility.

I ask you, does it destroy a sinner's responsibility of coming to the Lord Jesus Christ? Is that sinner responsible for his sin, even though he does not receive the effectual working of the Spirit of God? The Scripture declares that it is commanded to man everywhere to repent. God has commanded every sinner under the ministry of God to repent and return to the Lord Jesus Christ. When that sinner stands before the great white throne judgment, he is going to be faced with a Lord who has given him every opportunity, physically and naturally speaking, to seek Christ as his Saviour.

Every man knows the meaning of right and wrong. In the Garden of Eden, Adam ate of that forbidden fruit. He knew he did wrong. Every individual knows when he is doing wrong. He might try to explain it away, but he knows his responsibility, and he knows when he is in error. Therefore he'll stand before God with no hope of salvation at that day. He will know that he is re-



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ceiving his just damnation when the Lord casts him into the lake of fire.

Certainly we can declare that God is a God of mercy and long-suffering. He is longsuffering to the sinner, and He gives him space for repentance. But according to the Word of God, the sinner in his dead state will not come to the Lord Jesus Christ.

The Arminians say, "If I believed the doctrine of election, I would just go out and live any life that I choose to live. I'd go out and live the way I please." Brother, I think most of them are already doing that anyhow. They are living the life that they so desire to live. But if you are a child of God, listen to what the Bible tells us concerning the life of God's children:

"If ye love me, keep my commandments." — John 14:15.

If we are born with the Spirit of God, we love Him of whom we are born; and if we love Him, we'll keep His commandments because we are new creations in Christ Jesus.

We find also these words:

"And hereby we do know that we know him, if we keep his commandments." — I John 2:3.

Here is a test for the children of God. We know if we know Christ — if we keep His commandments, we have a desire to honor our Lord. If you have made some type of profession and have no true desire to give honor to God with a life that is righteous and above reproach — if you do not desire to lift up the name of the Lord whom you love, then you are not known of Him. You have a false profession in His name, and you'll not be able to stand before Him in that day. Many souls in that day

are going to look up to Him and say, "Lord, Lord, we have done many wonderful works in Thy name," but He is going to declare unto them, "Depart from me, you workers of iniquity; I never knew you."

The Apostle Peter said:

"Wherefore the rather, brethren, give diligence to make your calling and election sure." — II Pet. 1:10.

Yes, brother, there are ways that we can know that we know God.

In closing, let's notice one verse:

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." — Rom. 9:11.

Brother, here is our answer to the objectors of election. Oh, man, who art thou that will fight against God?

May God bless you!



I Should Like to Know

(Continued from page 7)

be the Lord's Supper if there is division or heresy in those who partake. There is always both division or heresy where there is open communion; therefore no Lord's Supper. Read this passage in the Revised Version.

5. Should a close-communication Baptist unite with an open-communication church?

No. For thereby he would endorse the heresy of that church.

6. Will you please tell me where to find this scripture, "Every tub stands on its own bottom." I can not find it.

This is a proverb that people have accepted as Scripture, but it is not contained within the Bible. However, the Bible does say: "Everyone of us shall give account of himself to God." (Romans 14:12). This proverb grows out of the heresy of salvation by works, and it should not be used by Christians.

7. The church where I have membership sends its money through the Northern Convention. I do not think they are teaching the Word of God, as they deny the Deity of Christ, the inspiration of the Bible, etc. Is it right for me as a steward of the Lord's money to help teach such doctrine?

No. What you ought to do is to come out of a church that permits such things and be separate II Corinthians 6:14-18. "Be not partakers of their sin."

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