

New Guinea Conference Is Held At Lake Kopiago

By FRED HALLIMAN
Missionary To New Guinea

Dear friends:

Once again we rejoice to be able to write to you from New Guinea. It is always a joy to be able to pray for you all and to be able to write to you occasionally.

Since my last letter, there have been a few things of interest to me that I would like to share with you at this time. Our Conference was held at Lake Kopiago on September 30 with all of our pastors and missionaries attending except one at Haiuwi. We had a good conference from the standpoint of attendance, getting lots of things attended to and had some good preaching; however, due to the lack of proper accommodations, we cut it short to what we usually have.

Sometimes, due to so much rain, the native folk have a hard time getting their new gardens planted



FRED T. HALLIMAN

and when they do, the food does not produce as well as at other times, and consequently, there are times when food is short. Normally, the church or Mission Station sponsoring the conference, furnishes all the food for the folk that attend. At the time we held this conference, there was a shortage of food in several areas and each one had to take his own food. Actually, the folk in this area had plenty of food, so they brought bags of sweet potato to the church and I hauled it in the mission vehicle. This, of course, meant that fewer people could ride with me in the car, so the majority of the pastors and missionaries walked there and back this time. We have a couple that are physically handicapped that we have to make room for each time.

We do not normally start our conference sessions until Tuesday morning, but due to the lack of proper accommodations for all the preachers this time, we started it on Monday night and by Wednesday at noon we were ready to start back.

One of the highlights at this conference was that a young man surrendered to the ministry. This was a blessing to the entire group. He is a man from the Duna tribe and we feel that he will be a blessing to our work.

We had thought that our next conference would be held at Lae, but decided at this one that we would hold one more here at the main Mission Station, and then have our conference at Lae during the first week in March. A few are having a hard time raising the money for their fares and this will give them a little more time.

A Weekend Mission Patrol

This past weekend, I was able to make a mission patrol that I have been wanting to make for some time, but due to so many pressing duties had not been able to. This was in an area northeast of the Mission Station and among the Duna people. While there have been mission patrols into the area

carried out by one or more of our local missionaries, this was the first time I have been able to visit the area for over a year now. We have two established churches in this area and it was at a new mission point that I visited.

I arrived there on Friday afternoon and had a congregation of about 200 people to preach to that afternoon. The folk had built a new building for worship services and had also built a new house for me. Insofar as native type houses go and native standards, it was one of the best that I have seen. The native folk build their houses small and the roof not more than 5 feet from the ground. By that, I mean the peak of the roof, the eaves usually are not more than two feet off the ground. They do this in order to preserve heat so they can keep warm from the cold (Continued on page 6, column 3)

WHO HELPED THE PILGRIMS

They landed in a forbidding wilderness. No Federal Housing, so they went to work and built their own. No Free Stamp Program, so they raised what food they ate, and when they did not raise enough, went without.

No Free Schools, so mothers taught their children. No Recreational Programs — they were too busy working. No anti-draft riots — everyone was expected to share in the protection of his country. No Social Security — no security at all, except what each provided for himself.

But there were compensations. No rioters demanding something for nothing! No unwashed "students" telling their teachers what to teach! No wasteful bureaucrats paying themselves out of the workers' production!

Nothing, really, for the Pilgrims but hard work and a lot of it.

Did it pay off? What do you think?

LET'S THANK GOD FOR "ELECTION"

By JOE WILSON, SR.
Broken Arrow, Oklahoma

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13,14).

Let us look awhile at this Scripture and see some of the things contained therein. We learn here that God does the electing. There is a perversion of the Bible doctrine of election by men who hate this truth and yet must hold to the term because it is in the Bible. They say: God voted for you, the devil voted against you, and you cast the deciding vote. I recently heard a preacher reply to this that

"you were too young to vote, and the devil wasn't registered to vote." If the above idea of election were true, it would mean that the devil is as big as God and that man is bigger than both of them put together. Oh, how far men go in their hatred of God's precious Word! Here is another attempt by man to get glory to himself in the matter of salvation. Brethren, my Scripture says that God hath chosen. So, it is God who does the electing. We will not properly appreciate our salvation until we trace it to its proper origin in the everlasting election of a sovereign God. God voted for it, man had nothing to do with it, and the devil could not and cannot change it.

We learn that God elects individuals from this Scripture. "God chose you." Those who oppose Bible election often say that election is a corporate thing and that it does not involve men as individuals. When I was in Bible school

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The Doctrine Of Limited Atonement

By ROBERT BURNETT
Maryville, Illinois

PART THREE

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

Oh, the beautiful, blessed Word of God! How precious it is to our souls. Have we ever really paused, pondered and desired the precious Word to penetrate our hearts and minds to a degree of preoccupation? Have we ever really understood the magnitude of our relationship and privileges before God? To think that Deity would even consider condescending and revealing to wretched, sinful men HIS WORD. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9).

As we now stop and delve into the depths of this privilege, our hearts are saddened and grieved as we realize that there are some who would even dare to have the audacity to teach and preach that God's own Son, Christ Jesus, died for all mankind, and that many refused His offer of salvation and are now suffering the torments of Hell. "Where their worm dieth not, and the fire is not quenched" (Mark 9:46). The advocates of an unlim-

ited atonement, i.e., Free-Willites, would have Jesus made a little lower than man, therefore limiting God Himself. This heinous teaching is abhorrent to the true child of God, a member of His Bride, capable by His grace of watching, waiting and praying for His soon return.

Perhaps there is a question about Heb. 2:9, mentioned above. Some will say this verse definitely teaches that Jesus "... should taste death for every man." This is what God used to motivate this article and we see now by the advice of our dear pastor that every objection of the Free-Willite must be dealt with, and each verse used by them to promote their false doctrine must be studied and expounded in this manner until their objections are exhausted. A great task, to be sure, but God is able to sustain us and we are assured

that this work is His will for us.

We know that Heb. 2:9 teaches a limited atonement and by rightly dividing the Word of Truth we shall prove it. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." Proficient Baptists who are Greek scholars inform us that the last word in verse 9, "man," does not appear in the Greek versions extant and the Revised Version has properly omitted it. We are grateful for Baptist scholars of this type and are confident that God has raised them up for this very purpose. We are not grateful for any version of the Word of God other than the Authorized Version, commonly known as the King James. We believe God, by His Sovereign Decree caused King James to allow 54 men to translate the then existing manuscripts into English WITHOUT ERROR. We believe His purpose in allowing what SEEMS to be errors was so we would "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). We feel that it is sad, for many six-point Baptists do not agree with us.

In Heb. 2:9, we find that the (Continued on page 7, column 4)



JOE WILSON, SR.

(yes, I did go to Bible School), we had a teacher who taught that God elected all "in Christ" to be saved. Now how you got in Christ was your affair, but if you could manage to get into Christ, then you were elected. But God's election is an election of individuals whose names are written down in the Lamb's Book of Life. God chose this one, that one, and the other one, as individuals; and He passed by the others as individuals.

We further learn from this Scripture that election is eternal, "from the beginning." Some haters of Bible truth on this subject say that election takes place in time when one is willing to trust Jesus as Saviour. Not so, beloved. Election took place from all eternity. Before God did anything else, He chose His people and predestinated them to be the objects of His saving grace. God's election of His people is as old as God Himself.

Next, we learn that election is to salvation. Perverters of this doctrine endeavor to get around its truth by saying that election is to opportunity or to service. But the Bible says we were "chosen to salvation." That settles it for Spirit-taught men and women. I have heard of double, triple, and quadruple election. There may be some truth in these things but I insist that the overwhelmingly predominant idea of Bible election is that it is the election of some from among fallen mankind to be the objects of God's salvation. Search the Scriptures which use the terms relative to election and see if this be not true.

We further learn that election involves the preaching of the gospel to the elect. Some will say, "What if one of the elect does not hear the gospel?" The Arminian and the Hardshell have gods that are too little. The Arminian god cannot save a man unless that man will let him. The Hardshell god can elect a man but may not be able to get the gospel to that man. But, praise God, the Almighty and Sovereign God of true (Continued on page 5, column 2)

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE CALL OF ABRAHAM

My text comes from the historical sermon preached by Stephen before the council: "Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead,

he removed him into this land, wherein ye now dwell" (Acts 7:2-4).

Abraham was born in Ur, a city in southern Babylonia, in 2161 B.C. (Gen. 11:27). He was a native of Chaldea, and descendant in the ninth generation from Shem, the son of Noah. His father's name was Terah.

He was first called "Abram" which means "high father." God later changed his name to "Abraham" which means "the father of

a great multitude." Today, we generally refer to him by his last name.

Without question, Abraham is one of the greatest names in the Old Testament. He is the only person ever called "the Friend of God" (Jas. 2:23; Isa. 41:8), or said to be the spiritual father of all who have faith in Christ (Rom. 4:16). His life is a mirror of the spiritual history of all the believers who shall ever live in the world. -A (Continued on page 2, column 1)

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MILBURN COCKRELL --- Editor

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BRIEF NOTES

Elder R. E. Pound has consolidated the mission in Memphis, Tenn., with the Providence Baptist Church where Elder Horace Hammond is the pastor. Brother Pound has accepted the Central Grove Baptist Church of Route 1, Aberdeen, Miss., 39730, and has moved on the field as full-time pastor.

Call Of Abraham

(Continued from page one)
study of his spiritual experiences will greatly resemble our own.

A Call Of Selection

The world of Abraham's day was lying in heathenism. Since the banishment of Adam and Eve from Eden, man seemed to gradually lose sight of a knowledge of the true God. This world which "knew not God" began to worship sex, the forces of nature, and the heavenly bodies. To make their gods more real, images were made to represent the gods.

In Babylonia idolatry had its beginning. The people there worshipped Asshur, the father of the Assyrians, and Marduk (Nimrod), founder of Babylon. They also worshipped Shamash, the sun-god, and Sin, the moon-god. Abraham lived in the midst of this polytheistic idolatrous culture, with all of its unspeakably vile and abominable practices (Josh. 24:2,15).

The sovereign grace of God reached down and chose Abraham. "Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham" (Neh. 9:7). His call was the result of a sovereign choice on the part of God. To those who would ask why God did this, I can only answer as did Paul: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth" (Rom. 9:18).

Abraham and his ancestors had served other gods (Josh. 24:2-3, 14-15). He was bred up in idolatry

and lived long in it, till God by mercy and grace snatched him as a brand out of the burning. The Lord said: "I took your father Abraham from the other side of the flood" (Josh. 24:3). The language indicates that Abraham would have perished in idolatry, had God not made this choice of him. Paul makes Abraham an example of God justifying the ungodly (Rom. 4:5).

Is not this true of all who believe on Christ today? Were we not children of wrath even as others by our nature? Did not we worship sin, self, and Satan? But, praise God, He chose us to salvation despite our wretched condition. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

As God revealed Himself to Abraham, even so He reveals Himself to His elect today. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true" (I John 5:20). Jesus Christ said: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27).

A Call To Salvation

Abraham's call was a call which resulted in his salvation. He was saved by his faith in the coming Messiah. Jesus Christ declared: "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). Though living a great distance from it, Abraham saw by faith the blessings of salvation in Jesus Christ. He saw it in Melchizedek who "was made like the Son of God" (Heb. 7:3). He saw it more clearly when he saw the ram caught in the thicket which would take the place of Isaac. Abraham "died in faith, not having received the promises, but having seen them far off, and were persuaded of them, and embraced them" (Heb. 11:13).

There can be no doubt about Abraham's hearing the gospel. Galatians 3:8 says: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." It seems that God Himself declared the gospel to Abraham in Genesis 12, by showing him all nations would be blessed in Christ his seed. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). Abraham may have later learned more about the gospel from Melchizedek, or he may have first heard it from Shem his contemporary for 150 years.

Abraham believed the promises of God about the coming Saviour: "Abraham believed God" (Jas. 2:23; Gen. 15:6). He was even justified by his faith: "Even as Abraham believed God, and it was accounted to him for righteousness" (Gal. 3:6).

The faith of Abraham was an obedient faith: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went" (Heb. 11:8). He proved his faith by his works: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" (Jas. 2:21-22).

Further evidence is found in his paying tithes to Melchizedek (Heb. 7:2,6-8).

God has never had but one way of salvation. Every sinner who has ever been saved, regardless of what dispensation he may have lived in, was saved just like Abraham. Paul tells us: "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to

"ARE THE HEATHEN LOST WITHOUT THE GOSPEL?"

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" — Gal. 3:8.

Are the heathen lost without the gospel? Before we answer this question, it might be well to ask and answer another: What is a heathen? Webster says, "A heathen is an unconverted member of a people or nation who does not accept God or the Bible." What a contrast between this definition and the one you've always had in mind relative to the heathen. Now be honest: Is it not true that you thought an heathen was a savage living without clothes on some wild island — a cannibal — one who eats with his fingers and who lacks the refinement and culture of the

him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:3-5).

A Call To Separation

In Genesis 12:1 God said to Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." There is a call to a two-fold separation here. First, there must be a separation from his country. Second, there must be a separation from his family.

This call must have been distressing to Abraham who was 70 years old in the land of his nativity. Any man loves his native soil. Most people have no desire to leave it. Many live and die in the same house.

God wanted Abraham to leave his family and friends. His father's house would be a constant source of temptation to him. He would be infected with their idolatry.

The command which God gave Abraham is the same command He gives to Abraham's spiritual seed by the gospel call. One who is the called of God must look upon this world with a holy indifference and contempt. The Apostle John said: "Love not the world, neither the things that are in the world" (I John 2:15). He must not "entangle himself with the affairs of this life" (II Tim. 2:4). A believer must live above the world and keep his affections off of it (Col. 3:1-3).

The man of faith must separate from family and friends who remain in their sins. Paul wrote to the Corinthians: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:14-17).

Natural affection must give away to Divine grace. God is to be loved more than one's family. Jesus Christ said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father,

more advanced races of civilization? Now isn't this just about the idea you have always had of an heathen?

Webster's definition is in perfect accord with the word of God. In the Bible an heathen literally is anyone who has never been born again. This includes the man in China who has never heard the gospel, or the church member in America who is counting upon his church membership for salvation. It includes the man in the darkest jungles of Africa who bows down to an image of wood and stone, just as it includes the unsaved religious man who is believing in his baptism or other church ordinance for salvation. In other words, an heathen is anyone who has not as yet been saved by the Lord Jesus Christ.

and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:34-37).

Our love is to be so much greater for God that it may appear to the world that we hate our own family. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). When ever family affection comes into competition with God and His work, preference must be given to the will and honor of the Creator.

If Abraham would leave his country, God would give him a new one. If he would leave his father, God would be a father unto him. "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward" (Gen. 15:1).

God has promised the same to the spiritual seed. He has promised in Hebrews 13:5: "I will never leave thee, nor forsake thee."

"Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:28-30).



Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory

I All persons have the same nature. "And hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17:26). That nature is sinful. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one" (Psa. 14:2,3). "But the scripture hath concluded all under sin" (Gal. 3:22). "For all have sinned and come short of the glory of God" (Rom. 3:23).

Sometime ago I read an Associated Press dispatch which told of (Continued on page 3 column 1)

We as Christians must suffer sometime the loss of our earthly father, but let us remember the Lord has said: "I will receive you, and will be a Father unto you" (II Cor. 6:18). We will suffer as a Christian (I Peter 4:16), but, thank God, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

A Call To Service

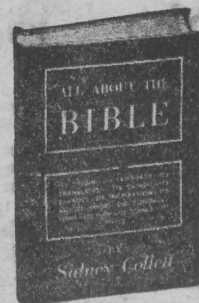
Abraham was called upon to render a very special service to God. The Lord told him: "I will bless thee . . . and thou shalt be a blessing" (Gen. 12:2). He was obedient to God and a blessing to the world by giving them Isaac through whose seed Christ would come. He kept up the worship of the true God (Gen. 12:7-8) and taught it to others.

The spiritual seed are called to render service to God. As we obey and serve God, we are a channel of blessings to other people, just like Abraham was in his day. We, like Abraham, need to live holy lives, for "God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7).

A Call To Security

Abraham actually got to Canaan: "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came" (Gen. 12:5).

The father of the faithful held out in his journey by the good hand of (Continued on page 6, column 1)



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Are Heathen Lost?

(Continued from Page Two)

The death of a young woman who was a nurse living in Switzerland. She was ill with nausea for about a week but continued working. Suddenly, she took much worse and died before the doctor arrived. When an autopsy was taken to find the reason for her death they found a living viper in her stomach. Evidently during her vacation, she had stopped down at a creek for a drink and an egg or some small water viper passed through her mouth. Fastening itself to her intestine, it sucked her blood and drained her strength until she died. It is the same way.

I used to live near a man who raised fine blooded horses. One day I saw one of these fine animals staked with a long rope. This horse galloped and pranced about as though free. Other horses came and this one that was staked, started following them. He could not only to the end of his rope. As he pranced about he wound the rope about the stake. Eventually, the rope became shorter until his head was pulled down to the stake. Such is the condition of every sinner. Whether he lives in the heart of Africa or in America, he becomes a helpless bond servant because of this nature of sin. Therefore, all are lost.

II

The Bible demands a new birth, you are to enter the kingdom of Heaven. Hear Jesus as he spoke to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again" (John 3: 5, 7). In these words Jesus said that one would not even be able to see the kingdom of God, much less enter into it unless he be born again.

I would remind you that this was spoken by Jesus to one of the best men of the Bible. In fact, Nicodemus was a preacher, but ignorant of the new birth. The inference to us would be that if a good man like Nicodemus needed to be born again, then surely, all others regardless of where they live need the same.

Some few years ago I heard a modern evangelist — a religious racketeer, who judging from all appearances was more interested in the number of professions he had and the amount of the offering which he received, than he was in the number of souls which were saved. I heard him say, "Give your heart to Jesus." My mind instantly turned to the Scriptures. "The heart is deceitful above all things, and desperately wicked; who can know it" (Jer. 17:9). This perfectly describes a man's heart. Surely, Jesus does not want a gift so vile as that. Instead, beloved, He wants to give you something. He wants to give you the new birth, which He demands over and over again in the

IS "THAT" IN THE BIBLE?



"WHERE IS IT PROPHESIED THAT SEVEN WOMEN WILL OFFER TO SUPPORT THEMSELVES IF ONE MAN WILL ONLY MARRY THEM?"

Answer: Isaiah 4:1:

"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

III

In view of the fact that the Bible demands repentance of all men, we must conclude that the heathen are lost who have not repented. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent"—Acts 17:30,31.

"There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish"—Luke 13:1-3. In these verses Jesus virtually said that these religious Galileans who were killed as they themselves were offering sacrifices to God, had perished because they had not repented. If good men — religious men — go to Hell because they do not repent, then surely, in view of the fact that God demands repentance, the heathen cannot be saved apart from repentance.

IV

If the heathen are not lost without the gospel, then, beloved, we should not send the gospel to them. If they are not lost now, then missions is an injustice to them. If they are not lost without the gospel, then we should recall all missionaries and allow them to continue in their heathen practices. Furthermore, if the heathen without the gospel are saved and safe, then let us tear up our Bibles, tear down our churches and kill off all Christians and heathenize America as soon as possible. If the absence of the gospel would mean the salvation of the heathen, then let us get rid of every vestige of the gospel around the world as soon as possible.

V

Again the heathen are lost because the Bible declares that there is no entrance to Heaven without Christ. "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture"—John 10:9.

Note these words of Jesus, "I am the door." He does not say, "I am a door," as though implying that there were other doors whereby you may come to God. He says, "I am THE door" as if to say there is none other door except Himself. A little later in the same gospel, He declares the same truth. "I am the way, the truth, and the life; no man cometh unto the Father, but by me"—John 14:6. When He said, "I am the way" He might as well have said "I am the only way," since there is no entrance to Heaven without Christ, and so the heathen are lost without Him.

Even the best man and best woman are lost without Jesus. But in reality, beloved, there is not one who can actually declare himself as being good in the eyes of God. Let me appeal to that man or woman who perhaps is thirty years of age. We will assume that you reached the age of accountability at ten years of age; thus you have had 20 years wherein you were responsible unto God; this would mean that you have 7300 days for which you were responsible. If you have committed only one sin a day, then this alone would mean that you are guilty of 7300 sins which are unforgiven. There are possibly four classes of sins in the Scripture: sins of omission, sins of commission, sins of ignorance and sins of presumption. If you have committed one of these each day for the past ten years, then you would be guilty of almost 30,000 sins. But consider on top of this, how many times you have used God's name in vain. Remember also the multitudinous times you have lost your temper. Don't forget your disrespect to your parents as well as your covetousness, your drunkenness, your sins of lust, and all the balance of your violations of the Ten Commandments. I imagine that it would be easily the average of my audience to find that each one has been guilty of ten sins per day every day since you became responsible unto God of approximately ten years of age. If this be true, then if you are 30 years old today you have 73,000 sins unforgiven. What an avalanche this is to carry your soul into Hell. But how about the men who have been without Christ for fifty years or sixty years? Dear one, if there is such a listener tonight, may I say that you are struggling beneath a veritable mountain of sin which will crush your soul in Hell.

The only way that you can get rid of these sins is through Jesus. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin"—I John 1:7.

Since there is no way to get rid of your sins but through Jesus and you cannot get to Heaven without Him, then the heathen are lost without Jesus.

VI

Paul's statement to Timothy would show us also that the heathen are lost without the gospel. "Therefore I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory"—II Tim. 2:10.

The Apostle Paul believed in election. He preached constantly that God elected man unto salvation before the foundation of the world. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love"—Eph. 1:4.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called (Continued on page 4, column 3)

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II
Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise
"THE DOCTRINE OF THE CHURCH"

Dear Brother T.:

Since you have claimed that Landmarkism is a trouble to God's people and that the universal church is a cure-all, I will continue my development of the influence of the universal church for a few more remarks and then pass on.

The following table contains information about the educational level of Baptists in 1848, taken from *The Baptist Memorial and Monthly Record*, p. 371, Vol. VII, 1848, editors R. Babcock, J. O. Choules and J. M. Peck.

THE ENGLISH-SPEAKING BAPTIST EDUCATIONAL SCENE IN 1848

BAPTIST COLLEGES AND THEOLOGICAL INSTITUTIONS IN THE UNITED STATES					BAPTIST COLLEGES IN GREAT BRITAIN				
Name	Place	Presidents	Students	Commencement	Name	Place	Presidents	Students	Commencement
COLLEGES									
Waterville College, Waterville, Me.	Waterville, Me.	David N. Sheldon, D.D.	70	Second Wednesday in August	Bristol, Horton, Pontypool, Stagnely, Accrington, Wm. Jones, D. W. Griffiths, T. Crisp, D.D., James Acworth, D.D., L.L.D.	Bristol, Horton, Pontypool, Stagnely, Accrington, Wm. Jones, D. W. Griffiths, T. Crisp, D.D., James Acworth, D.D., L.L.D.	1770	22	Third Thursday in August
Brown University, Providence, R.I.	Providence, R.I.	Francis Wayland, D.D.	141	First Wednesday in September				29	Third Thursday in August
Madison University, Hamilton, N.Y.	Hamilton, N.Y.	Nathaniel Kendrick, D.D.	474	First Wednesday in August				16	Third Thursday in August
Columbia College, Washington, D.C.	Washington, D.C.	Joel S. Bacon, D.D.	144	First Wednesday in October				16	Third Thursday in August
Richmond College, Richmond, Va.	Richmond, Va.	Robert A. B. D.	75	First Wednesday in October				16	Third Thursday in August
Wake Forest College, Wake Forest, N.C.	Wake Forest, N.C.	John L. Dagg, D.D.	46	Third Thursday in June				16	Third Thursday in August
Mercer University, Mercer, Ga.	Mercer, Ga.	Wm. Hooper, L.L.D.	31	Second Wednesday in July				16	Third Thursday in August
Howard University, Washington, D.C.	Washington, D.C.	John L. Dagg, D.D.	31	Second Wednesday in July				16	Third Thursday in August
Union University, Union, Tenn.	Murfreesboro, Tenn.	S. S. Sherman, A.M.	103	Second Wednesday in July				16	Third Thursday in August
Georgetown College, Georgetown, Ky.	Georgetown, Ky.	Howard Malcolm, D.D.	18	Second Wednesday in July				16	Third Thursday in August
Granville College, Granville, Ohio	Granville, Ohio	Silas Bailey, A.M.	20	Second Wednesday in July				16	Third Thursday in August
Franklin College, Franklin, Iowa	Franklin, Iowa	Geo. C. Chandler, A.M.	80	Second Wednesday in July				16	Third Thursday in August
Shurtleff College, Shurtleff, Mo.	Shurtleff, Mo.	W. Leverett, A.M. profem.	61	Second Wednesday in July				16	Third Thursday in August
Baylor University, Baylor, Tex.	Independence, Tex.	Henry L. Graves,	80	Second Wednesday in July				16	Third Thursday in August
Total, 14			70	2,087				150	13,750
THEOLOG. SCHOOLS									
New Hampton Theol. Inst., New Hampton, N.H.	New Hampton, N.H.	Eli B. Smith, A.M.	36	Third Thursday in August				22	Third Thursday in August
Newton Theol. Sem., Newton, Mass.	Newton, Mass.	Barnes Sears, D.D.	33	Third Thursday in August				29	Third Thursday in August
Madison Univ. Theol. Sem., Madison, N.Y.	Madison, N.Y.	Nath. Kendrick, D.D.	137	Third Thursday in August				16	Third Thursday in August
Fairfield Dis., S.C.	Fairfield Dis., S.C.	J. C. Furman, A.M.	133	Third Thursday in August				16	Third Thursday in August
Penfield Dis., Ga.	Penfield Dis., Ga.	John L. Dagg, D.D.	30	Third Thursday in August				16	Third Thursday in August
Marion, Ala.	Marion, Ala.	Jesse Hartwell, A.M.	3	Third Thursday in August				16	Third Thursday in August
Covington, Ky.	Covington, Ky.	R. E. Pattison, D.D.	9	Third Thursday in August				16	Third Thursday in August
Kalamazoo Theol. Sem., Kalamazoo, Mich.	Kalamazoo, Mich.		4	Third Thursday in August				10	Third Thursday in August
Total 8			19	309				181	

The picture was great in 1848 for Baptist education. But one by one these schools ran with UNIVERSAL CHURCH CROWDS AND THE FOUL DOCTRINES OF THE UNIVERSAL CHURCH and now only a handful remain! The UNIVERSAL CHURCH KILLS BAPTISTS!

In all phases of historical testimony the testimony of Baptist history is that BAPTISTS AND THEIR FAITH GO DOWN AS THEY BECOME INVOLVED WITH THE UNIVERSAL CHURCH PEOPLE. The testimony of theology is proof, the testimony of persecutions is proof, and the history of Baptist educational institutions is also proof. This brethren is a three-fold cord which is not easily broken. As Baptists move toward their UNIVERSAL CHURCH PEDOBAPTISTS, just along with the same speed and at the same time, their life and witness deteriorates. Soon, the Reformed Baptists will go the way of the English Baptists and the Northern Baptists of America. Why, because of their involvement with the UNIVERSAL CHURCH CROWD and its influence! Look at the chart given and notice the death of the various institutes. It is no coincidence that those living and which have a reasonable soundness, also have been supplied, maintained and sustained by strict LANDMARK TYPE OF BAPTISTS! Yes, Brother T. — your UNIVERSAL CHURCH IS SURE A HELP! It is a help to Baptist enemies to undo Baptists, their faith, their churches and their educational institutions. You can have it, I will have nothing to do with it!

My final remarks concerning the influence of the UNIVERSAL CHURCH UPON BAPTISTS will be directed back to theology and its influences on education and ministers. The following

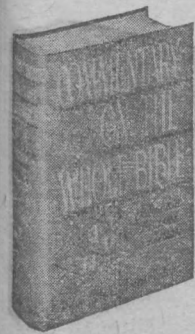
(Continued on Page Five)

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CALVARY BAPTIST CHURCH

P.O. Box 910 — Ashland, Kentucky 41101

THE BAPTIST EXAMINER

NOVEMBER 22, 1975

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:
THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Where will the Holy Spirit be in the Eternal state? Why is He not said to be in the new Jerusalem?"

ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



It is rather humiliating sometimes to say, "I don't know," but this is the only honest way I can answer this question. I had always thought of the Trinity as going on in the same manner and relationship forever, but actually, I don't know whether this will be true or not. In I Cor. 1:24-28, we have the teaching that Christ, the second person in the Trinity, brings His work to a complete close. This is expressed in these words, "And when all things shall be subdued unto Him, then shall the son also himself be subject unto Him, that put all things under Him, that God may be all in all."

There you have Christ finishing His work as Saviour and reigning King over the earth. The Holy Spirit has likewise had some great missions to perform, and these He has performed through the centuries, and no doubt will continue to do so during Christ's rule over this earth. Is it possible that the Holy Spirit will likewise bring His work to a close, as we read that Christ shall? The plain truth is, I simply do not know.

The question is further asked why the Holy Spirit is not said to be in the new Jerusalem. That is something else that I don't know. I shall read what my fellow contributors to the Forum have to say with great interest.



JAMES HOBBS
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While the Bible may not tell us in detail as to where the Holy Spirit will be, you can rest assured He will be there. The Spirit of God is just as eternal as God is for He is God. "How much more shall the blood of Christ, who through the ETERNAL SPIRIT offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14).

"For there are three that bear

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record in heaven, the Father, the Word, and the Holy Ghost: AND THESE THREE ARE ONE" (I John 5:7).

We see that the Scripture clearly shows us that the Holy Spirit is God, and if God then He will always be. "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:10).

"Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there: If I make my bed in hell, behold, thou art there" (Psa. 139:7, 8). The Spirit of God is shown as knowing all things and being everywhere, even in Heaven or Hell.

Let me assure you that we do not have all of the blessings of Heaven revealed to us. We couldn't contain all of them. We have eternity to rejoice in heavenly things, and I look forward to rejoicing in them. I fully expect to see God — the Father, the Son, and the Holy Spirit.

PAUL TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
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The Holy Spirit of God will be in Heaven with the Father and the Son (see I John 5:7). He is eternal, even as are the Father and the Son — the third person of the Thrice Holy God (Isa. 6:3).

Notice that in the new Jerusalem God Himself will tabernacle and dwell with men (Rev. 21:3). When our Lord was with His disciples during this earthly ministry, He was their Comforter, Instructor and Manifestation of His Holiness. When He departed He sent another Comforter (see John, chapter 14) whose ministry to the elect is also to comfort, instruct and manifest His Holiness — when God dwells in the midst of His elect, that work of the Holy Spirit will be accomplished by God Himself!

Oh, blessed day!

E. G. COOK

701 Cambridge
Birmingham, Ala.
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Birmingham, Ala.



In Deut. 29:29 we read: "The secret things belong unto the Lord our God." And so far as I am able to know, the answer to this question is one of those secret things. If there is anything in the dear old Book that even implies where the Holy Spirit will be, and what He will be doing in what the querist calls the eternal state, I know nothing of it. I assume that by the "eternal state" is meant so far as we are concerned, I once thought that after the great white throne judgment was over what we call time would cease to be. But, since the Jews, their children, and their children's children are to live in the land of Canaan for ever (Ezek. 37:25), since there are to be nations in the new earth (Rev. 21:

24), since the tree of life (Rev. 22:2) is to produce a different kind of fruit every month, and since old Satan is to be tormented day and night for ever and ever, I have come to see there will always be time for somebody.

We might assume that the Holy Spirit will be performing His usual duties among the Jews and among the nations for ever. But since I am persuaded that most, if not all, of the false doctrines in the world today are the product of people's assumptions I will just say, I don't know where the Holy Spirit will be in that day, and challenge anybody to prove I am wrong.

"Are Heathen Lost"

(Continued from page three)
ed, them he justified; and whom he justified, them he also glorified" — Rom. 8:29,30.

Even though he believed in the elective grace of God, he also believed that God had set him apart to preach the gospel to the unsaved. He wanted to see all of God's elect, redeemed. Therefore he was willing to endure all things that they might come to such a saving knowledge of God. This would say to us then that all men are lost without the gospel and only if the gospel of redemption comes to them will they be saved.

VII

The heathen are lost without the gospel because there is positively no salvation without Jesus Christ. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" — Acts 4:11,12.

This is but the tenor of all Scripture. He is the only Saviour "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" — I Peter 2:24.

"For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" — I Peter 3:18.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life" — John 6:47.

A Christian worker years ago gathered together eighteen Japanese gentlemen for a class in Bible study. He asked, "How many ways are there for one to come into the possession of property?" There was a chorus of answers: "One can buy it." But is it possible for one to buy eternal life? One read, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received from your fathers. But with the precious blood of Christ, as of a lamb without blemish and without spot" — I Peter 1:18,19.

All agreed that they were too poor to buy it. One more poetic than the balance said, "If every star were a diamond, and we owned them all we would be too poor to buy eternal life." Then said the teacher, "Are there other ways whereby one may come into property?" To this there came the answer, "Yes, it may be inherited." Then said the teacher, "Can you inherit eternal life?" And all agreed again that this would be impossible since their parents had never heard of the gospel of Jesus Christ. Since they had died without eternal life, it would be impossible for them to inherit it. Then said the teacher, "Is there any other way whereby one may come into

property?" Finally, one said, "Yes it may be received as a gift." And, beloved, that is exactly the way one obtains eternal life. It must be received as a gift — God's gift. Since there is no salvation without Christ, then the heathen without the gospel are lost.

VIII

God is most careful to declare to us through the Apostle Paul that the heathen are lost without the gospel. "For as many as have sinned without law shall also perish without law" — Rom. 2:12.

In the light of this verse we must see that the heathen have sinned without the law. Then, they shall likewise perish. Of course, there must be a tremendous difference as to the degrees of punishment for a sinner, and the punishment that will fall upon a man who has never heard the story of Jesus Christ.

Both Sidom and Tyre were sinful cities. They sinned with no Bible before them. No gospel was ever preached there and there never was a church EVER in either of these cities. Both of these cities were destroyed by fire and brimstone. In contrast Chorazin, Bethsaida, and Capernaum were cities in which Christ ministered. Though He preached and prayed within their gates, listen to His word, "But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" — Mt. 11:24.

These words indicate degrees of punishment at the judgment.

While it is true that while the heathen which have sinned without the gospel will have much less punishment in Hell than the heathen who have sinned in the light of the gospel, the fact remains that both have sinned and both shall perish.

IX

The fact that one cannot be saved by sincerity, likewise proves that the heathen are lost without the gospel. The Jews of Paul's day were exceedingly zealous and sincere in their beliefs. Listen:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" — Rom. 10:1,3.

Though they were sincere, Paul declared that they were lost.

May I confirm to my audience that no one is saved by his sincerity. What he does and what he believes may seem perfectly all right to him, yet he may be miles removed from the truth. These are the words of Solomon: "There is a

way which seemeth right unto a man, but the end thereof are the ways of death" — Prov. 14:12.

A man may enter an unseaworthy vessel to take a trip on the water. He is sincere in what he does but drowning results just the same. During the night, suffering from an intense headache, you may go to the medicine cabinet and in the darkness take a large dose of arsenic instead of quinine. Though you are sincere in what you do, death will result just the same.

The man who bows before an image made of wood and stone may be more sincere in his belief than you are in swallowing the arsenic. Because of his sincerity he may be more zealous in his service to God than you are in your supposed service to your supposed god. However, this does not argue his salvation. It may very easily argue his damnation. His sincerity will not save.

X

Finally, the heathen are lost without the gospel, for the plan of salvation through all the Bible is, "faith in the Lord Jesus Christ."

"For whomsoever shall call upon the name of the Lord shall be saved. How then shall they call on him 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! But they have not all obeyed the gospel. For Esais said, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God" — Rom. 10:13-17.

"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.

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" — Gal. 3:8.

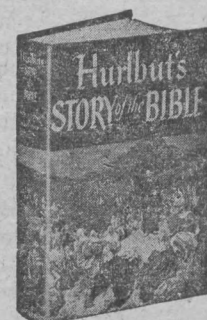
"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" — John 3:18.

If the sinner, irrespective of where he lives, is not trusting in the Lord Jesus Christ who died for his sins and rose again for his justification, then he is lost — irrevocably lost, without God.

In closing, may I appeal to those of you who are saved. May you not be content to be only a child of God yourself. May it be your

(Continued on page 6, column 2)

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A Review Of Baptist Ecclesiology

(Continued From Page Three)

is from *Memoir of James P. Boyce*, and deals with the beginning of apostasy in the Southern Baptist Seminary, Louisville. The Toy controversy occurred in 1878, and 1879, and was brought about by Toy's running with the universal church crowd from Germany and its so-called great new discoveries. The second great crisis came in the 1890s by Wm. Whitsitt who again had taken up with the UNIVERSAL CHURCH CROWD! Toy became a Darwinist, while Whitsitt surrendered the Baptists over to the Pedobaptists, like our Reformed Baptist friends want us all to do, and adopted the English-Separatist Descent Theory of Baptist origins. Observe, brethren, the UNIVERSAL CHURCH'S INFLUENCE AT LOUISVILLE WITH ITS NEW THEOLOGY:

"But at the end of the first Louisville session, and throughout the second, the Seminary was found to be involved in a new and painful difficulty, which weighed heavily upon Dr. Boyce's heart. Certain views in the historical and literary criticism of the Old Testament, which in later years are popularly described by the misused term 'higher criticism,' were found to have been adopted and taught by our justly honored and dearly beloved colleague, Dr. Toy. As this became a matter of notoriety, and yet a good many failed to understand Dr. Toy, on the one hand, or Dr. Boyce on the other, it may be proper to give a plain statement of the facts, which are believed to show nothing in the least discreditable to the character and motives of either party.

"Dr. Toy had entered upon the study and teaching of the Old Testament with the idea that it was very important to bring the Scriptural references to physical phenomena into recognized harmony with all assured results of physical science. He had himself been, while chiefly devoted to language and kindred subjects, an eager student of various physical sciences. During his first years as professor in Greenville, he made earnest attempts, upon one or another line of theory, to reconcile the existing views of geology and astronomy with Old Testament statements, and afterwards to bring the tenth chapter of Genesis into harmony with the current ethnological views. None of these attempts were entirely satisfactory to his own mind. Some persons think that such theoretical reconciliation between sciences still inchoate, and interpretations still incomplete, must of necessity be only tentative, and the matters left to grow clearer for men of the future. But our young professor could not be content without every year renewing his efforts. About that time appeared the most important works of Darwin, and Dr. Toy became a pronounced evolutionist and Darwinian, giving once a popular lecture in Greenville to interpret and advocate Darwin's views of the origin of man. About the same time he became acquainted with Kuenen's works on the Old Testament, presenting the now well-known evolutionist reconstruction of the history of Israel, and relocation of the leading Old Testament documents. These works, and kindred materials coming from Wellhausen and others in Germany, profoundly interested Dr. Toy. They reconciled Old Testament history with the evolutionary principles to which he had become attached in the study of Herbert Spencer and Darwin. If the Darwinian theory of the origin of man has been accepted, then it becomes easy to conclude that the first chapter of Genesis is by no means true history. From this starting-point, and pressed by a desire to reconstruct the history on evolutionary principles, one might easily persuade himself that in numerous other cases of apparent conflict between Old Testament statements and the accredited results of various sciences the conflict is real, and the Old Testament account is incorrect. This persuasion would seem to the critic to justify his removing various books and portions of books into other periods of the history of Israel, so as to make that history a regular evolution from simpler to more complex. For example, it is held that the laws of Moses cannot have arisen in that early and simpler stage of Israelitish history to which Moses belonged, but only in a much later and more highly developed period — all of which might look reasonable enough if we leave the supernatural out of view. Then the passion grows stronger for so relocating and reconstructing as to make everything in the history of Israel a mere natural evolution; and the tendency of this, if logically and fearlessly carried through, must be to exclude the supernatural from that history altogether. These views would of course be supported by certain well-known theories to the effect that the first books of the Old Testament were put together out of several different documents, as indicated by certain leading terms, and other characteristic marks of style and tone.

(Continued on Page Six)

ADAM'S RIB

WRITTEN BY A WOMAN AND FOR WOMEN

"ANGELS"

Let's talk about angels, today. Sometimes we think because they are spirits we cannot know very much about them. Yet the Scriptures are full of their story. There are the elect angels and fallen angels. Also the Seraphim and Cherubim. There is Satan and the Cherubs. We don't know how many angels there are all together, but at one time the Lord Jesus said He could call twelve legion to come and help Him. Some scholars have estimated this a conservative 72,000. There probably is a multitude no man can number. Perhaps at a later time we can look into some of the others but for our purpose today, let's learn about the elect angels.

The elect angels are those who did not follow Satan at his rebellion against God. They are called ministering spirits. Truly, this is a good name for them. They seem to be very busy creatures. In the Old Testament we often see them taking the form of men. Remember when the two angels came to deliver Lot from Sodom? They were not only visible to Lot but also to the wicked men of that city. Daniel said that God sent His angels to him when he was in the den of the lions. They closed the mouths of the lions so they could not hurt Daniel.

The angels ministered unto Christ after His temptation and also in the garden just before He died. I doubt there are any lazy angels. They seem always to be about the Father's business. It was an angel that opened the prison doors and led Peter out. It was an angel that spoke to Phillip and

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directed him to Gaza where he would meet the Ethiopian eunuch. Heb. 1:14 is an interesting verse: "Are they not all ministering spirits, sent forth to minister for them who SHALL BE heirs of salvation?" This would seem to indicate that even before we are saved, the angels are there taking care of us. Most of us have had times, before we were saved, when we were at the very brink of death and in a remarkable way was delivered. Could it be the angels were there protecting us, ministering to us?

The angels are there at the death of the saints, also. Remember the poor beggar Lazarus? He was carried to Abraham's bosom by the angels. When Elijah was translated to Heaven in a chariot of fire, could this have been the angels? An interesting verse in the Psalms makes us wonder. "The chariots of God are twenty thousand, EVEN THOUSANDS OF ANGELS: the Lord is among them, as in Sinai, in the holy place" (Psa. 68:17).

It would seem the angels are present in the worship services of the saints, today. Women are told to wear an head covering because of the angels (I Cor. 11:10). Peter says the angels desire to look into the things concerning the sufferings of Christ. No doubt our worship services are very interesting to the angels. Perhaps as women we can be a witness to the angels by our silence in church, our apparel, and our subjection to our husbands.

We have barely touched on the life and work of the elect angels. Perhaps these few thoughts will provoke us to study the subject more thoroughly. It's a rewarding study. Rather fascinating. We trust it will be a blessing to you.

Thanks... Election

(Continued from page one)

Sovereign Grace Missionary Baptists is able to make His elect willing in the day of His power, and is able to get the gospel to them — that they may be saved in the way that God has ordained, even by the foolishness of preaching. Men are called to the predestinated and purchased salvation by the gospel of our Lord Jesus Christ. Oh, glorious gospel — that Christ died according to the Scriptures, that He was buried, and that He was raised again the third day according to the Scriptures. And this gospel is the power of God unto salvation to everyone who believeth. This gospel is used by the Holy Spirit in giving life to dead sinners.

Our Scripture further teaches us that election involves the work of the Spirit. The predestinated salvation is obtained and made real in the experience of the elect by the "sanctification of the Spirit." This is that irresistible and effectual work of the Spirit of God whereby the elect are enabled and caused to repent of their sin and believe on the Lord Jesus Christ. Election is not enough. Redemption is not enough. There must be the effectual call of the Holy Spirit. In these three things we see the glorious work of the Triune God in the saving of God's people.

We learn from the Scripture which heads this article that election involves the belief of the truth by the individual. No one is saved apart from personal faith in Jesus Christ — in who He is and what He did. The Holy Spirit uses the gospel in producing this saving faith in the heart of the elect of God. But faith there must be, and faith there will be, and apart from faith there is condemnation and Hell.

Then, the Scripture here teaches us there is a glory to be finally obtained by the elect of God. Oh, that will be glory for me — and what a glory it will be — even the glory that Christ had with the Father before the world was. No matter to what lengths one might go in seeking to describe the future glory of the elect, the half will never be told this side the reality of the experience thereof. So, in

this Scripture we have election, the gospel preached, the powerful work of the Spirit, the believing of the gospel, and the glory to be obtained. Oh, how rich and full is the precious Word of God!

This is a precious and glorious truth. But there are those who hate it. There are even those who call themselves Baptists who hate it. Men show their hatred of this great doctrine by denying that it exists as a Bible doctrine. By perverting it in many ways and inventing false doctrines and calling those doctrines "election." By slandering and lying about the doctrine of election. By persecuting in varied ways those who preach this truth. But men will face the electing God and give account to Him for their hatred of His precious truth.

Now, the proper attitude of the believer towards election is contained in my text. We should thank God for election. It should be a precious and wonderful truth to our very souls. And those who are taught by the Spirit, and believe the Bible, and are obedient to the truth will surely thank God for election. I desire to set forth some reasons why this should be true:

1. Because election is in the Bible. Oh, is it ever in the Bible! As G. S. Bishop said, "The Bible not only teaches election, but it makes it prominent, so prominent that one could only get rid of election by getting rid of the Bible." Now read that again. You either believe election or you don't believe the Bible. Men who deny election must either deny or maliciously pervert a large portion of the Word of God. Election is not hidden away in some obscure corner of the Bible, hard to find. Election is written in the Bible in letters large and bold and as clear as the shining of the noonday sun in a cloudless sky. And the only reason men do not see election in the Bible is because they are blinded by their own prejudice against this glorious truth. No saved man can honestly and sincerely face the question of whether or not the Bible teaches election, and not learn this glorious truth.

Now we ought to be thankful for anything and everything that is in the Bible. Thank God for the Bible and everything in it. Therein we learn things that we can learn nowhere else. Therein we learn the things that are more important than all other learning put together. Thank God for the warnings of the Bible, for the promises of the Bible, for the commands of the Bible — even when they go contrary to the flesh, even when I fail to keep them and am chastised for this failure, still I thank God for the commands of the Bible and would not have a one of them erased or even lowered. Thank God for the cutting edge of the Bible — even when it cuts me, I hold it to my bosom and praise God for it, for that which cuts is also that which brings sweet healing of its wounds. Thank God for the doctrines of the Bible — for all of them. And since election is one of the most prominently and repeatedly taught doctrines of the Bible, thank God for election.

2. We should thank God for election because it is the only hope we have of anyone ever being saved. Consider the Arminian doctrine of salvation — that God does all He can and then leaves it up to man to do the rest and the deciding work of being saved. Consider the depravity of man which is such that he is a low, vile, filthy being who is utterly dead to spiritual things and cannot save or help save himself. Now put these two together: the Bible doctrine of man's depraved condition and the Arminian doctrine of how men are saved. The result of these two is that no man ever has been, ever will be, nor can be saved in the way of Arminianism. Beloved, even

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PAGE FIVE

Call Of Abraham

(Continued from page two)

God until he reached Canaan. He was not discouraged by the difficulties, nor diverted by the delights of the journey. God's call is effectual. Those who receive it persevere to the end. Those who walk the heavenly road press forward to the things before.

Every one whom God gives the victorious call will by Divine grace persevere until grace is swallowed up in glory. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:29-30).

What an awful heresy to say that some of the called of Jesus Christ will never reach the heavenly Canaan! How fearful to say the sheep will be eaten by the wolf! How terrible to teach the members of Christ's body will be stripped from the Head! How tragic to say some of the sons will not come home to glory! Shame on those who would put a "For Rent" sign on even one mansion in the Father's house!

The fiery darts of Satan cannot pierce our spiritual armor (Eph. 6:11). The Devil cannot drag us to the fires of Hell because we have overcome him by Christ's blood (Rev. 12:11). Temptations cannot lead us to perdition, for God will make a way of escape (I Cor. 10:13). Nothing can separate us from the love of Christ (Rom. 8:35-39). Angels watch over us to make sure that we reach the Heavenly City.

A Call To Sinners

Has God called you by His grace and the effectual working of His Spirit through the Word? He has called a great multitude already. He calls those who thirst for Divine things today: "Ho, every one that thirsteth, come ye to the waters" (Isa. 55:1). He calls to Himself those who are laden with sins: "Come unto me, all ye that labour and are heavy laden" (Matt. 11:28). He calls the willing to come: "And whosoever will, let him take the water of life freely" (Rev. 22:17).

If you are a thirsty soul, then be assured that He "fillethe the hungry soul with goodness" (Psa. 107:9). To those who are tired of sin and laden with iniquity, He has promised: "I will give you rest." To those who have the will to come to Him, He has said: "I will in no wise cast out" (John 6:37). The

very fact that you are willing to come shows that God has worked in you to will and to do His good pleasure (Phil. 2:13).

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" (Rom. 4:16).

"So then they which be of faith are blessed with faithful Abraham" (Gal. 3:9).

"Are Heathen Lost"

(Continued from page four)

desire to see that the heathen who have never heard the gospel shall come to a saving knowledge of Jesus.

We have great words spoken to us by a man in Hell:

"I pray thee therefore, father, that thou wouldest send him to my father's house. For I have five brethren; that he may testify unto them, lest they also come into this place of torment"—Luke 16:27,28.

This sinner in Hell cries to us saying, "Go tell my brothers not to come here." Beloved, as Christians our duty is to tell the unsaved about Jesus.

I can remember the time when I was in Cumberland College wanting to be a civil engineer, make lots of money, marry a beautiful wife, enter politics, and sometime be governor of the state. These were my daydreams. One night I read this passage of Scripture. A battle between my ambition and Jesus' arose. All of the years since, I have been looking for this man's lost brothers. Many of them I've found in the church services here. Many of them I've found through the radio broadcast. It is our duty as Christians to tell them how they may be delivered from Hell.

Just a single word to those who are outside of Jesus tonight. You realize that you are lost and you have never received God's Christ. Did you ever go along the railroad and note the red signals thereof? If you were an engineer you would not dare run by one of these red signals. There may be some engineer listening now. If there is, he'll say, "That's right, I wouldn't dare pass a red signal." Listen, dear one, you are more careful with the railroad signals than you are with God. For God has erected a signal along your path to eternity. It is the cross of Christ and it is red with the blood of Jesus. Don't run by it!

Fred T. Halliman

(Continued from page one)

winds at night. Usually, they forget that I like my houses tall enough that I can walk into them, instead of crawling in at a small door. This new house they had built for me was large and roomy with plenty of head room.

After the services on Friday afternoon, they served the usual meal of roast pig, pumpkin, taro and sweet potatoes. After I had finished with my meal, several of the menfolk began to come into my house and by the time they had all come in, I counted twenty of them. They had come to talk about several things, but they were especially interested in knowing about what independence meant. On the 6th of September, Papua New Guinea became an independent country. Most of these bush people have not the slightest clue as to the meaning of independence, insofar as their country is concerned and so, since they expect me to have the answers to all their questions, they gathered around our log fire that night to try to learn what all this meant. After a couple of hours of explaining and using illustrations of simple things that they were used to, they began to understand that basically and insofar as they were concerned, things would go on for them pretty

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much as it had been for the past several years. They seemed to be relieved to know this.

One of the things that was bothering them greatly was, what would happen to their church services as they had heard that the government might force all religious groups to merge into one large church! Or, if that did not happen, the word was going around that I would soon be dying and that some of the large mission groups would force them to join with them. This they were concerned about and would like to know more about these things.

I told them that there was a possibility, in time to come, that the government might try to force the Baptists to merge with all other religious groups and that if this time ever did come, while we would no doubt have to suffer greatly for refusing, we would never unite with any other group, even at the cost of our heads on the chop block. This seemed to be acceptable with them, as there were many heads nodding in the affirmative.

Regarding the report from the other missions that I would soon be dying, and they would rush in and take over the Baptist work, I told them they were worrying unduly also about this, for while the Lord had not promised perpetuity to their missionary, He had promised it regarding the Baptist church. I assured them that unless the Lord returned before, I was sure to pass from the scene one of these days; but they needn't worry for the Lord's work had been established here. Just as His people go on after their allotted time, so His work will continue to go on either with or without me. After having spent a couple of hours with me, they were ready to leave,

A Review of Baptist Ecclesiology

(Continued From Page Five)

"Near the end of the Seminary's first session at Louisville it became known to his colleagues that Professor Toy had been teaching some views in conflict with the full inspiration and accuracy of the Old Testament writings. By inquiry of him, it was learned that he had gone very far in the adoption and varied application of the evolutionary theories above indicated. Dr. Boyce was not only himself opposed, most squarely and strongly, to all such views, but he well knew that nothing of that kind could be taught in the Seminary without doing violence to its aims and objects, and giving the gravest offence to its supporters in general. Duty to the founders of the institution and to all who had given money for its support and endowment, duty to the Baptist churches from whom its students must come, required him to see to it that such teaching should not continue. From the first he saw all this clearly, and felt it deeply. Anxious to avoid anything that might look like an official inquisition, he laid these convictions before Dr. Toy through a colleague who had been the latter's intimate friend from his youth. Dr. Toy was fully convinced that the views he had adopted were correct, and would, by removing many intellectual difficulties, greatly promote faith in the Scriptures. Besides opposing that opinion, it was urged upon his consideration that these ideas could not be taught in the Seminary, and moreover that the great majority of the students were quite unprepared for fitting examination of any such theoretical inquiries, and needed to be instructed in the Old Testament history as it stands. He was entreated to let those theoretical questions alone, and teach the students what they needed. He promised to do this; and in entering upon the next session, of course, tried faithfully to keep his promise. It was fondly hoped by his colleagues that in quietly pursuing such a course he might ultimately break away from the dominion of destructive theories. But some students had become aware of ideas he had taught the previous session, which excited their curiosity, and kept asking questions which he felt bound to answer. So, as the session went on, he frankly stated that he found it impossible to leave out those inquiries, or abstain from teaching the opinions he held."

—From Memoir of James P. Boyce, John A. Broadus, (Nashville, 1893), pages 304-307.

Yes, Toy resigned and where did he go? Why, he went all the way with the Pedobaptists! He went to Harvard as their Professor of Hebrew. Dr. Broadus stated:

"After a year or two given to literary pursuits in New York City, Dr. Toy was elected Professor of Hebrew in Harvard University. A letter of inquiry from the celebrated Ezra Abbot had led one of the Louisville professors to send a most cordial recommendation, with the explanation that Dr. Toy's leaving the Seminary was due to nothing whatever but his holding views like those of Kuenen and Wallhausen — to which there would, of course, be no objection in Harvard."

—Ibid, p. 309

Yes, Brother T., you have quite a TRUE CHURCH — it takes great faith to see it! Yes, that faith is so great that it destroyed the Bible and accepts Darwinism!

Brethren, the proof is in the pudding! The test is in the finished product and its results. Landmarkism has built and maintained Baptist churches while the UNIVERSAL CHURCH IDEA HAS OPENED THE DOOR FOR EVERY ABOMINATION AND FOUL DOCTRINE AND PRACTICE THAT THE CHRISTIAN WORLD HAS EVER KNOWN!

(Continued Next Week)

and seemingly, having taken new thirty people.

After this service was over, we went back to where the church building was located and had a good rest, then about mid-afternoon, we held another preaching service, but prior to this last service, I married two couples with a church ceremony. There was another pig feast late that afternoon, this time in honor of the young married couples. You will probably have gathered from reading my articles over the years, that these people are a real sociable type of people and believe in celebrating as groups; rather than as individuals or small family groups. They always seem happy regardless of whatever the occasion.

Saturday was quite a full day for us. We had two preaching services scheduled to be held at the church, plus a baptismal service and a double wedding service at the church. We got started with our first service at about 10:00 a.m. and had a packed house for the service. After this, we soon left for the place where we would hold the baptismal service, as it was quite a distance to walk. In due time, we reached the place where we would baptize and then preached a message from I Peter 3:21 on baptism. After the message was delivered, between myself and one native missionary, we baptized

Sunday was to be another full day for us. We held an early service with this group on Sunday morning and then walked to where

(Continued on page 7, column 4)

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THE BAPTIST EXAMINER

NOVEMBER 22, 1975

PAGE SIX

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

Absolute religious freedom prevails in Jerusalem and throughout all Israel. Any member of the Islamic, Christian or Judaic faith is free to visit the sacred shrines of his faith. The full sovereign powers of the Republic of Israel guarantee the right of each individual to engage in religious worship.

The United Nations Children Emergency Fund gave almost two-thirds of its collection last fall to North Vietnamese. UNICEF collected and disbursed \$13,649,433 for its Indochina children's programs. Of this sum, \$8,975,587 went to the Communists, while \$5,360,707 went to South Vietnam.

What a trick on Americans! What a treat to the Communists! These contributions were tax-deductible. Think of \$8 million of tax-deductible money going to the Communists from parents whose boys may have died in the war!

The Jehovah's (False) Witnesses now number 2 million. The movement seems to be regularly gaining strength in Britain, Spain and Italy. They claim a world-wide increase of 50 percent.

Some have heresy on fire while others have the truth on ice. This is said to the shame of Baptists who have the truth. God commanded us to be witnesses unto Him. Are we doing it?

LANTANA, Fla. (EP) — A new horoscope fashioned by psychic Jeane Dixon is said to link the 12 Apostles of Jesus and the 12 signs of the zodiac.

"Each astrological sign has all the traits of a specific Apostle," Mrs. Dixon declared in the National Enquirer published here.

"By learning the traits of your sign — and knowing the strengths and weaknesses of your Apostle — you can gain revealing insights into your own life," said the much-read columnist, a Roman Catholic devotee who sees her new chart as

having "tremendous implications" for us all.

The chart came to her, she said, in an "incredibly clear vision" last year.

PORTLAND, Ore. (EP) — President Ford's son, Jack, 23, admits he has smoked marijuana and he considers it comparable to drinking beer or wine.

In an interview, Jack Ford said, "I've smoked marijuana before and I don't think that is so exceptional for people growing up in the 1960's. The fact that there's so much moral indignation over it is one of the reasons there's so many problems with the disillusionment and alienation of young people in this country."

"If used in a non-destructive way and not abused," he added, "pot smoking might be compared to the use of beer or wine in moderation."

ALBANY, N.Y. (EP) — An Episcopal youth who was a member of the Children of God cult for three weeks has written an essay describing the mind-control techniques allegedly used by such groups to keep their members under control.

"The Essence of A Religious Cult," by Richard Brewster, a member of Cathedral of All Saints here, was published in The Albany Churchman, periodical of the Episcopal Diocese of Albany.

Mr. Brewster declares that the Children of God, Unification Church, Hare Krishna, Divine Light Mission, and other cults have one thing in common: "They are money-making operations for the benefit of a few select leaders using mind control techniques to attract and maintain membership."

UNITED NATIONS, N.Y. (EP) — President Idi Amin of Uganda came to the U.N. and proved that a man of notoriety can hold the attention of word-weary sophisti-

cated diplomats for two hours just as a circus performer can hold spellbound the attention of children in a circus.

But Field Marshal Amin did not clown when he called for "the expulsion of Israel from the United Nations and the extinction of Israel as a state."

The Israeli delegation walked out of the General Assembly Hall at that point of his speech.

The bemedaled president sat in the same beige chair whose previous occupants included Pope Paul and John F. Kennedy. Because he refused to talk in a "foreign language," the 90-minute speech was haltingly delivered by Uganda's Ambassador Khalid Kinene.

In the speech, Mr. Amin charged that Zionism controlled the most

We Covet Your Prayers!

important aspect of the American society and has even penetrated the CIA. At the same time, the president said, "I like the Jews, but I do not approve of Zionism."

BOSTON (EP) — A Roman Catholic bishop asserted here that because Jesus Christ instituted priestly ordination and chose only men as Apostles "the presumption would thus seem that the exclusion of women from ordination" is attributable "to the command of Christ Himself."

Auxiliary Bishop Thomas J. Riley of Boston added that "if this is true, we are compelled to draw the further conclusion that the exclusion of women from sacramental ordination . . . is not subject to modification by church law."

DALLAS (EP) — After a year of controversy over charismatic activities in some congregations, the Dallas Baptist Assn. is considering action that could remove

Limited Atonement

(Continued from page one)

Greek text renders it thus: "He fasted death for every." In the previous chapter we concluded that Christ died for all types of men and here we see that the Word tells us ". . . that he by the grace of God should taste death for every." Granted that the Word in the A.V. states: ". . . every man." Are all men saved? Will every man be saved? Even the most ignorant Baptist knows that the answer to this question is: NO. Now then, do we explain Heb. 2:9 teaching a limited atonement? The answer is very simple if we but look into the next verse with a God-given desire to rightly divide the Word. "For it became him, for whom are all things, and by whom are all things, in bringing MANY SONS UNTO GLORY . . ." Since, in the Greek text "man" does not appear, the verse could have been rendered: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every SON." We say, could have been rendered in this manner. God, however, did not see it, and we believe it was for the purpose of our STUDYING.

Who are the "many sons" of verse 10? The same "many" of Mt. 20:28: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for MANY." The same "many" of Mt. 26:28: "For this is my blood of the new testament, which is shed for MANY for the remission of sins." The same "many" of Mk. 10:45: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for MANY." Does He not say "many?" Did He say "all mankind?" The many are the elect — those sheep for whom Christ died and NO ONE else. To shed even brighter light on the subject, your attention is directed to v. 13 where the "every man" of v. 9 is limited to: ". . . the children which God hath given me."

My brethren, God the Father did not give to Jesus, His Son, every one of Adam's fallen race. He gave to Jesus only those ". . . chosen in him before the foundation of the world . . ." Eph. 1:4, and "Who hath saved us, and called us with an holy calling, not according to our works, but according to his OWN PURPOSE and GRACE, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

Are you one of His sheep? Does the Holy Spirit bear witness with your spirit that you are a child of God? (Rom. 8:16). Does the Spirit of God dwell in you? Then rejoice as you fall on your knees and praise Him, praise Him, and then praise Him more that He chose even such an one as you. You who are so unworthy — you who deserve eternal retribution — you who have earned death. Do you now see through a glass darkly, but with more light beginning to penetrate your soul? If so, you have a taste of the matchless grace of God, so "Rejoice, rejoice, Oh Christian (Baptist), lift up your voice and sing, Eternal hallelujahs to Jesus Christ your KING!" (To Be Continued Next Week)

Fred T. Halliman

(Continued from page 6)

the car had been parked and drove over to where another church is located, that this pastor takes care of also, and held a service. Several of the people went with us, some riding with me and several more walking, so we had another packed house at this last church for our Sunday morning service.

After the services were over at this last place we started home. We made good traveling time and reached the Mission Station on Sunday afternoon in time for the after-

Eld. Fred T. Halliman Missionary To New Guinea



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noon service here. I always enjoy these mission patrols, but this one was a special blessing to me.

Local Pastor To Move On the Field

With the social background of these people, sometimes it is hard to get a local pastor to take his family onto the field where his ministry is. It is no problem to get them to go preach and do mission work in other areas, but to just pack up and move with their families, that requires a little coaxing at times. I mentioned above that this mission patrol had been a special blessing to me. This was for one reason — the fact, that while on this patrol I was able to convince both the pastor and the people that he works with, that he should be living among them, where he could properly look after their spiritual needs.

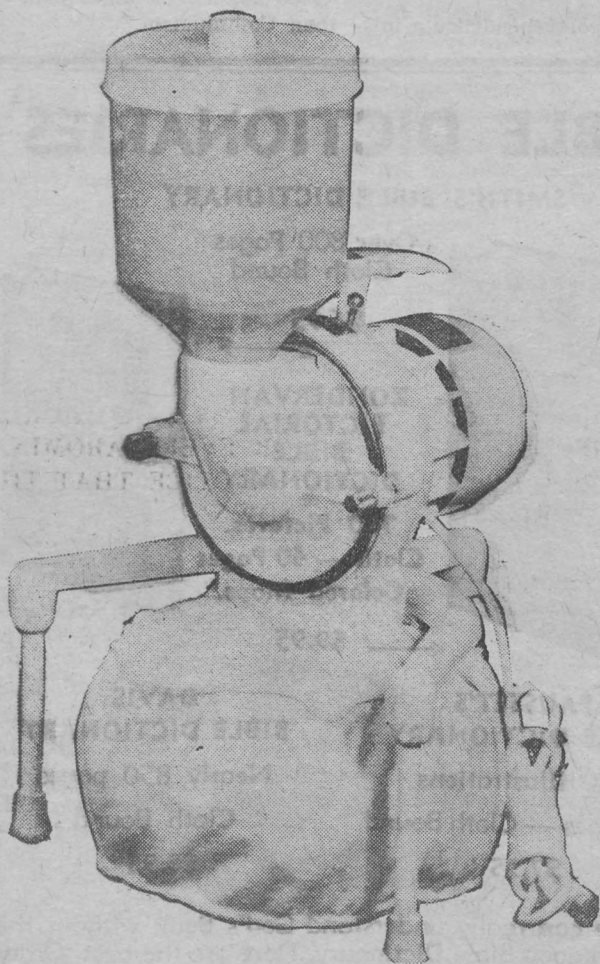
The church and the new mission agreed to build a house for the pastor and his family, to make a garden for them, and just as soon as possible, they will be moving.

Another reason this work is such a blessing to me, is that the man who is pastoring two churches in this area, now has a large mission group, that will soon be organized into a church, and is the same man that used to beat up his wife for coming to our services several years ago. Most of you that will read this have seen his picture on the slides that I have shown several times. He has done a great work and the Lord has used him in a great way. He will soon be unable to take care of all the work in that area that the Lord has used him to establish. This is in the area where other mission stations are located, but the Lord continues to add to the Baptist flocks, even with the native pastors and missionaries doing most of the work in these areas now.

Beloved, we feel that we have a real New Testament type of indigenous work established here and that it will be here until Jesus comes. We are doing all we can within our human limitations to get them further established and grounded in the work and Word of God. Pray for us, as we do you. Yours in the love of our Lord.

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Thanks . . . Election

(Continued from page 5)

saved Arminians are saved by sovereign grace, and not according to their heresy. But election teaches us that it does not depend upon man, that God knows that man cannot and will not do anything to save himself. But that God unconditionally — without regarding anything to be done by man — God elects a multitude that no man can number to be saved. And this election of God's sovereign grace is the only hope there is that anyone will ever be saved. Oh, suppose God had not elected, or suppose God had elected on the conditional premise of the Arminian, then not one of Adam's fallen race would have ever been saved. If even the unsaved man could see his awful condition (which he cannot) he would thank God for election knowing that it was the only hope he could have of ever being saved.

3. We should thank God for election because it is the guarantee that a great multitude will be saved. We believe a multitude shall be saved — not because we believe

we have the power to persuade them; not because we believe they will of themselves come to Christ, but because we believe in unconditional election, and that God will save His elect. On Arminian principles, God could do all He does, and yet, it could turn out that not one soul would ever be saved. But Sovereign Grace Doctrines guarantee the salvation of a multitude that man can not number.

4. We should thank God for election because it produces and promotes many Christian virtues. It produces humility as the saved realize that they had nothing to do with salvation, but that it was all of God. It produces gratitude to God for such amazing grace to such wretches. It produces love to God, and increases that love as we realize we love Him because He first loved us. It produces encouragement and boldness. Oh, election is a doctrine that blesses the soul, strengthens the Christian life, and gives great zeal in the service of the Lord.

5. We should thank God for election because it gives great encouragement to us in the work of the Lord. Now the Arminian will say

that if he believed in election he would not work for salvation of sinners or bother with preaching the gospel. But the opposite attitude is the one produced by a spirit-taught view of the truth of election. We preach because we know God has an elect people — that He will save them — and that He uses the gospel in bringing them to salvation. We do not preach because of confidence in our ability to produce results. We do not preach because of confidence in the depraved sinner's ability to repent and believe the gospel. We preach out of confidence in God's election and God's power to bring about the salvation of His predestinated people. If the Arminian believed his doctrine about salvation, and if he believed the Bible doctrine of depravity, he would never preach again or if he did, he would look for no results from his preaching.

In John 6:36, Jesus pointed out that the Pharisees did not believe on Him. Then He used the doctrine of election as an encouragement by setting forth that there was an elect people, that they would come to Him, and that He would save them everlastingly. This is in John 6:3. In Acts 8:10, God sets forth the truth that He has many elect people in Corinth — His people though not yet saved — His by eternal election — God uses this truth to encourage Paul to remain in Corinth and preach the Gospel, and be used by God to bring the elect to Christ in saving faith. In II Tim. 2:10, Paul encourages himself in the suffering he must undergo in that God was using him that the elect may obtain the salvation of the Lord. So, thank God for election because it encourages us in our work and assures us that God will bring about His predestinated purpose in our preaching.

Then the Arminian will say that if men are elect there is no use to pray for them. Oh, how confused Mr. Arminian is at this point. It is he who has no grounds upon which to pray. Mr. Arminian, you say that God loves everyone, Christ died for everyone, and the Holy Spirit is trying to save everyone, and now it is all up to man. Mr. Arminian, what are you praying about? What do you ask God to do when you pray for the unsaved? You have no business praying for God to save sinners because you do not believe God can do it unless the sinner will let Him. Why don't you pray to the sinner. But we who believe in sovereign grace believe that God can and does make the elect sinner willing in the day of God's power. So, we — and only we sovereign gracers — have the right to pray for God to save the lost.

Oh, thank God for election! It is in the Bible. It is the only hope that anyone will ever be saved. It produces and promotes Christian virtues in the saved. It encourages us in working for God and praying to God. Yes! Thank God for election. God bless you all!



"What's Happening"

(Continued from page seven)

such churches from its fellowship. Last year, the Association declared that if such congregations "cannot work in harmony with our historic views, we strongly urge they voluntarily withdraw from our association and seek fellowship with churches of more common practice."

The Rev. Billy Weber, pastor of Northway Baptist Church and president of the Dallas Baptist Assn., has described the spread of controversial charismatic practices as similar to a cancer. "If you leave it alone, it doesn't go away," he says. "It just gets worse and requires surgery to remove it."

His father, Dr. Jaroy Weber, president of the Southern Baptist

PRAISE HIM

God the Father, the Almighty One,
Chose me in Jesus before time began.

God the Son, though meek and mild,
Died on the cross, so I could be His child.

God the Spirit, the third in the Godhead,
Made me alive, though in sin I was dead.

He pointed to Jesus and said, "For you He died,
And for you poor sinner, He also did rise."

There my condition was made clear to me,
I could see Hell was my destiny.

Then and there in my torment and pain,
I cried out to God and it wasn't in vain.

As I cried out: "Have mercy on me,"
The Almighty God heard my plea.

As I was lifted and placed at my Saviour's side,
The joy I experienced I cannot describe.

Now safe in Jesus I look back and see,
Salvation is of God and not of me.

I don't know how this all came to be,
But I'll understand better when Jesus comes for me.

W. M. DeLoach,
Mansfield, Louisiana

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THE BAPTIST EXAMINER
NOVEMBER 22, 1975
PAGE EIGHT

Convention, commented at the denomination's national convention last June that "wherever we have had this experience, we have had a division of fellowship that has prevented the local church from accomplishing its mission of redemption and discipleship."

* * *

SALT LAKE CITY (EP) — The Mormon Church Friday announced appointment of the first American Indian to serve in the church's hierarchy.

The announcement came as President Spencer W. Kimball opened the church's 145th semi-annual General Conference with a call for members to halt Sunday purchases, strengthen families and shun liquor and sexual freedom.

Kimball said a First Quorum of Seventy would be organized with an eventual membership of 70 men. The existing First Council of Seventy would preside over the quorum, he said.

New General Authorities, to be the first members of the Quorum of Seventy, include Dr. George Patrick, a Navajo church leader from Towaoc, Colo., and Shiprock, N.M.

* * *

In private correspondence a mis-

sionary from Rhodesia says that the terrorists from across the border shot an old man in the heels and shoulders and left him to suffer. Others have been beaten to death or burned in grass huts. The first targets are the preachers, teachers, and store keepers. He says that the terrorists are supported by the World Council of Churches as "freedom fighters." — NEWS & NOTES.

* * *

According to THE BAPTIST COURIER, if a church-related institution has accepted single grants of more than \$10,000 from the federal government, it no longer can select employees on the basis of religious belief. Those which have received \$50,000 or more must actively recruit individuals who are not of their faith for employment in their organization. — NEWS & NOTES.

* *

Billy Graham is to take his place at the World Council of Churches assembly in Nairobi, Kenya, among some 60 guests who represent the various religions of the world. The Associated Press recently quoted Graham as saying, "I do not defend Capitalism more than Communism."

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