

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 29, NO. 32

RUSSELL, KENTUCKY, OCTOBER 1, 1960

WHOLE NO. 1157

God's Unlimited Liberty

First in a Series

By PASTOR JAMES F. CRACE

Missionary Baptist Church
Piketon, Ohio

That God is without restraint and unlimited in liberty in His dealing with His creation is evident merely by considering His position in relation to all created things. When I say "all created things" I, of course, refer to everything in existence, because God created all things. As I use the words "unlimited liberty" I would not for an instant weaken them by making any external exceptions whatsoever. Without hesitation I state, and state truly, that God not only can do, but also does do whatsoever He desires without being in the least governed by anything in all creation. God's own nature and at-

tributes are the only "limits" of His activity.

The so-called "laws of nature" have no influence or limiting power over God. They are subject to Him.

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

On the strength of this portion of the Word of God, who will be able to prove that God is limited,

even by supposedly "fixed laws of nature"?

"My council shall stand, and I will do all my pleasure. I have spoken it, I will also bring it to pass. I have purposed it, I will also do it."

These are the words of the most high God. Who shall question them? Who shall make them void? Who shall even consider putting limitations on such a God as this? Only a man most foolish would ever consider such an impossibility. I see absolutely no limitations here or in any other place in all of God's Word. There be no way for anyone to truly govern or limit the actions of God.

It is said to be a law of nature that the sun rises in the East and sets in the West. Personally. I (Continued on page 15, column 1)

Examiner Editorials

By Bob L. Ross

ANOTHER ARMINIAN DENIES GOD'S FOREKNOWLEDGE

It has long been our contention that the man who denies predestination and foreordination will eventually have to deny the fact that God foreknows everything. This type of "foreknowledge" is not all that is involved in the Scriptural doctrine of foreknowledge, for the scriptural doctrine is that God foreknew in the sense of choosing.

But even "Arminian foreknowledge" must be denied, if one denies predestination. Examples of this fact have been noted in TBE in recent years. Ballard, an Arminian in Texas, denies this type of foreknowledge. So does Garner of Florida.

Just lately another example of this fact has come to our attention. In a letter from a reader in Texas, we find this statement:

"You asked: 'If God foreknew that some would die outside of Christ, why did He create them?' That comes within the REALM of the SOVEREIGNTY OF GOD. The TRUTH is, those who reject the Lord Jesus deserve to perish. Yes, once a person makes their final rejection of Christ then God's wrath is JUSTICE. AMEN.

"You asked: 'If He created them, knowing they would perish, is it not His will that they perish?' First, let me make it plain that God did not foreknow any certain person to be lost, but he did predestinate that whosoever would accept Christ WOULD NOT perish (John 3:16). Do you realize that God could have even limited Himself concerning foreknowledge of individuals? After all, there are a few things which God can not do (Titus 1:2) . . . I wish to emphatically say that God did not foreknow any certain man or woman or child to be damned."—Unquote.

This is not the God of the Bible, nor is it the God we serve. The God we serve cannot deny Himself; He cannot strip Himself of the essential attributes of His person, one of which is OMNISCIENCE (all knowledge). Another is IMMUTABILITY (unchangableness) and if God ever "learns" anything, it disproves the fact of His immutability.

It is rather strange that Arminians teach that God foreknew "who would accept Christ," yet some of them deny that at the same time God knew who would reject Christ. How in the (Continued on page 16, column 5)

THE GLORIOUS GOSPEL

Fourth in a Series

By Arthur W. Pink

"For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. 5:21).

It remains for us now to notice the three things here said about God's people. These are their guilt, their deliverance, their righteousness.

First our criminality. It was because we lay under the curse of the Law that the Holy One of God was made sin for us. Therefore we may perceive the awful demerits of our case: such a drastic and costly remedy makes unmistakably evident the despatchment of our condition by nature. We best learn God's estimate of sin by the wages He pays it: nowhere is its exceeding sinfulness so apparent as at the Cross. Faulty views of the Atonement necessarily result in low estimates of sin. Contrariwise nothing is so calculated to humble us because of our vileness as faith's contemplation of Christ being made a curse for us.

Second our deliverance. This was something which lay wholly beyond our own powers. Impossible that we could undo the past equally impossible that we could offer unto God any satisfaction for our countless transgressions. We could no more change our fallen natures than the Ethiopian can change the color of his skin. To create a world would be no less impracticable than for a depraved creature to produce the fruits of holiness. So far as we were concerned our case was utterly hopeless: unless Divine mercy took pity upon us we must inevitably perish. That mercy took the form not of an arbitrary command nor simply of invincible power, but by ordering that none other than the Son of God should become man, take our place, assume our responsibilities and discharge our debts. It was by the sufferings of Christ we were eternally freed from condemnation.

Third, our righteousness. Here is the blessedness and glory of the Gospel of God's grace: that we who are totally devoid of righteousness, who are positively unrighteous, guilty, yea, whose best performances are "filthy rags" in the sight of Heaven, be-



ARTHUR PINK

come the very "righteousness of God in Him." Note well those words "in Him" and not in ourselves for the reference is not to sanctification but to our justification; not to our state, but to our standing before the Divine Throne. "Righteousness" is here to be taken in its forensic sense, and not as referring to any moral change; to the ground of our acceptance, and not to any disposition. (Continued on page 16, column 3)

Tale-Bearing-- One Of The Worst Sins Of All

By ROY MASON

Tempe, Florida



Sins of the tongue are among the worst of all sins. Many who pride themselves that they don't engage in different forms of "worldliness" have no conscience when it comes to the use of the tongue. The Bible says that the tongue is one of the most unruly things known. (See James 3).

Talebearing Prohibited In The Bible

Stealing is no more sternly spoken against than talebearing. "Thou shalt NOT go up and sacrifice any of his own personal (Continued on page 16, column 2)

All Mankind Guilty In The Death Of Christ

By PASTOR C. W. SHAFER

Missionary Baptist Church
Gallagher, W. Va.

As far back as I can remember, I have heard evangelists try to picture our Lord Jesus Christ on the hands of sinners just as he was on the hands of Pilate. He was accused of blasphemy and sedition, an accusation of which Pilate knew him to be innocent. Armed with this knowledge, he attempted to persuade the Jews to permit him (Pilate) to release Christ. Pilate declared that he had power to crucify Him or power to release Him. Although Pilate knew that they had delivered Him for envy, he was blind to his own depraved and self-centered condition. Pilate would have loved to have released Him and no doubt sought for a time to do so; but when the Jews threatened to accuse Pilate before Caesar, he thought only of his own personal interest, and thought nothing of the innocence of the Son of God. He would crucify Christ rather than sacrifice any of his own personal (Continued on page 16, column 2)



ELDER C. W. SHAFER

interest. In that respect, Pilate is an example of every sinner born into this world. Like the rich young ruler (Mark 10:17), every sinner wants eternal life if he can have it without sacrificing love for self and the world.

Pilate showed considerable respect for justice and for fair dealing as long as it did not cost him anything. But when confronted with the possibility of loss to himself, he surrendered the Lord Jesus Christ to the mob rather than to suffer with Him. Again I say that Pilate is an outstanding example of every unsaved man. Since Christ was delivered unto the multitude, we now witness the indictment brought against every sinner in this world. You say, "I was not there, so therefore I cannot be charged with the crime." Or you say, "If I had been there, I would not have endorsed that crime."

Dear reader, do you know that at the cross of Calvary, Almighty God put the wicked, depraved nature of every man on the spot once and for all? It was here that He submitted His sinless Son into the hands of His creatures to do whatsoever they would. Remember that Jesus had not harmed one of them. He had not committed one sin against any one at any time. Here we see the unrestrained wickedness of man manifested in no uncertain (Continued on page 16, column 4)

The Baptist Examiner Pulpit

"WHY JESUS IS PRECIOUS TO ME"

(The closing message of the 1960 Annual Bible Conference of Calvary Baptist Church.)

"Unto you therefore which believe he is precious." — I Pet. 2:7.

Your speaker is a firm believer in the inspiration of the Scriptures. I have a very, very definite conviction that every verse in the Bible is inspired of God. In fact, I believe that every syllable from Genesis 1:1 to Revelation 22:21 is God-inspired and God-breathed. It gives me the greatest of pleasure to say that I consider this Book, God's Book. To me, the Bible is nothing short of the very word of Almighty God.

There are many Scriptures, beloved, that on the surface, prove to us the inspiration of the Bible; but if there were none other

Scripture than the one I have read for my text this morning, I would believe that the Bible is the Word of God.

Ordinarily, you don't find a cursing, profane, blasphemous fisherman using the word "precious." The word "precious" does not in any wise at all couple itself with blasphemy and profanity, and certainly you won't never associate it with the vocabulary of a fisherman. But in this instance, one who was a fisherman by trade before he was saved by the Lord, uses the word "precious" to describe my Lord Jesus Christ.

So, I say, beloved, this, to me, is another proof of the inspiration of the Word of God. I thank God this morning that I, too, like Simon Peter, can say that Jesus Christ is precious unto me.

I
THE LORD JESUS CHRIST IS PRECIOUS TO ME BECAUSE HE PLANNED MY LIFE AND MY SALVATION BEFORE THE WORLD BEGAN.

"Known unto God are all his works from the beginning of the world." — Acts 15:18.

Beloved, I am glad that we are not living in a world that is made up of a hit and miss pattern. I am glad we are not living in a world governed by blind chance or by fatalism. I thank God this morning that "known unto God are all of his works from the beginning of the world."

There isn't a one of you here this morning who knew, doubtlessly, for sure a week ago that you would be in this service. You may have had some little indication. (Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910.

SUBSCRIPTION RATES

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THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

"Precious"

(Continued from page one)
tion or hope that you would be here, and yet, not one of us actually knew we would be here in this service this morning. But, beloved, "known unto God are all his works from the beginning of the world," and while you did not know you would be here for sure, God knew it before the foundation of the world.

I am glad, as I look backward across my life today, filled with so many imperfections, and marred by so much sin — I am glad that God foreknew everything pertaining to my life. I thank Him and praise Him this morning because He foreknew, fore-ordained and planned my very steps — the very steps that I make from day to day.

I am ready to grant to you this morning that just as soon as I speak thus, I know there are some who, doubtlessly, would shout "fatalism" — to say that God would plan a life and the destiny of a soul. However, I would remind you that if a man were to go out to build a house, and did not have plans for the construction of that house — if he were to start to build a house without the proper plans and blueprints, that would be fatalism. If a carpenter takes plans and blueprints and constructs thereby and men do not shout "fatalism," why then should an Arminian shout "fatalism" when an Almighty, all-wise, sovereign God, before the foundation of the world, drew up His plans and made all the blueprints for the lives of every one of us, and the lives of all of God's children of all ages? You and I merely fit into the little niche that God has given to us.

When I say He has planned our lives, the Scriptures, likewise, tell us that He planned our salvation. Listen:

"According as he hath CHOS-EN US IN HIM before the foundation of the world, that we should be holy and without blame before him in love." — Eph. 1:4.

Beloved, back yonder as a lad

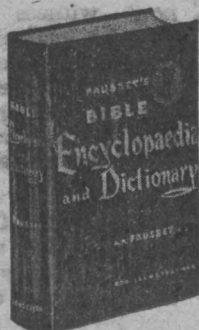
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16 years of age, I leaned on a hoe handle in a tobacco patch one morning about ten o'clock, and received the Lord Jesus Christ as my Saviour. If you would have asked me that day, or any day since then, as to when I chose Jesus Christ, I would say that I chose Him on that day, but, beloved, the little choice I made was merely a ratification of the eternal choice which Almighty God had made before the foundation of the world. All that I did was merely to ratify what God Himself had done before this world began.

It blesses my heart when I look about and see the hills and the trees and all the evidences of nature here in our beautiful Eastern Kentucky. Yet I would remind you that before God ever laid down one single rock, before He ever sprinkled one bit of dust upon that rock, before God planted one single seed of Kentucky bluegrass — I would remind you that already God had chosen you and me in Christ Jesus. We were chosen in Him before the foundation of the world.

Beloved, when I remember, as I say, the fact that my life was planned, my salvation was purposed, and even this Bible Conference was pre-determined by God before the foundation of the world — when I am reminded of that, I fall in His presence and say, "Thank God for the preciousness of the Lord Jesus Christ." He is precious to me because He planned my life and my salvation before the foundation of the world.

II

THE LORD JESUS CHRIST IS PRECIOUS TO ME BECAUSE HE IS MY REDEEMER.

I turn to the Word of God and find over and over again the Bible tells us the Lord Jesus Christ is our Redeemer. Listen to these verses:

"Forasmuch as ye know that ye were not REDEEMED with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But WITH THE PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot." — I Peter 1:18, 19.

Brethren, silver and gold might be able to redeem a captive, silver and gold might be able to ransom or redeem one who has been kidnapped by another human being, but all the silver and gold in the world could never redeem one single one of Adam's fallen race. I say, this morning, the sacrifice of an angel or an innumerable multitude of heavenly host could never redeem one of Adam's fallen descendants. But two thousand years ago, the Lord Jesus Christ went to the cross of Calvary, and there poured out His blood, in order that He might become a Redeemer for us, and that He might effect our redemption.

There are those today who would try to scale the peaks of Sinai to find redemption, and all the way up, they will find signboard after signboard, "thou shalt" and "thou shalt not." Those "thou shalt" and "thou shalt not" may be the means of moral

guidance in the proper direction, and yet scaling the peaks of Mt. Sinai will never bring that individual to the Redeemer.

There are those brethren, who would try to find a Redeemer in a pool. It is true that many times you can find tadpoles, wiggle tails, bull frogs and Campbellites in a pool of water, but you can never find a Redeemer there.

There are those who try to find redemption by going to church, and through confession, and by subscribing to the rituals and tenets of some one particular religion, yet redemption eludes that one who chooses the path of ritual and religion.

May I remind you I do not need to scale Sinai to find a Redeemer. I do not need to look into a baptism to find a Redeemer. I do not need to slip up beside some little peep-hole and ask some man, who is as sinful as I am, for absolution thereby.

Instead, two thousand years ago at the cross of Calvary, Jesus Christ cried, "It is finished," and thus He became my Redeemer. This morning He is precious to me because He has redeemed me from all sin.

I stood in South Carolina, some 25 years ago, at the old auction block where they used to sell slaves before the Civil War. There was a Baptist preacher with me, who, himself, had been brought up in the lap of luxury. As I stood there with this Baptist preacher, he told me how his grandmother had inherited a tremendous plantation with a great number of slaves. She decided to sell a number of them, because they were not needed, especially the older ones, who were of little value. They brought an old negro Baptist preacher and put him up for sale on the same auction block before which I stood. The bidding began low and increased slowly, until it reached \$65.00. Then this old negro Baptist preacher lifted his voice and shouted "\$70.00." The auctioneer and all those present divined his meaning. They closed the bidding, and sold him to himself. The old negro Baptist preacher counted out his \$70.00 — his life's accumulation. The auctioneer received it, and the old negro Baptist preacher went free. He had redeemed himself from slavery.

Beloved, I'm poorer than that old African. As such, he could buy himself from slavery. I could not buy myself nor redeem myself, or in any wise at all, purchase my redemption. Because I could not purchase it myself, Another came in my stead, two thousand years ago, and took my sins upon Himself and became my Redeemer. When I stand this morning at Calvary and see the blood flow from His hands and feet, and see the wounds in His side, and in His forehead, I say, Thank God for my Redeemer, Jesus Christ. He is precious to me as my personal Redeemer.

III

THE LORD JESUS CHRIST IS PRECIOUS TO ME BECAUSE HE IS MY SURETY.

If it were left to you and me, there isn't even one of us who would get out to my house for dinner today, saved. There is enough devilishness, meanness and depravity in every one of us that we would lose our salvation. If it were left to us, we would all sin enough to lose our salvation even before we could leave this service this morning. I thank God though for this truth, that I have a surety, and that surety is the Lord Jesus Christ Himself.

"By so much was Jesus made a SURETY of a better treatment." — Heb. 7:22.

What does this Scripture mean? You probably have had the same experience I have, whereby you have gone to a bank, if you needed money, and have been able to borrow the money just because somebody signed a note for you. That man became your surety, and if you had failed to pay the note, the bank would have looked to that individual for the payment thereof.

Some time ago I signed a deposit, or guarantee, for a man relative to his gas and electric. When he failed to make his payment, it

Report On Work In Alaska

By WAYNE CROW
Grace Baptist Mission
Anchorage, Alaska

IA Mission of Calvary Baptist Church, Ashland, Ky.1



Greetings in the name of our Lord from Grace Baptist Mission, Anchorage, Alaska. This is Sunday afternoon, Sept. 4. The Lord blessed with 6 adults and 6 children in attendance this morning.

Since I last wrote, the Grace Baptist Mission has received the following offerings:

\$5.00—Mr. and Mrs. J. W. S., California.
\$50.00—Mr. and Mrs. L. T. Kentucky.
\$10.00—Mrs. T. C. H., Florida.
\$3.00—Mrs. F.

The Lord continues to bless in many ways. At this writing, \$100.00 is still owed on the building. \$210.00 still owed on moving costs (\$300.00), which the mission borrowed. As yet our building hasn't been moved. We request your prayer and support for the building program. Winter will be upon us soon, and many things must be done in preparing the building so that we may meet in it.

Pray that our lives here might be used only in His service.

Your brother by His grace,
Wayne Crow

became necessary that I pay his gas and electric bill, because I had become his surety thereby.

That's exactly the meaning of the word "surety." Jesus Christ is my guarantee of my salvation. There isn't a one of us who would ever have endured through this Bible Conference, or would ever go to Heaven apart from the Lord Jesus Christ as our Surety and Guarantor of our salvation.

There is another verse that means much to me in this respect. Listen:

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins." — I John 2:1,2.

The Lord Jesus Christ is my advocate — my attorney — my legal representative in Heaven. In the court of Heaven I am charged with innumerable offenses. Every time I sin, Satan calls attention to my wrong doing. He is there as a prosecuting attorney to demand that I be punished for my sin. Thank God, the Lord Jesus is also there to represent me.

Maybe in traffic court I am charged with some offense and I am cited to appear on a certain day. Yet on that day, I have to be out of town, so my attorney appears in my behalf. He does not make excuses for me, nor ask the judge to let me off, nor promise better behaviour on my part in the future. Instead, he pleads guilty in my behalf, pays the fine, and I am released from further

claim of the court on this particular charge.

In the court of Heaven when Satan brings His charges against my soul, the Lord Jesus as my Advocate represents me. He does not ask the Father to be merciful nor does He make excuses for me, nor does He promise that in the future I'll do better. Instead, He presents His blood as payment for this, as well as all the rest of my sins. It is thus He is my surety, and because of what He does, my salvation is secure.

I tell you, He is precious to me when I remember this morning that I can't keep myself. I look backward across these fifty-five years of my life and remember how many times I have fallen. Then I look out in the future, knowing how weak I am and that many times I will fall. Thus, I recognize it would be nothing but a Devil's Hell for me, were it not for One who planned my life and purposed my salvation, who, at Calvary, became my Redeemer, and who daily, hourly, and every moment, is my Surety, to guarantee that I shall, one day, go to Heaven. I say, beloved, He is precious as my Surety.

IV

THE LORD JESUS CHRIST IS PRECIOUS TO ME BECAUSE HE IS MY PRIEST.

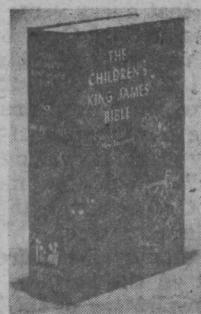
I heard the other day an interesting sermon subject, namely, "Big John and Little John." Naturally it referred to Pope John XXIII and John F. Kennedy, the

(Continued on page 4, column 1)

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"My Impressions"

[Continued from last issue]

ILLINOIS:

"We greatly enjoyed the Bible Conference, the good sound preaching, the fellowship, and the southern hospitality. Calvary Baptist Church is to be greatly praised for the gracious entertainment for all guests. May it be the Lord's will to have another good conference next year." —*Murrell A. Combs, Illinois.*

★ ★ ★

WASHINGTON:

"The best of everything — preaching, meals, sleeping." —*Glen Tweet, Washington.*

★ ★ ★

WEST VIRGINIA:

"I have enjoyed the fellowship and messages received or delivered. I also enjoyed the food, and the way every one extended their appreciation of the fellowship in Christ Jesus. I do look forward to coming back next year, if it be God's will." *Gordon S. Cole, W. Va.*

★ ★ ★

"As a humble servant and a seeker after the truth, I came to hear and to see. I have heard the truth of God's Word taught and preached. I have seen the result and the evident presence of the Holy Spirit's work, and I have never seen or heard a group of believers who were so near of one accord. May God lead all the elect to know and practice the doctrines I heard while there." —*Woody Calhoun, W. Va.*

★ ★ ★

"In the name of our Lord Jesus Christ, the one who suffered, died and died for sinners on Calvary's cross I am writing you a few lines of appreciation of the 1960 Bible Conference. You and Brother Ross sure held a fine meeting. I liked all the food and free pop. Thanks for paying all the money for us staying in the YMCA and best of all I liked the preaching." In Christ's Name, *David Parks, age 9, W. Va.*

★ ★ ★

"Just a few lines to let you know how I appreciated the 1960 Conference. The food was great and so was the preaching. I am very sorry that I didn't get to hear you and Angel preach. But I did get to hear Bro. Ross and Bro. Starling. They both brought good messages. My brother didn't like the idea of hearing six messages a day. We would have stayed if we had known that there was a preacher to preach at our church Sunday night. I hope I get to come next year." *Daniel Parks, age 12, W. Va.*

★ ★ ★

"Our thoughts concerning the Bible Conference would better be called reflections since we have waited this long to write

but have thought of the blessings every day we received. It's wonderful to fellowship with God's people for a short season. We wish to thank all those who worked so hard preparing the good meals and Mr. and Mrs. Stogner for 'a home away from home.' Everything was so nice." —*The Rule Family, W. Va.*

★ ★ ★

"I certainly did enjoy the preaching and fellowship with God's children. Your hospitality was beyond what I expected. I believe you spoiled us with so much good things to eat. I want to express my many thanks to those women that worked so hard to prepare the "eats." I being a woman know how nervous and upset it made them over working their bodies to have everything prepared right on the hour. If the Lord's good to me and lets me live until next year, I want to be with you again. I hope that I as a preacher's wife can be as wonderful a witness of God's grace and a gracious hostess as Mrs. Gilpin. I think you have a wonderful wife." —*Mrs. Scott Richardson, Fairmont, W. Va.*

★ ★ ★

"We were impressed greatly by the unity that prevailed among the brethren and sisters in regards to the great doctrines of the Bible. It was comforting to me to know that there are many left who do not agree to subscribe to everything that comes through the planning mill — that they are the kind of Baptists that want to do their own planning. And of course the hospitality shown to us by the host church. May the Lord continue to bless this conference." —*Pastor Scott Richardson, Fairmont, W. Va.*

★ ★ ★

"I enjoyed the fellowship of being at Labor Day Bible Conference more than I can express. I heard some very good preaching." —*Ernest Williams, West Virginia.*

★ ★ ★

"Here in this pastors' and churches' conference, I have heard the doctrines of grace preached as I was accustomed to hear them in the strict Baptist chapels of England in the days of my boyhood and young manhood. For 55 years I have sought for a fellowship which preaches in its entirety salvation by grace. I am proud as an old man after 55 years of preaching that I now have fellowship with those who believe the truths of God's saving sovereign grace, and are not afraid to proclaim them. I would that it might have pleased God to have given me the privilege of such fellowship in the younger days of my ministry. What a comfort and strength of fellowship I might have had through the years. I feel now I am part of the fellowship and in my retirement I want to be a pastor of the pastors and a messenger of God's grace to the churches." —*Pastor Wm. Croft, W. Va.*

★ ★ ★

"Close" Communion

A Pamphlet by
BOB L. ROSS

- Gives brief history of "open" communion
- States Scriptural prerequisites to Lord's Supper
- Explains why Baptists do not invite others to partake of the Lord's Supper
- Shows what "close" communion declares

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TEXAS:

"Just want to take this way of telling you all that we are so grateful for the wonderful time we had with you recently in the Bible Conference. Am so thankful to the Lord that He through our church here made it possible for both wife and I to come. I was not physically able to come last year.

"From the very time we landed in Ashland till the very last minute we were there it was a wonderful and royal reception you and your people gave us. We enjoyed so much the hospitality of the Hutchinsons; they are a wonderful family. So glad we had opportunity to be in your home and to meet Mrs. Gilpin and all the family and such a feast to the body three times a day.

"But the best of it all was down at Eagles' Hall where God fed us such wonderful spiritual food by His dear faithful servants.

"The Bible Conference there last week in its entirety was a high spot in our lives.

"It thrilled our hearts to hear and see the name of the Lord so wonderfully glorified as His blessed word was magnified.

"Bro. Gilpin, here is check for \$2.00. I meant to give it to you while I was there. A preacher friend of ours who lives in Beaumont, Texas, gave it to me to give to you to be used as expenses on Bible Conference or Baptist Examiner or any other way

(Continued on page 14, column 1).

A "Photo Story" From Fred Halliman In New Guinea



This photo was made about one half mile from Mendi, which is the Administration headquarters for the Southern Highland District. Mendi has about 20 miles southwest of Mt. Giluwe (13,660 ft.) and some 45 miles northeast of Lake Kutubu. I spent one night and part of two days at Mendi due to plane trouble. Mendi has been settled for nearly nine years, but very little progress has been made in the development of the surrounding area.



This photo was made at Mendi. This is a scene of native prisoners building roads within the township. Most of these places are built up with native prison labor. Only a few natives can be seen in this photo although there were about 50 at work here. They receive light sentences compared to our standards, even for murder, ranging from about 8 to 12 months for the first offense, but this is an extremely long time for them, having never had and discipline of any kind among them before.



This photo was made at Mendi just outside the township. What you see is the living quarters for the male natives. The men and boys sleep separate from the women, and in these houses the boys are groomed for manhood. They pass through different initiation rites, some of which are very gruesome and mutilating to their bodies. Also these houses serve as guest houses. This house is about six feet from roof to ground, about seven feet wide and several hundred feet long with numerous compartments on the inside. There are no windows or doors. The roof lacks about two feet coming to the ground and they enter by crawling in at this opening.

(More photos on page thirteen).

"Precious"

(Continued from page 2)
Democratic presidential aspirant. I am not interested in, nor concerned about, the false, heretical, blasphemous system of priesthood which they represent. The Priest I am interested in is my Jesus.

Listen:
"For there is one God, and one mediator between God and men, the man Christ Jesus." — I Tim. 2:5.

Here is a verse, which if properly understood, would bring an immediate end to the greatest religious monstrosity on earth — the Catholic hierarchy. Instead of a

graduated ministry, such as the Catholics have, with the poor worshipper at the bottom of the list and the Pope at the top, with priests, bishops and cardinals in between, this verse speaks of only one Mediator — Jesus Himself. There is just one God in Heaven, and One to come between that God and man, namely Jesus. Away then with all the priestly interference in the life of the worshipper not only from the cradle to the grave, but from the cradle even to eternity.

Prior to the coming of Christ a priesthood, which pointed to Jesus was a necessity. However, on the day Jesus died, the veil in the temple was rent in twain

from top to bottom as though the unseen Hand of God had reached down and tore it into. This was to signify that now Christ had become our great High Priest, and that the way was open now for the worshipper to approach God on his own behalf through Christ. In other words, since that day Christ is our High Priest, and each saved person is a believer priest beneath Him. Therefore, a Catholic priest is a man 2000 years behind time, for man's priesthood died with the death of Jesus Christ.

Of course the Catholics, in their attempt to bolster up their false system of worship say that Christ's priesthood was handed over to them. Yet this is as false as any of the rest of their heresies. It is a deliberate perversion of the Scriptures. Christ's priesthood is one that never changes — it is never given to another.

Listen:
"But this man, because he continueth ever, hath an UNCHANGEABLE PRIESTHOOD." — Heb. 7:24.

That word "unchangeable" is an interesting word. It means "unalterable" — that it does not pass to another. In other words, the Lord Jesus Christ has an unchangeable priesthood — a priesthood that is His, and His alone, and that priesthood does not pass to another.

Whenever you see a man walking down the street with his collar turned hind-part-before, you might ask if he is a drunk coming in from a night's celebration or whether he is a priest — a representative of religion. Those are the only two individuals I know that would dress in such fashion. When you ask him to state his position in life, he might tell you that he is a priest, a representative of religion, and that in the providence of God, Jesus Christ handed the priesthood over to Simon Peter, which has been handed down, in turn, to him. It is then we need to tell him that Christ has an unchangeable priesthood. In other words, it isn't a Priesthood that can be handed down to somebody else, but it is a Priesthood that belongs only to the Lord Jesus Christ.

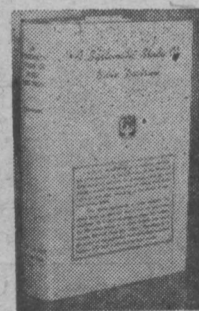
I am glad this morning that I have such a Priest. I am glad that my Priest doesn't wear his collar hind-part-before. I am glad my Priest is a Priest who lives and never dies, who is in the skies, and not here in the world. I'm glad this morning that I have a Priest, even God Himself, who today is looking after my spiritual interests.

Beloved, because of His unchanging Priesthood, all of my prayer life is guaranteed. Listen:

"For we have not an high priest which can not be touched with the feeling of our infirmities; but

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ANOTHER FALSE CHRIST

A new antichrist has risen in Nigeria by the name of Emmanuel Adumosu. He claims he is the reincarnated Christ, thereby adding one more to the long list of pretenders in history, who have usurped the name of Christ. Here are his claims; according to the account in Nigeria's "Drum":

"I am he. I am Jesus Christ, the very one whose second coming was foretold in the New Testament. I have come, and those who believe in me will have everlasting life and joy. I am the missing link of the Trinity. I have come to prepare the faithful for the judgment day."

Since he believes he is the Christ, he considers himself free to make his own laws. The Bible says let every man be the husband of one wife, but Adumosu

now has seven wives, and plans to add more to his harem. His manner of initiating new disciples is simple. He declares: "After I have flogged you nine times with my cane, you will forget your family and friends and follow me. All my disciples are flogged nine times. The flogging is the baptism, a would-be disciple must receive, before he is allowed to follow me."

Clearly this megalomaniac by his pretensions is another fulfillment of Matthew 24:23-24: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christ, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect."

—Standard Bearer

was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." — Heb. 4:15, 16.

Every time I present a prayer to God, that prayer is made acceptable to God, as I have a priest in Jesus Christ — and not in man — who presents my petitions to the Father. It thrills my heart when I stand before you this morning to say that He is precious to me as my Priest.

V

JESUS IS PRECIOUS TO ME BECAUSE HE IS THE HEAD OF EACH NEW TESTAMENT CHURCH.

There are lots of so-called churches that talk much about sovereign grace. Some good men even talk about sovereign grace that have never learned a sovereign God is also head and sovereign over His church. They have never learned that a sovereign God has said much about His church.

They have gone off the "deep end" so far as sovereign grace is concerned. That is all they seem to know about. Give them a Bible and they are lost so far as any other truth is concerned.

In contrast, I contend that the God who sovereignly chose me in Christ unto salvation is the sovereign head of each New Testament Church.

Listen:
"And hath put all things under his feet and gave him to be HEAD OVER ALL THINGS TO THE CHURCH, which is his body, the fullness of Him that filleth all in all." — Eph. 1:22, 23.

When Alexander Campbell went to England several years ago, he carried a letter signed by the Hon. Patrick Henry, who was then the outstanding statesman of Kentucky and one of the outstanding statesmen of the nation. In it, he made this statement: "This will serve to introduce Rev. Alexander Campbell, who is head and founder of the church organization which bears his name."

Brethren, the church that I am a member of doesn't have an earthly head and founder. Rather in the light of Eph. 1:22, we see the Lord Jesus Christ as the Head of our church.

He said to His church:
Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." — Matt. 28:19, 20.

May I remind you this morning that Jesus Christ, is sovereign over His church. He is the Head of His church. He has the right to say that we shall go as missionaries. He has His right to say how we shall go, and where we shall go. He has the right to say how and whom we shall baptize. He has the right to say how and with whom we shall take the Lord's Supper.

Beloved, He is the head of His church. I am glad this morning

I don't have to turn to some book to see what Dr. Hodge or some of the Reverend fathers in the past have had to say about how we should carry on the work of our church. I am glad I don't have to turn to the "discipline" to see what it says concerning various doctrines I am to preach and the various teachings that I am to give to the congregation over which the Lord has placed me. I am glad that when I come to preach, I can go to the Word of God and find what the Lord Jesus Christ has said to His church, and about His church. When I read what He said to His church, I know what is the message I am to give to the church of which I am pastor, because Jesus Christ is Head of His church.

It thrills my heart and makes me rejoice when I say that He is precious to me because He is the Head of each New Testament Church.

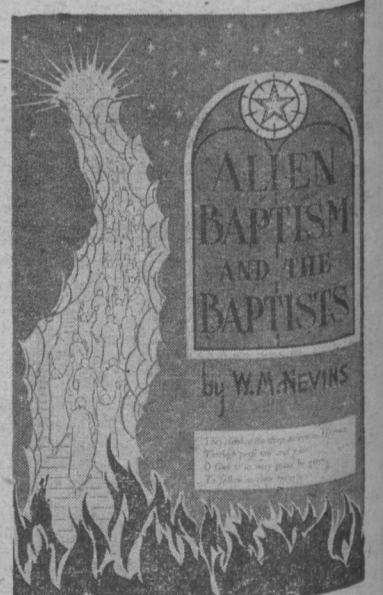
VI

THE LORD JESUS CHRIST IS PRECIOUS TO ME BECAUSE HE IS COMING BACK TO THIS WORLD ONE OF THESE DAYS.

I don't know what your plans are for making this world better. When I was just a boy preacher I had in mind that I was going to personally usher in the Millennium. I made up my mind that I was never going to make any one mad because of my preaching. I was never going to let anyone get upset because of my ministry. I made up my mind that I was going to get along with everybody. (Continued on page 13, column 1)

ALIEN BAPTISM and the BAPTISTS

By W. M. Nevins



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Appraising Fundamentalism And Present-Day Trends

By CHESTER E. TULGA

At the turn of the century, when modernism captured the schools of the great Protestant denominations, men who still believed the Bible and the fundamental doctrines of the Bible, banded together in opposition to modernism and eventually became known as fundamentalists. This fundamentalism was not based upon all the doctrines of the Scriptures, but upon those great doctrines upon which all evangelical believers could unite. These early fundamentalists did

eventually captured the denominational machinery in spite of the protest of the fundamentalists. As a result, the more militant of the fundamentalists began to withdraw from the great denominations and independent fundamental and Baptist churches multiplied. The fundamental movement within the denominations, still vainly hoping for the expected reform (or willing to compromise), stayed in and eventually withered and disappeared.

A few rearguard units still function who believe that somehow the situation can be saved without separation, a hope false to both Scripture and history. Some of them are in the National Association of Evangelicals, but they are compelled to form alliances with holiness and pentecostal groups whom they earlier considered their inferiors, and possibly heretics. Others are in the Charles E. Fuller Seminary which professes to train evangelical ministers who can function effectively in the liberal denominations—an experiment which Northern Baptist fundamentalists tried and eventually abandoned.

self-perpetuating mission societies independent of the churches, schools of every sort responsible to no one but themselves, unrestricted individuals of every sort, shade and emphasis, a multitude of free lances with more personal ambitions than theological convictions—all of this loosely held together by what it optimistically called "the Gospel," and a common identity in an "invisible" church" with no doctrinal standards, no disciplines, no ordinances, no ecclesiastical orders. Its only basis is a common spiritual experience, ranging from Old School Presbyterian experience to the most fervent Pentecostal experience.

Thus the foundation was laid for fellowship based upon a common experience instead of truths held in common—the basis which eventually produced the new evangelicalism, with its love for the "brethren" and its dislike for Biblical disciplines. The limited and temporary fundamentalism of yesterday has become a limited interdenominational theology, based upon a selective interpretation of the Scriptures. Modernism ignores what it doesn't believe; present day fundamentalism ignores what it doesn't want to obey.

Rationalism is rejected, while antinomianism is embraced.

And Today . . .

The situation today is chaotic. Interdenominational fundamentalism is largely outside the established denominations, modern or orthodox. Its leaders hold membership in a local church often for prestige or promotional reasons, but rarely believe in the primacy of the local church as set forth in the New Testament. They still derive some support from conservative elements in liberal denominations or non-separation from apostasy. For the most part, interdenominational fundamentalism has refused to give aid or comfort to scriptural separatists.

The pattern of interdenominational fundamentalism today is (Continued on page 6, column 1)

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not expect to become a permanent group, neither did they expect their theological essentialism to become an established interdenominational theology. Fundamentalism was a temporary expedient, and did not expect to continue after the reformation of their denominations, with their distinctive beliefs.

Modernism Wins

The expected reformation did not materialize. Instead, modernism went on to new victories and

New Fundamentalist Groups Formed

Due to disillusionment with the attempts to reform, independent churches were formed and eventually new denominational alignments resulted. Among these are the Independent Fundamental Churches of America, the General Association of Regular Baptist Churches, the Conservative Baptist Association of America, the Baptist Bible Fellowship, Bible Presbyterians and many others.

Outside the established denominations, and both within and without the separatist bodies, was a fast growing interdenominational fundamentalism, consisting of

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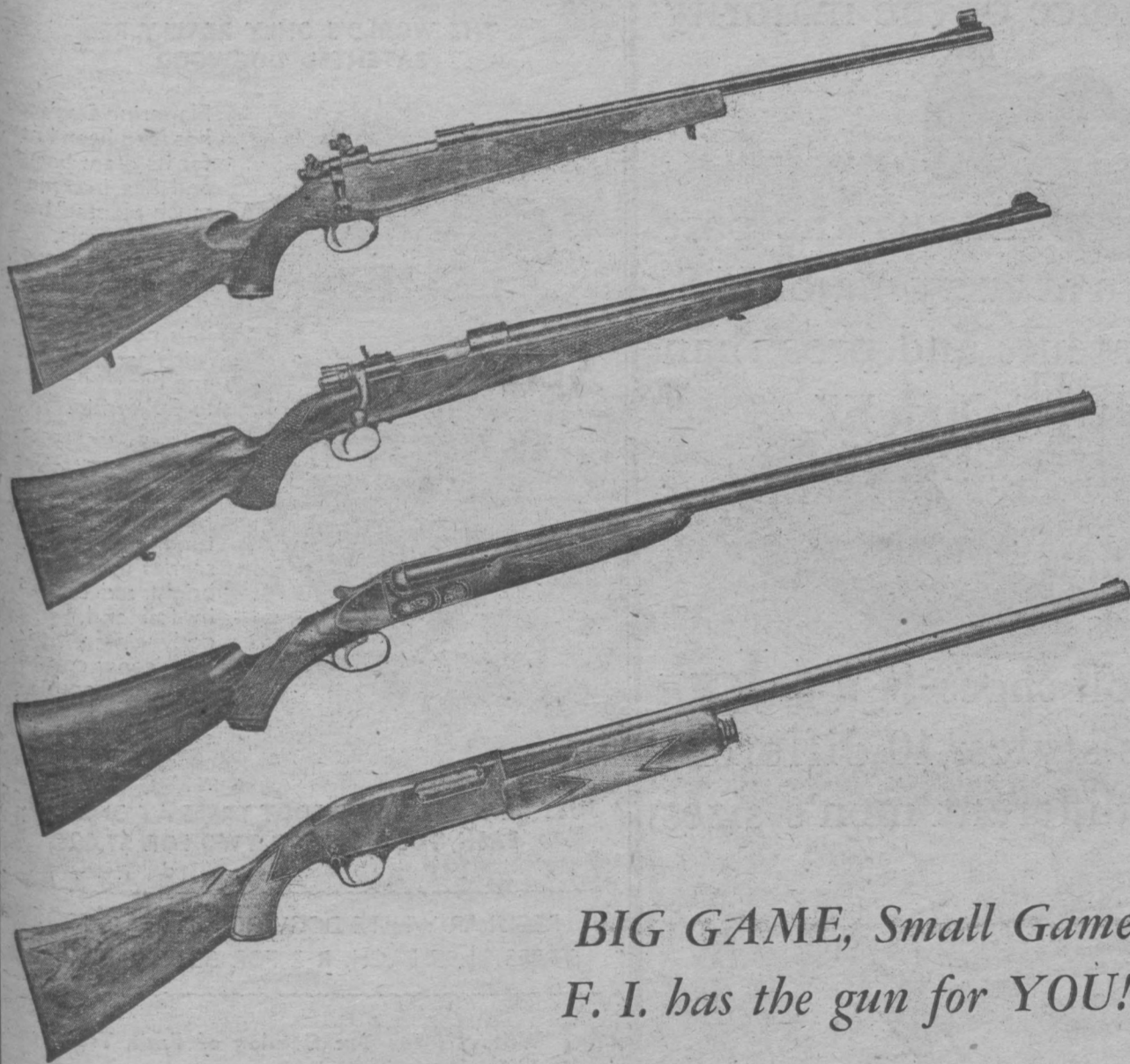
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FUNDAMENTALISM

(Continued from page 5)

not being set by its theologians and Bible teachers, but by its vested interests and promoters, in many of them disciples of the dollar and willing to compromise any convictions to get more of them. To justify their looseness the Scriptures are ignored, often openly disobeyed, and often twist-

ed to sustain their unscriptural practices.

"New Evangelicalism" Enters

Theology has become flabby and utilitarian, with only lip-service to the absolutes set forth in the Word of God. Religious sentimentalism passes for piety. The sanctimonious are more influential than the saints. Love is no longer modified by holiness, but forces holiness to conform to

"love." Forgiveness is offered on easy "terms" and grace is divorced from godliness.

Into this flabby sentimental



theology came the new evangelicalism with a heavy impact, as the logical position of interdenominational fundamentalism. The new evangelism came as the triumph of that "gospelism" which had largely divorced itself from its profound theological meaning. The new evangelicalism and the new ecumenical evangelism have swept the fundamentalist movement so far toward compromise that little hope is held out for its return to scriptural sanity. Interdenominational fundamentalism has lost its way and only its promotionalism is left.

Fundamentalism has reversed itself. The older fundamentalism believed that the basis of unity was the common acceptance of common truths. The new evangelicalism and the new evangelism believes that fellowship can be had on a common spiritual experience, regardless of differences in doctrine, a position certainly not supported in the Scriptures.

Fundamentalism has reversed itself in the new ecumenical evangelism. The older fundamentalism came to believe that modernism and fundamentalism were doctrinally and spiritually incompatible, that these two diverse religions could find no common ground of cooperation. This it professed in principle, even though it was constantly violated in practice. In the new evangelism this principle of incompatibility is abandoned, and in practice a basis of cooperation in Christian work has been invented. Fundamentalism has reversed itself in the new evangelicalism and in the new evangelism, and now finds common ground with unbelievers in the great biblical doctrines. Evangelism is the common ground upon which fundamentalists and modernists can stand and cooperate, thus making "ortho-

dox" what Baptist fundamentalists had refused to accept in foreign missions, the inclusive policy of the American Baptist Foreign Mission Society. To achieve this liberals tolerate a more evangelical message, and fundamentalists accept modernists and unbelievers as fellow-Christians with a common task. Fundamentalism and modernism have achieved a working truce in the new evangelicalism and the new evangelism, with the support of the vast majority (Continued on page 7, column 1)

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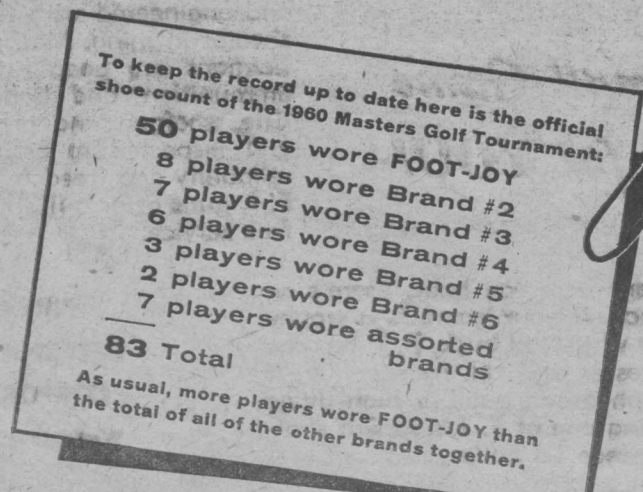
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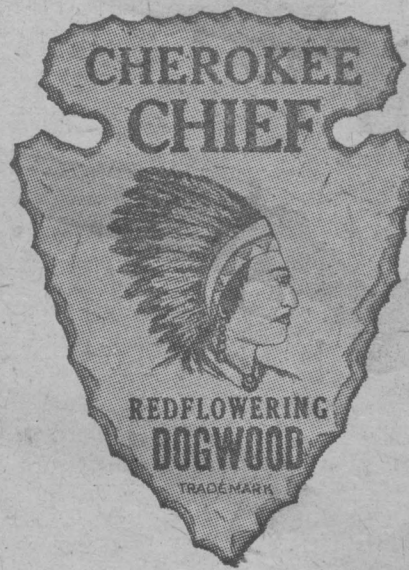
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Interdenominational "fundamental" schools and agencies. Interdenominational fundamentalism is drifting into liberalism and fundamental Baptists are drifting with it in large numbers.

THE PLIGHT OF THE FUNDAMENTAL BAPTISTS

Due to the fundamentalist-modernist controversy which began in the Northern Baptist Convention in 1919, fundamental Baptists of the north sought and obtained fellowship in interdenominational alliances. Having no sound schools they sent their young people to interdenominational Bible Institutes. Their young people, barred from going to the foreign mission field under their denominational boards, went out under interdenominational missions. Baptist theology, largely forgotten in the years of compromise in the Convention, became an interdenominational essentialism with some weak Baptist distinctives. The emphasis upon the ordinances was such as to give no offense to non-Baptists, and Baptist preachers did not consider it "ethical" to teach at Bible conferences upon these great Scriptural truths held by Baptists. The involvement of

northern Baptists was deep and wide, embracing not only cooperative activity but a curious amalgamation of Baptist doctrine, interdenominational essentialism, and Plymouth Brethrenism.

Eventually fundamental Baptists formed new groups, organized new societies, started new schools—all on a mild Baptist confessional basis. Thus a new Baptist denominationalism came into existence, with new denomi-

national programs and new denominational loyalties. Even a bureaucracy was developed including a secretariat which excoordinated and even abused their powers. But there was no apparent recovery of historic Baptist theology, and many graduates of Baptist schools are no more Baptist than graduates of interdenominational schools—having only a strong denominational consciousness. Historic Baptist the-

ology was not reborn, but the very denominationalism from which they rebelled has been born again with all the old characteristic features.

The principle of separation from apostasy is still emphasized but leaders of all groups violate the principle in ecumenical evangelism, and pastors on local levels cooperate with modernism. Strict separation from unbelieving churches is enjoined, but their baptisms are accepted as valid and the communion table is open to all, regardless of theology or life. The conscience of the individual became the authority for participation rather than the scriptures. Ecumenical fellowships are condemned, but ecumenical baptisms are accepted and the Lord's table open to all regardless of theology.

Confusion has deeply penetrated even the separatist bodies. The ties to a decadent interdenominationalism still exist and corrupt the local churches and their ministry. No separatist Baptist group

today enjoys theological unity, but the ties to the sources of con-

(Continued on page 8, column 1)

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ILLUSTRATED HYMNS ON FILMSTRIP OR SLIDES
6 to 10 different Colored Transparency backgrounds to each Hymn, clear white words. 100 Hymns available. One Hymn to a Hymnslip. Free Music with each Hymn. Unique Storage Album for filing.
FILMSTRIP AND SLIDE LABORATORY
Makers of Religious Filmstrips and Slides
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Send 25c. coin for sample Hymnslip worth \$1.55 and descriptive price list.

NOW:—Any Church Can Have A Package of FASLA HYMNSLIPS

For 30 Days FREE TRIAL. Write For Particulars.

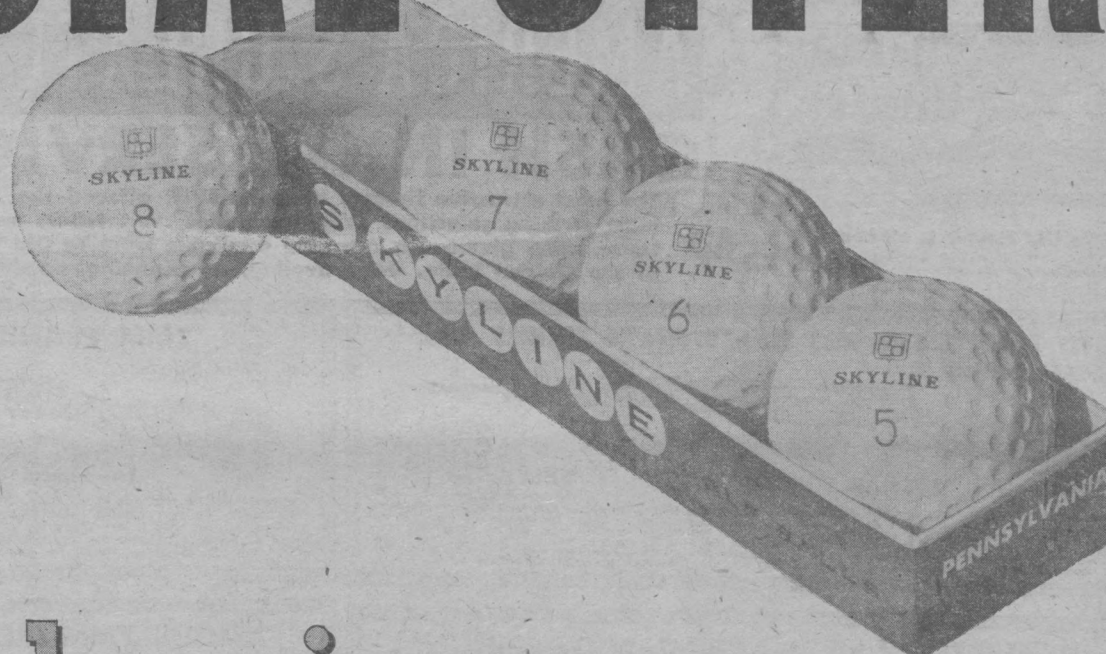
ALL BISCUITS
Used at the
BIBLE
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Of Course!

SPECIAL OFFER

4

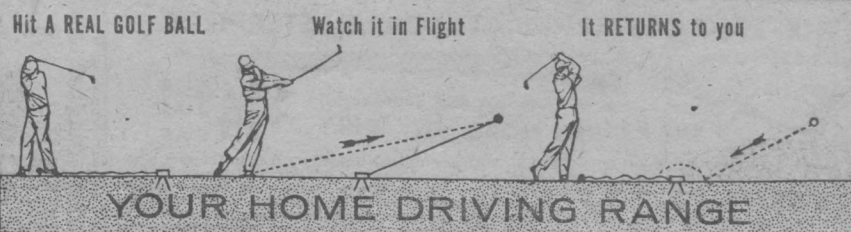
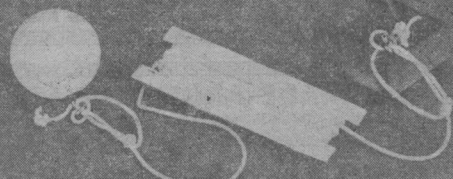


Pennsylvania SKYLINE GOLF BALLS

Here is the newest ball in the famous Pennsylvania line. Designed especially to improve the most important part of your game... crisper iron play... putts true. **Special 4-pack retail \$5.00.**

PLUS

RETURNO
RETURNING GOLF
PRACTICE BALL



Now you can practice a-plenty right in your own backyard. Returno lets you practice all golf shots while using a top quality USGA golf ball. Scientifically designed to improve your game... ball returns after it has been hit 30 to 35 feet indicating whether you sliced, hooked or shot straight to the pin. Constructed for complete safety—no elastic snapback. Retail \$3.95.

\$8.95 RETAIL VALUE... FOR A LIMITED TIME ONLY \$7.95

POST PAID

SEND COUPON TODAY!



"Preferred for Performance"

A PRODUCT OF
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The General Tire & Rubber Company

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Enclosed is \$7.95 (check or money order). Please rush special 4-pack Pennsylvania SKYLINE golf balls and RETURNO Returning Golf Practice Ball to:

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My golf equipment supplier is

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Chandler Harper
(Steel Center)

Goes farther; putts truer; "wanders" less in flight because the weight is where it counts—IN THE CENTER. Personally endorsed by Chandler Harper, one of golf's all time great pros.

\$1.25 each \$14.75 per dozen

PLYMOUTH GOLF BALL
SALES CO.

Plymouth Meeting, Pennsylvania

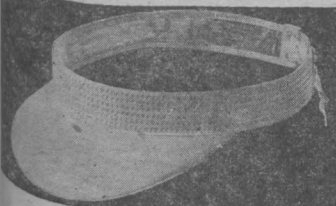
VAPO-COOL

"AIR CONDITIONED" HEADWEAR



GOLF STYLE

B. Tan, Adjustable Strap, \$2.95 ea.



SPORTS VISOR

No. HC (Men's), White, Adjustable,

\$1.95 ea.

HC (Ladies), Colors Assorted, Adjustable

\$1.95 ea.

Vapo-Cool is the first headwear item ever introduced that gives the wearer conditioned comfort in the summer. It has a patented aluminum sweatband that cools by evaporation.

The cooling system works somewhat like a refrigerator. Instead of metal coils to circulate the cooling fluid there are three strands of cellulose sponge. These can absorb two ounces of water, and through evaporation and air circulation the temperature of the annealed aluminum sweatband is dropped many degrees.

HENSCHEL MANUFACTURING C.

1602 Locust St. — St. Louis 3, Mo.

FUNDAMENTALISM

(Continued from page 7)
fusion continue to be deep and powerful. Will the fundamental Baptist groups follow interdenominationalism into apostasy, or will they return to Baptist history, Baptist theology and the great

Baptist principles which made us a great people?

DANGERS CONFRONTING FUNDAMENTAL BAPTISTS

Back to Ecclesiasticism?

Fundamental Baptists separated from the various conventions, objecting to that theological inclusive policy which assumed that modernists and fundamentalists could and should cooperate in religious fellowship and work. In the North this "inclusive policy" of the American Baptist Convention was specifically named as the fundamental issue.

They also objected to that form of ecclesiasticism which gave unwarranted powers to boards, denominational executives, state secretaries and others. They objected to a denominational program by which men were judged rather than the Word of God. They objected to powerful boards which professed to be serving the churches, while they did as they pleased and kept vital information away from the churches lest it lessen their loyalty. They objected to state secretaries who dominate state boards and discriminated against men who differed with them.

However, many bodies who separated because of these issues, seem to be creating again in their own ranks the evils which they

rejected in the convention. Powerful boards, more or less independent of the churches; powerful state secretaries, optimistically called "state missionaries" (the original title in many conventions years ago); denominational programs which more or less demand unquestioning loyalty at the cost of discrimination or loss of ferment. The "headquarters mind" is more and more influential in separatist bodies. While it is true that these things have not yet borne their full fruit, it is undeniable that these trends exist.

Back to Inclusive Seminaries?

The fundamental Baptists in the north in the early days of their protest founded fundamental seminaries to offset the older semi-

naries lost to modernism. These seminaries eventually became strong and influential. They succeeded by accepting a conservative theological position in an inclusive framework—thus becoming an illustration of the inclusive policy which they opposed in foreign missions.

Furthermore, by turning out conservative graduates while the other seminaries turned out liberal graduates they perpetuated a dual theological situation which would provide the ground of endless controversies and divisions, without any hope of solving the basic problems. This was soon evident.

There is danger that this old pattern which the fundamental Baptist found so unsatisfactory, may be repeated in the fundamental Baptist groups of today, in fact, there are some signs that this is developing between the separatists and the new evangelicals, and between the Baptists and the interdenominationalists, who find each other's schools mutually unsatisfactory.

The old pattern is also emerging, with the disappearance of Bible Institutes and the emerging of colleges and seminaries which, whatever their excellences may be, have always been difficult to hold to orthodoxy. This is the story of the past, and it seems to be occurring in the present, and

especially in the interdenominational world. There is the increasing desire for accreditation by secular academic groups with their secular standards of excellence. (Continued on page 9, column 1)



A DELICIOUS GIFT FROM BELGIUM...

Chocolates

FIT FOR A KING

When you went to Brussels for the World's Fair you probably tasted "Godiva," in the opinion of experts—the finest chocolates in the world. "Grand Gourmet Gifts" has arranged to bring them to America by express. These candies are made by two generations of chocolate experts using only the purest and simplest ingredients—chocolate, butter, cream, nuts, and fruits. They are made in a spotless, picturesque factory—the result is perfection.

Packed daintily yet securely in a hinged-top tin box for export: weight 1 1/2 lbs.—three layers of chocolates, each layer with two pieces each of about ten delicious varieties.

Price of 1 1/2 lb. box Packed and shipped prepaid, anywhere in U.S.A. \$4.80

Grand Gourmet Gifts

708 NORTH THIRD ST., LOUISVILLE 2, KENTUCKY



Ye Old Hunter is all heart!

Ye Old Hunter illustrates all weapons by actual untouched photographs so you can see how they REALLY look!

AMERICA'S GREATEST SHOOTER'S BARGAINS

CASH IN ON SERVICE THAT NOW SPANS A

The most attractive firearm bargains EVER offered the American shooter! . . . The most striking selections EVER available! . . . NOW, so you can save STILL more, these same giveaways are also available from Ye Old Western Hunter—in the heart of the Golden State. No traveling, no planning, no shipping, no time, no work, no

expense, no SACRIFICE was too great to SPANS A CONTINENT." The fantastic away ONE and ALL, and only a few miles away order this very day, EAST or WEST

FIRST TIME! RUSSIAN M38 SEMI-AUTOMATIC TOKERAV RIFLES!

Cal. 7.62 Russian



RUSSIAN TOKERAV M38's ONLY \$49.95!

The greatest find EVER, and at what disarmament cost to the troops. Rarest of the rare—Russian Tokarev M38 semi-automatic rifles. The rifle you collectors have been howling about for years and now for the first time under \$100.00. The terror of the east, now tamed for western use. All extremely fair condition and clean through excellent use of that cleaning equipment you've held ready so long. A never before, never again proposition at a fantastically low \$49.95, complete with 10 round magazine, 7.62 Russian ammo in clips only \$6.00 per 100 rounds. EXTRA MAGAZINES ONLY \$7.95 EACH.

COLLECTORS! FIRST AMERICAN OFFERING!

Cal. 7.62 Russian



THE SHORT FINNISH MODEL 29/31 ONLY \$16.95!

A Finnish rarity that rockets you into a rarified collector's roster. The rifle designed for the other side of the moon, but now yours to propel yourself into the rarified fantasy. A delightful little companion for the trip to the bushes you've been saving so long for. Fair to good and totally complete its entire length—only a 24" barrel to assure practically no sighting eyestrain. The perfect addition to even the most elite collections and at a give-away price of only \$16.95. You'll probably insist on a matched pair at absolutely go more than double the one rifle price! Order from this ad today for promptest delivery ever.

THE 1960 OLYMPIC BIATHLON MASTERPIECE

Cal. 7.62 Russian



(A Real Supremeski) THE RUSSIAN MODEL 91. ONLY \$14.95!

THE MOST AMAZING FIND OF OUR TIMES. Authentic Russian Infantry Rifles in the rare model 91. The unbelievable rifle that won five out of the first six places in the 1960 Winter Olympic Biathlon event at Squaw Valley. Test your own accuracy with this Olympic Special. Guaranteed in good serviceable condition and devoid of all communist rust, for inexpensive capitalistic shooting. A hazardous find that shattered the shooting world, and what mayhem for our global competitors who tried to finish Ye Old Hunter out of this cache. Thanks to an underground waterway, shooting is now yours in the popular 7.62 Caliber—only \$6.00 per 100 rounds. Insure your Russian "Supremeski!" with a prompt order today!

A STUPENDOUS ARSENAL CRACKED AT LAST!

Cal. 6.5MM

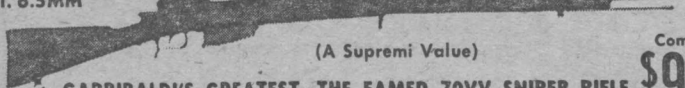


(A Supremo Special) THE FABULOUS ITALIAN TERMINI MODEL 91. ONLY \$9.95!

Millions of this incredible weapon that blasted its way to inglorious defeat on mountain, land and beach. The price victory is still yours, however, at this fantastic \$9.95! Others advertise this very model at two and three times the price, but don't be misled by unobtainable fancy names, fancy claims—give them the old Italian boot and order from Ye Old Hunter for the best, as always, for the least. You'll be surprised at the time involved to return these to fully presentable condition. Selected specimens only \$2.00 additional. 6.5 Italian ammo in clips only \$5.00 per 100 rounds. Order now, before these giveaway prices go still lower! Remember, Ye Old Hunter always brings the best for less.

BACK AGAIN—ONLY BECAUSE OF POPULAR DEMAND!

Cal. 6.5MM



(A Supremi Value) Complete! GARRIBALDI'S GREATEST—THE FAMED 70VV SNIPER RIFLE \$9.95!

This unprecedented inaccurate specimen (the rifle that put the word "sport" back into shooting) available for the last time, and just to please you who never anticipated its astounding demand. The very rifle that prompted the buying (and selling) panic of 1958, yours again—this very day. The most unique attempt at weaponry ever attempted—your friends will marvel at your taste. Totally complete and workable in every detail—the perfect gift for friend (or enemy). A decorator's delight, for behind the door display. Mesmerize yourself endlessly with its spaghetti grained stock. All for only \$9.95. Today.

7MM SPANISH MAUSER SPORTERS

Cal. 7MM Mauser

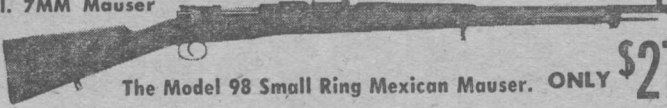


The Model 93 Spanish Mauser. ONLY \$26.95!

The perfect little rifle you've all been dreaming about. Genuine Mauser Model 93, small ring cut-down carbines in the ever-popular 7MM Mauser Caliber. One of the smoothest and trimmest Mausers ever made at a price which now makes it available to one and all—only \$26.95. (\$4.00 additional if we select a special select one for you.) Turned down bolt, all milled parts, small ring action, cut-down stock, and 22" barrel—all yours for your prompt order. 7MM Mauser M.C. ammo. only \$6.00 per 100.

FAMOUS 7MM MEXICAN MAUSERS AT LAST!

Cal. 7MM Mauser

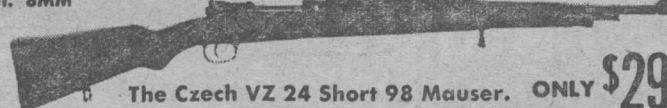


The Model 98 Small Ring Mexican Mauser. ONLY \$27.95!

Ye Old Hunter has finally cracked Mexico and at what delight to American shooters. Now the famous and deluxe small ring Model 98 Mexican Mauser in 7MM caliber at only \$27.95 in good condition. (Only \$4.00 additional if we select a special good one for you.) Not \$49.95 as others have sold them for, but a mere \$27.95. Shoots the famous effective 7MM cartridge available everywhere in hunting loads and bargain M.C. loads available from Ye Old Hunter at only \$6.00 per 100 rounds. Just under \$5,000 left so be sure to order NOW to protect YOURS. Order from this ad for the promptest delivery ever!

TODAY! THE GREAT CZECH BRNO 98 MAUSER

Cal. 8MM



The Czech VZ 24 Short 98 Mauser. ONLY \$29.95!

One of the most desirable Mausers ever made and in great demand everywhere particularly by gunsmiths who know. The famous, and rare BRNO 98 Mauser. All milled parts, superb workmanship and the sought after 23 1/2" barrel make this the find of our age. The international firearms trade are wringing their hands in envy over THIS Ye Old Hunter find, and what a break for you Mauser fans. Today this select gem in tight working order and life still left in the barrels, and at below action alone price. Order now, while this stupendous find is still on hand. 8MM Mauser M.C. ammunition only \$6.00 per 100 rounds.

BEAUTIFUL GERMAN-MADE ARGENTINE MAUSERS!

Cal. 7.65MM



The Rifle That Must Be Actually \$19.95!

All milled parts. Select Walnut stocks. Fine natural finish (\$ shot mag.—no clip required) ABSOLUTELY "NEAR MINT" ONLY Never, NEVER, NEVER! has such a Mauser bargain been available. UNBELIEVABLE. From any one else but YE OLD HUNTER it would be unbelievable. You've paid more for bullet hoops than for THIS MASTERPIECE. Buy now while tiny supply lasts. THINK OF IT—an original German issue Mauser rifle in ALMOST NEW condition throughout manufactured in the prime vintage years with (naturally—naturally) ALL MILLED PARTS AND TRUE BLACK WALNUT STOCKS and the best of all, the superb olympic accurate 7.65mm (.30) MAUSER rifle cartridge. Buy and enjoy forever "THE MOST BEAUTIFUL MAUSER EVER MADE" ONLY \$4.00 More if we select an OUTSTANDING Beauty! Original German long blade Mauser Bayonet and Scabbard: only \$1.95. Caliber 7.65mm AMMUNITION (Cal. .30) Only \$6.00 per 100. Caliber 7.65mm SOFT PT. (Hunting) Ammo Only \$3.45 per box of (20).

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Genuine, Original (made at Springfield Armory) M-1 Garands



Yes, Ye Old Hunter, the Guantanamo Bay, Cuba, U.S. Marine Corps, and the U.S. Army's most famous and accurate rifle begins a new year and new decade with the most spectacular and complete shipment of "The finest rifle ever made" of ORIGINAL GARANDS, all in v. g. condition. SPRINGFIELD ARSENAL (no cheap copies) cartridges .30-06, and all at a price that's a steal. \$79.95. Now you can throw away those old, worn, and expensive M-1's and buy the real thing. You're paying so much for from others with the great Garand, and blaze away with the real Garand—only \$6.00 per 100. Order today!

U. S. ARMY MODEL 1917

Cal. .30-06



Virtually unfired. All milled parts. Tired of paying over \$40 for a U.S. Army Model 1917? Now you can have the real thing, the U.S. Army's most famous and accurate rifle, the U.S. Army Model 1917, in virtually new condition. It's a steal. \$79.95. Now you can throw away those old, worn, and expensive M-1's and buy the real thing. You're paying so much for from others with the great Garand, and blaze away with the real Garand—only \$6.00 per 100. Order today!

WINCHESTER M95

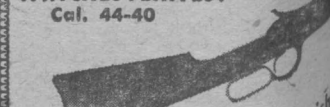
Cal. 7.62 Russian



Stock your own lever action dream rifle! The Model 95 and in the rimmed 7.62 Russian caliber. Spend endless hours on the range shooting. But now, in an exclusive deal with Ye Old Hunter, you can have this famous and accurate rifle, the U.S. Army Model 1917, in virtually new condition. It's a steal. \$79.95. Now you can throw away those old, worn, and expensive M-1's and buy the real thing. You're paying so much for from others with the great Garand, and blaze away with the real Garand—only \$6.00 per 100. Order today!

WINCHESTERITES! The Spanish

Cal. 44-40



The famous Spanish Here it is! The Spanish made Model 95, in the rimmed 7.62 Russian caliber. Spend endless hours on the range shooting. But now, in an exclusive deal with Ye Old Hunter, you can have this famous and accurate rifle, the U.S. Army Model 1917, in virtually new condition. It's a steal. \$79.95. Now you can throw away those old, worn, and expensive M-1's and buy the real thing. You're paying so much for from others with the great Garand, and blaze away with the real Garand—only \$6.00 per 100. Order today!

THE INFAMOUS FRENCH

Cal. 8MM Lebel



Never before available on the U.S. Market. The French M95, in the rimmed 8MM Lebel caliber. Spend endless hours on the range shooting. But now, in an exclusive deal with Ye Old Hunter, you can have this famous and accurate rifle, the U.S. Army Model 1917, in virtually new condition. It's a steal. \$79.95. Now you can throw away those old, worn, and expensive M-1's and buy the real thing. You're paying so much for from others with the great Garand, and blaze away with the real Garand—only \$6.00 per 100. Order today!

IMPORTANT SALES INFORMATION—PLEASE READ CAREFULLY: All guns and ammo shipped RAILWAY EXPRESS OR TRUCK (Shipping Charges Collect) from Alexandria, Va. or Culver City, California. (California residents include 4% State Sales Tax on Culver City shipments.) Send check or Money Order. DO NOT SEND CASH. Sorry no COD's. "Money's Worth or Money Back" guarantee when goods are returned prepaid within two days after receipt. Ye Old Hunter will not answer asseriminnous letters. Send them elsewhere. Sales limited to continental United States! World's Biggest Arms House—World's Lowest Prices.

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There is the constant am-
on of Bible institutes to be-
Bible colleges and Bible
ges to become either liberal
schools or seminaries. With
goes an increasing emphasis
other subjects, and less and
Biblical content in the cur-
riculum.

the interdenominational
we see this in process. Ful-
Seminary began with a great
emphasis upon its scholarship and

ALL BISCUITS

Used at the

BIBLE

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— ARE —

BORDEN'S

Of Course!

apparently devoted to an intel-
lectual fundamentalism. By stages
it has allied itself with the new
evangelicalism and some of the
writers have even repudiated the
fundamentalism which gave it
birth and undermined the ortho-
doxy which it professes.

This trend is seen in some fun-
damental Baptist seminaries. This
trend is also seen in the so-called
fundamental colleges. There are
also the beginnings of these trends
in other separatist institutions
which we believe time will even-
tually bring to light. These trends
are more advanced in some than
others, but the trends are present.

Back to the Book of Numbers
There are dangers in persecu-
tion, but there are greater spirit-
ual dangers in rapid growth and
financial prosperity. God showed
His displeasure when David num-
bered Israel, but present day fun-
damental Baptist groups are busy
numbering their churches, their
large memberships, their large fi-
nancial contributions and shout-
ing them from the housetops to
impress the Philistines or the
other tribes in Israel. The worship
of "jumboism" is advancing in the
separatist groups who boast of
their rapid growth, without ex-
amining too closely the material
they are incorporating into their
structure.

The separatist bodies are becom-
ing careless in the type of church-

es received, the kind of ordina-
tions they recognize, and the vio-
lations of their fundamental prin-
ciples which take place in their
ranks. They point proudly and
convincingly to the fact that every
church received subscribes to
their confession of faith, over-
looking the lessons of history and
the illustrations in their own
group, that churches depart from
confessions whenever they see fit
to do so. They generally do this
without changing their affiliation.
There are thousands of churches
in this country with an orthodox
confession of faith and a liberal
working theology.

Many churches have signed sep-
artist confessions of faith, and at
the same time on the local level
and in ecumenical evangelism
violate the very principle which
they profess to honor.

For many reasons the independ-
ent Baptist groups are growing
rapidly but this is not always a
mark of the blessing of God or
the evidence of a rugged ortho-
doxy as we would like to think.
The Southern Baptist Convention
became so big professing ortho-
doxy that it began to be less and
less orthodox. It became so big
with a strong Baptist message
that it began to be less Baptist.
Its churches became so large that
separation from the world became
an impossibility. Their churches
(Continued on page 10, column 1)

FINEST,
ALL STEEL
Institutional
Folding
Chair



yet uses 44% less
storage space

Here is the world's finest all steel, all purpose fold-
ing chair. Wherever extra seating is needed this is
the most efficient, most economical chair available.
Designed and manufactured with traditional Clarin
thoroughness—it is top quality seating.

GUARANTEED FOR TEN YEARS

CLARIN

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City, Calif. 90230, for immediate shipment. Also VISIT Ye
Old Western Hunter for the greatest selection of shooting
equipment found west of the Rockies. Immediate service.

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Today, "SERVICE THAT NOW
below are available now to
where you live, RUSH your
best service EVER imaginable!

ANYWHERE!

EVER MADE" \$79.95!

and only

ACCESSORIES:
New Leather
Slings only,
\$1.95
New Web
Slings only,
\$1.00
Original 8 rd.
clips only,
10c

30-06 RIFLES!!

ONLY \$29.95!

Government cases.
or Better!

or Was Ye Old Hunter, so he
ARMY MODERN 30-06 RIFLE
Army but action 30-06 rifle,
action can be converted to take
the fantastic U.S. 30-06...
seekers at only \$5.00 additional...
Model 1917 Bayonet \$1.75
additional.

ACTIONS!

ONLY \$29.95!

action ever—the famous Winchester
model for both left and right hand
shooter. Teddy Roosevelt's favorite
rifle. Your favorite wood and design
discarded to save you time
ammo only \$14.75 per 100.

M2 Saddle Carbine

ONLY \$39.95!

Winchester.

in tight, clean shooting con-
dition. Model only short months ago.
previous competitors to the wall
limited number in almost mint
condition. Police Saddle Ring Carbine
\$5.00 additional in select condition.

MANNLICHER!

ONLY \$9.95!

enter this value because of the dis-
count and brings you the great rifle
the accurate F.L.N. pacifier is still
the best than the cost of freight from
France. Do not delay on this here one!

ENTERED DEALERS: Write on your
letterhead for new sensational discount
CANADIAN BUYERS: Write direct to
Canadian Distributor, P. O. Box 628,
Toronto, Ontario. Add 20% to above prices
on ordering and SAVE. Immediate service.

Guns • Ammo. Guns • Ammo.



SAVE 80%

In the heart of the Golden State

INCREDIBLE AMMO BARGAINS

MINIMUM ORDER 100 ROUNDS. All prices below
per 100 rounds. All ammo must be shipped RR-
EXPRESS. SHIPPING CHARGES COLLECT. Sensa-
tional New sensational prices! Save, save, save.

PISTOL	
.25 AUTO (WINCHESTER, LATE DATE).....	\$ 5.00
7.62 NAGANT (M.C.).....	\$ 5.00
7.63 MAUSER (PISTOL M.C.).....	\$ 5.00
7.65 MANNLICHER PISTOL (M.C.).....	\$ 4.00
9MM LUGER (PARABELLUM) (M.C.).....	\$ 4.00
9MM LUGER (NEW, NON-CORROSIVE).....	\$ 6.00
9MM F.N. STEYR PISTOL (M.C.).....	\$ 4.00
.45 (ACP) COLT AUTOMATIC (M.C.).....	\$ 5.00
RIFLE	
6.5 JAP (M.C.).....	\$ 6.00
6.5MM ITALIAN IN CLIPS (M.C.).....	\$ 5.00
7MM MAUSER (M.C.).....	\$ 6.00
7.35MM ITALIAN IN CLIPS (M.C.).....	\$ 5.00
7.5 SWISS SOFT POINT (20 rds.).....	\$ 3.95
7.62x39 RUSSIAN SHORT (M.C.) (20 rds.).....	\$ 4.95
7.62 RUSSIAN (M.C.).....	\$ 6.00
7.62 RUSSIAN SOFT POINT.....	\$14.75
7.65MM (.30) MAUSER (M.C.).....	\$ 6.00
7.65MM MAUSER SOFT POINT (20 rds.).....	\$ 3.45
30 CAL. M1 CARBINE.....	\$ 5.00
30-06 U.S. M2 BALL IN 5 rds. CLIPS.....	\$ 6.00
30-06 BLANKS.....	\$ 4.00
U.S. .30 (30-40 CALIBER) KRAG (M.C.).....	\$ 5.00
CALIBER 303 BRITISH (M.C.).....	\$ 7.50
303 BRITISH SOFT POINT.....	\$14.75
303 BRITISH BLANKS.....	\$ 4.00
8MM GERMAN MAUSER ISSUE (M.C.).....	\$ 6.00
8MM LEBEL (M.C.).....	\$ 6.00
.42 COLT BERDAN RIFLE (M.C.).....	\$10.00
.43 (11MM) REMINGTON (M.C.).....	\$ 5.00

 || (Those few with asterisk (*) above are partially shooting but fully componentable.) | |

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WORLD'S LOWEST PRICES!

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(Send permit if your state or city requires)

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PAIR—ITALIAN GLISENTI
REVOLVERS CAL. 10.35MM

First time available at
less than collector
prices! Italian Glisenti
Revolvers in both the
folding trigger (Police)
type and also the mili-
tary (WWII) type only
\$17.95! for the PAIR.
Order today while this
super bargain lasts!



COMPLETE
PAIR
ONLY \$17.95!

BERETTA .32 AUTO PISTOLS

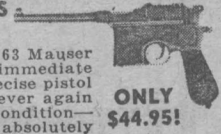
Today's top pistol bargain.
Absolutely in excellent
condition. Beretta 32 Auto
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FUNDAMENTALISM

(Continued from page 9)

became so popular that many people find it profitable to belong to them. The jumbo-ism, so proudly worshipped by Southern Baptist Convention churches, is more stressed now than their orthodoxy.

The tendencies toward jumbo-ism are becoming clear in many fundamental Baptist groups who are more and more emphasizing their statistics, and more and more compromising their basic principles. Will these groups, like older Baptist groups, live long enough to abandon the principles that gave them birth? Are they rejoicing in their statistics and failing to notice the termites eating at their original foundations?

The Problem of a Compromising Undenominational Fundamentalism

1. The menace of the new evangelicalism, the fundamentalist form of the rejected inclusive policy. The new evangelicalism, with its prolific intellectual output, its prominent seminaries and schools, its periodicals, the Bible institutes, colleges and mission societies who compromise with it, is a strong challenge to Baptist separatism, succeeding in infecting all fundamental Baptist bodies in some degree. Uniting evangel-

ical doctrines with liberal attitudes and a "brotherly" spirit toward those who deny the faith, it has found its way into all Baptist groups. This evangelical fusion of orthodoxy and liberalism is a theological movement, not a new denominational organization and enters all denominations with ease.

Its enormous intellectual out-

put, compared to the meagre productions of fundamental Baptists gives it a decided advantage in the struggle. Fundamental Baptists, busy counting their churches and attending to denominational chores are no match for their opponents. The new evangelicalism is "carrying the ball" in the fundamentalist world, while the separatists cling to a separatism whose

power and influence is decreasing. A Baptist world largely ignorant of its own history, having only a scanty knowledge of its great theologians, infected by the very principles which gave birth to the new evangelicalism is growing denominationally and getting weaker theologically. The average fundamental Baptist preacher regardless of his academic background knows little theology, little church history and less Baptist theology. He is ill-equipped for the theological battle now raging. Will fundamental Baptists be infected by the new evangelicalism? They are now.

2. The new ecumenical evangelism. This form of evangelism in which both fundamentalists and modernists function on an equality, is known chiefly through Billy Graham in this country and Bob Pierce (World Vision) abroad. It is more and more enlisting the cooperation of those who have been avowed separatists and represents a theological shift on their part. There is a radical difference in theology between those who hold fundamentalists and modernists to represent two contradictory religions, and those who hold that fundamentalism and modernism are both interpretations of the Christian faith.

Fundamentalists who departed from the great denominations over modernism now find themselves working harmoniously with the modernism they formerly repudiated. Fundamental Baptists who came out of the Convention and wrote into their constitutions their repudiation of every form of theological inclusivism, now have churches embracing the same principle in the new evangelism. Churches have adopted separatist confessions of faith, and now practice the very

thing they repudiated. Some so-called separatist churches not only support ecumenical evangelism but have joined in persecuting those who refuse. The issue is still: are fundamentalists and modernists fellow-believers, or do they represent two exclusive positions?

The fundamental Baptist movement faces the hour of decision. With interdenominational fundamentalism compromising the very principles which gave it birth, with separatist Baptist bodies developing within their ranks a new inclusive policy, fundamental Baptists must make up their minds and hearts to repudiate this false fundamentalism and be what they started out to be—New Testament Baptist churches. They must again be a historic people, conscious of their history and devoted to their principles. We must have a new appreciation of Baptist history and a new appreciation of Baptist theology.

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DISAPPOINTMENTS

The disappointments of life are in reality only the decrees of love. I have a message for thee today, My child. I will whisper it softly in thine ear, in order that the storm clouds which appear may be gilt with glory, and that the thorns on which thou mayst have to walk be blunted. The message is but short—a tiny sentence—but allow it to sink into the depths of thine heart, and be to thee as a cushion on which to rest thy weary head: "This thing is from Me."

Hast thou never thought that all which concerns thee, concerns Me also? He that toucheth thee toucheth the apple of Mine eye (Zech. 2:8). Thou hast been precious in Mine eyes, that is why I take a special interest in thine upbringing. When temptation assails thee, and the "enemy comes in like a flood" I would wish thee to know that "This thing is from Me." I am the God of circumstances. Thou hast not been placed where thou art by chance, but because it is the place I have chosen for thee.

Didst thou not ask to become humble? Behold, I have placed thee in the very place where this lesson is to be learned. It is by thy surroundings and thy companions that the working of "My will is to come about."

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Art thou passing through a night of affliction? "This thing is from Me." I am the Man of sorrows and acquainted with grief (Isa. 53:3). I have left thee without human support that in turning to Me thou mightest obtain eternal consolation (II Thess. 2:16-17).

Has some friend disappointed thee? One to whom thou hadst opened thine heart? "This thing is from Me." I have allowed this disappointment that thou mightest learn that the best Friend is Jesus. He preserves us from falling fights for us in our combats; yea, the best friend is Jesus, I long to be thy confidant.

Has someone said false things of thee? Leave that, and come closer to Me, under My wings, away from the place of wordy dispute, for I will bring forth thy righteousness as the light and thy judgment as the noon-day (Ps. 37:7). Have thy plans been all upset? Art thou crushed and weary? "This thing is from Me." Hast thou made plans and then coming, asked Me to bless them? I wish to make thy plans for thee. I will take the responsibility for it is too heavy for thee, thou couldst not perform it alone (Ex. 18:18). Thou art but an instrument and not an agent.

Hast thou desired fervently to do some great work for Me? Instead of that thou hast been laid on one side, on a bed of sickness and suffering. "This thing is from Me." I was unable to attract thine attention whilst thou wast so active. I wish to teach thee some of My deep lessons. It is only those who have learned to wait patiently who can

(Continued on page 12, column 3)

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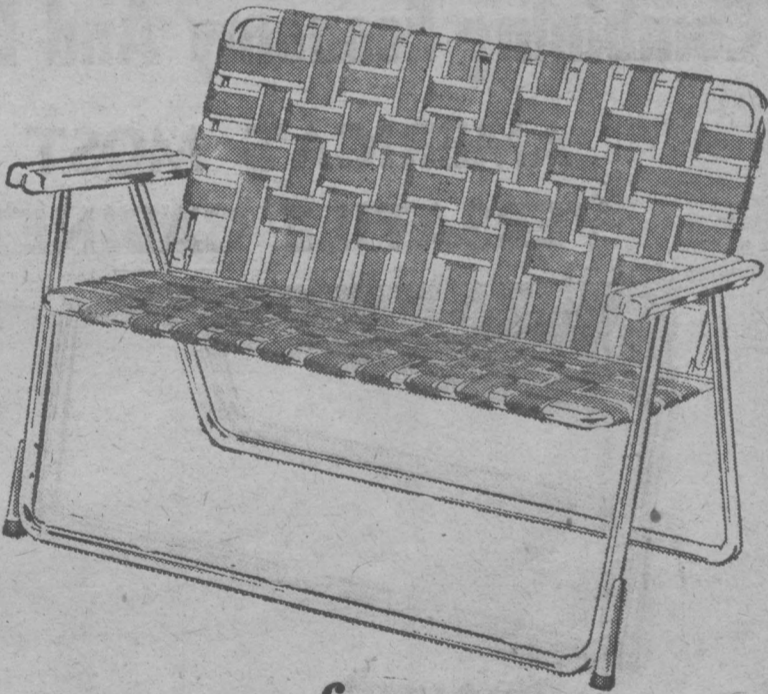
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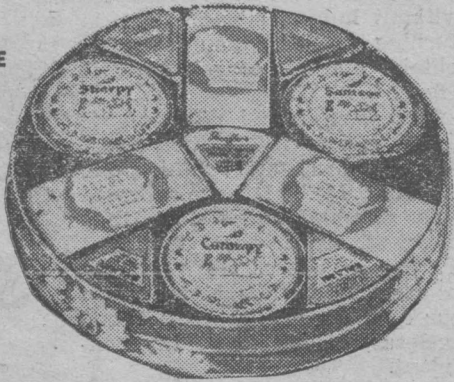
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SEND TBE TO OTHERS

Disappointments

(Continued from page 11)
serve Me. My greatest workers are sometimes those who are laid aside from active service in order that they may learn to wield the weapon of prayer.

Art thou suddenly called to occupy a difficult position full of responsibilities? Go forward, counting on Me. I am giving thee the position full of difficulties for the reason that Jehovah thy God will bless thee in all thy works, and in all the business of thy hands (Deut. 15:18). This day I place in thy hand a pot of holy oil. Draw from it deeply, My child, that all the circumstances arising along the pathway, each word that gives thee pain, each interruption trying to thy patience, each manifestation of thy feebleness, may be anointed with this oil. Remember that interruptions are divine instructions. The sting will go in the measure in which thou seest Me in all things. Therefore set your heart unto all the works that I testify among you this day. For it is your life (Deut. 32:46-47). —Help and Food

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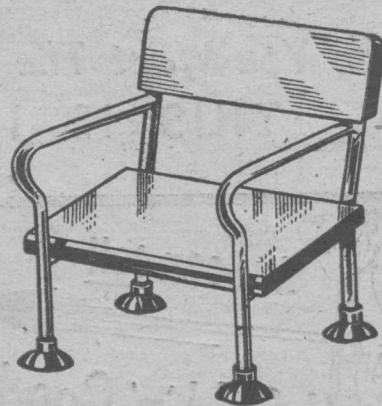


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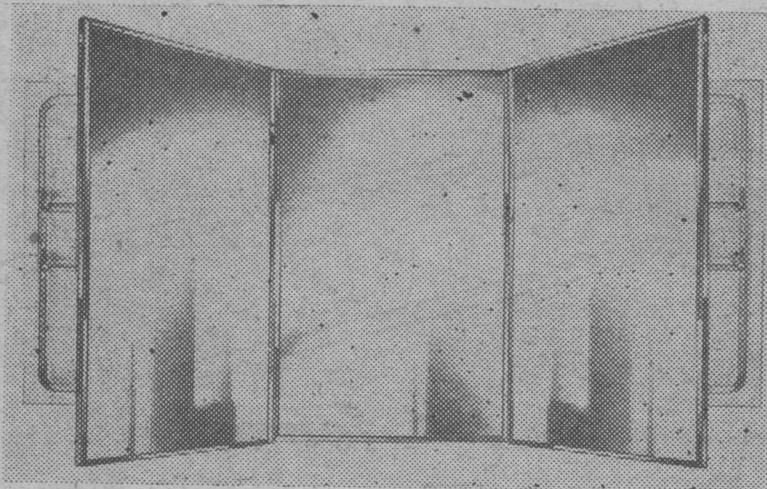
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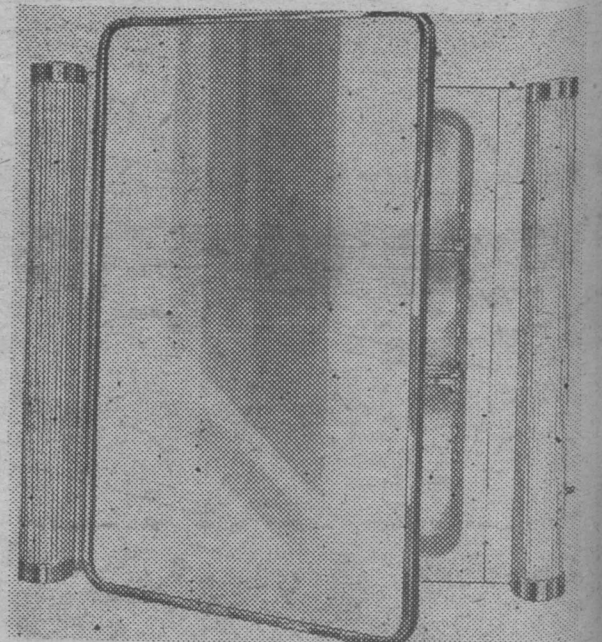
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This photo was made at Mendi, and as can be seen these are indeed strange people. Neither of these individuals lives at Mendi, but at Tari which is about 60 miles southwest of Mendi. The man on the right had just been released from prison and was waiting for a plane to take him back to the district. I do not know what his crime was nor how long his sentence had been.

The one on the left had come from Goroka where he had been in the hospital, getting treatment for an eye lost in a tribal war battle. He was on the same plane that brought me from Goroka to Mendi. His home is in the area around Tari also, but as can be seen from his size and head-dress he is from a different tribe than the other fellow. When I first saw him at the airport I thought at first he had on an odd-shaped hat, but upon closer examination I discovered that it was human hair. These men are called "Wig-men." All of this is human hair and only a small portion of it is worn. I'll give you two guesses as to where they obtained the balance of it. One in case you haven't guessed by now here is a clue — Have you ever heard of the New Guinea head-hunters? Only the men are allowed to wear head-dresses.

The wide cowrie shell around his neck and the dog's teeth swinging from his ears also are other signs of great significance. This indicates that among his people he is a very rich man. The next morning after this picture was taken, and while these two men were waiting for transportation back to their homes, I noted them for nearly an hour grooming themselves. They had been in contact with a hand mirror and were taking great pride, seemingly, in grooming their hair, etc. Their bodies and loin strips were carefully rubbed with grease until each of them literally shined in the New Guinea sun.

"Precious"

(Continued from page 4)
I heard preachers tell how hard it was to get along with congregations, so I decided that I'd just go along with everyone. I was going to usher in a Utopia. The sad thing is — this didn't last. It didn't take me long even as an immature boy preacher to see the fallacy of my ideas. Brethren, long ago I gave up this hope of making this world better. The fact of the matter is, I don't have any hope of the world getting better even as a result of the Bible Conference. You and I can be strengthened, and we may be able to strengthen a few others, but we'll never be able to make the world one bit better.

I tell you, the only hope we have is the coming of the Lord Jesus Christ.

I think of the political situation, I am concerned about it a great deal. I am concerned much about the intrusion of "Big John" and "Little John" into American

politics. I don't know what effect they may have on America, but I am sure we are a whole lot nearer the coming of Jesus Christ than most of us realize.

When I consider all that is taking place — how the world is "going to pot," and when I see in our churches many preachers, who in the past have stood fairly solidly for the teachings of the Bible, yet today are compromising as to God's Word, it brings me to this conclusion that the coming of our Saviour can not be far away.

Morally, politically, economically, educationally, and religiously, we are on the down-grade. The whole world is taking a toboggan slide with the jaws of Hell open wide at the end thereof. Our only hope is the coming of our Lord.

On the night when He comforted His disciples ere leaving them, He said:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." — John 14:1-3.

Notice those words, "I will come again." Brethren, He went. Therefore, He has to come again. He is bound to come back to this world again.

Then I go outside Jerusalem and I see the mount from whence our Lord departed this world. I can see him as He was lifted up into the skies, little by little until He was just a disappearing speck. I imagine they shielded their eyes as they looked after Him as He disappeared. Then two angels of God appeared.

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." — Acts 1:11.

Notice that expression: "shall so come." They had seen Him go into the skies. In the light of this promise, then some of these days we are going to see Him come back out of the skies unto this world.

Nearly everyone has been straining his neck, trying to see these man-made satellites that have been shot up into space. Just recently everybody has been watch-

ing for the "Echo" as it passes over the earth. I saw it the other evening, and to me it appeared as just a moving star. I'm not much concerned over man's achievements in the respect, nor anything else that man may shoot up into the sky.

My concern has to do with the One God took into the skies two thousand years ago when He received His Son from the Mount of Olives, just outside Jerusalem. Then the message from Heaven to the disciples was that as they had seen Him go, so should He return.

It is precious to me that He is coming. Well with all the sin that is abounding on every hand, and in view of the apostasy that we see in our churches all around us — it is comforting, it is a blessing, it is reassuring and it is precious to me to know that the Lord Jesus is coming back to this world again.

Every time we come to observe the Lord's Supper at our church, which is four times a year, as I stand to break the bread and pass the wine, I am overpowered with the thought that in itself the Supper is a sermon about Jesus coming, without me even saying a word about it. Jesus said through Paul:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. — I Cor. 11:26.

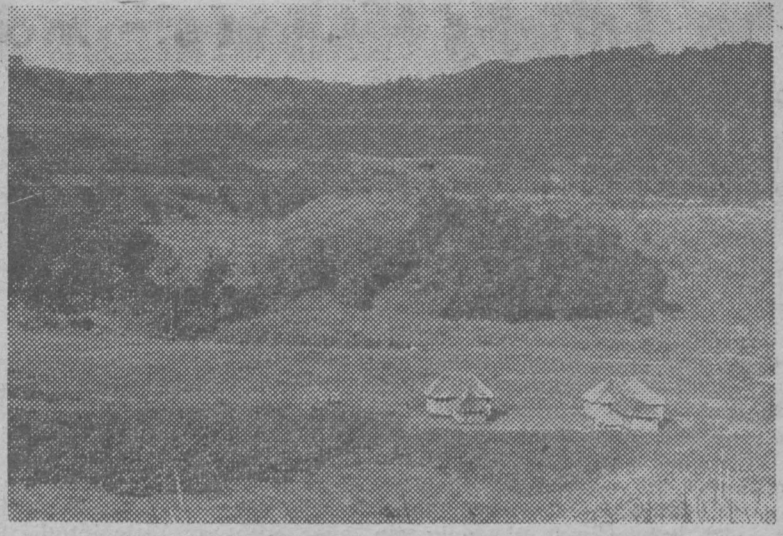
There is the expression again: "Till He come." Thank God He is coming back again.

Brethren, I don't know where your heart is today, and where your affections are. I don't know how much you love this world. I don't know how much this world means to you. Yet I tell you, brother, sister, when the time comes that you see one of your loved ones go down into the ground to be covered over, and then await the morning of the resurrection, the second coming of Jesus will begin to mean a lot to you.

There hasn't been a time in the past several months but that the coming of the Son of God has been one of the most precious truths of all the Bible. I thank God, and rejoice this morning that he is coming back again.

There has not been a day in the last eight months but that I would have welcomed Him gladly. There have been but few days but that I have gone over on the hill, to the cemetery beyond our house, and stood there beside the grave of that dear little grandson that meant so much to me, whom God took last January. I have not missed many days, and there is not a Sunday but what I have stood there and thought about seeing my little grandson again, when Jesus comes.

As I have stood there again and again, my heart has cried out, "Is this the best that God can do?" Is this all that God can do, to give a life and then take



This photo was made between Mendi and Tari. While it may not be detectable in the reproduction of this photo, directly in front and to the left of these houses is a large Kau Kau (sweet potato) patch. The sweet potato is planted in a mound or hill and is never cultivated. It produces in about 5 months. An occasional house like this is all that can be seen in this area along with a mission station at long intervals since it has not been under the influence of civilization but only a short time.

it, and cover it over beneath the sod. Is this the best that a sovereign God can do?

Yesterday morning Col. Savage drove me to the services, and I asked him to first take me over to the Cemetery. As he waited in the car for me, I stood at the foot of that little grave that means so much to me, and the thought overwhelmed me that this isn't the best that God can do. One of these days, He is coming in the skies and all of His that are in the graves, as well as the living saints, are going to be caught up to meet Him in the skies. Brethren, it thrills my heart, and it is indeed precious to me, to know that He is coming again.

VII

JESUS CHRIST WILL BE PRECIOUS WHEN WE COME TO DIE.

If our Lord tarries, you and I are going to come down to the end of life — to the end of the way — and then He'll be precious to us when we come to die. The song says:

"The dying thief rejoiced to see That fountain in his day; And there may I though vile as he Wash all my sins away."

That thief, who in his dying hour looked to the Lord Jesus Christ and found salvation in Him — salvation he had never known before — likewise found Jesus to be precious to him in his dying hour. Likewise, when you and I come to the end of the way, the Lord Jesus Christ will be precious to us.

The first time I was in Chicago, just in order to be able to say that I had seen the Moody Church, I visited it, and went through it. Just a few days before, Mr. Philpott who was then pastor there, had buried his little boy. He said, "When I stood beside him in the hospital, he looked up into my face and asked if he were dying." Mr. Philpott said he asked him if he were afraid to die and the little fellow answered, "No, Jesus is with me."

Brethren, it is wonderful — it is precious that Jesus stands by us in the hour of death. As the old song says:

"Never a trial that He is not there, Never a burden that He doth not bear, Never a sorrow that He doth not share, Moment by moment I'm under His care."

Brethren, when we come to die, He who was precious in that He chose us unto Himself before the foundation of the world, He who is precious in that He redeemed us from sin, He who is precious because He is our surety. He who is precious because He is the head of our churches, He who is precious because He is coming again, I say He is precious in that He stands by us when we come to die.

Thank God this morning that we can look up into His face and rejoice because of His preciousness, and we can say with Simon Peter, "Unto you therefore which believe, he is precious."

CONCLUSION

My brethren, it isn't enough for us to say that He is precious. It isn't enough for us to rejoice over His preciousness, and then do nothing in His behalf. It isn't right for us to rejoice that before the foundation of the world — over 8000 years ago — he planned our salvation and all the events of our lives, and then we do nothing in return. It isn't enough for us to know that 2000 years ago He bore our sins at Calvary, and that He established our churches and tells us how to conduct our churches and carry them on — it isn't enough just to know that He is coming back — we ought to do something for Him. It is wonderful, yes all this is wonderful and precious, but this isn't enough. Since He is precious to you and me, we ought to do something for Him. I have a definite feeling that since He is precious to us, all of us ought to go away from this place seeking to walk a little closer to our God. We ought to seek to talk a little more like Him who is precious to us, seeking His will within our lives.

Let me tell you a story — a true story — that broke my heart when I read it some three months ago.

Fort Benton is a picturesque prairie town of 2,000 nestled in the bluffs of the looping Missouri River in north-central Montana. There, one day in August, 1936, a funeral car bearing the body of a shepherd arrived at the Great Northern depot.

Only one mourner was at hand to see the shepherd off on his last journey: Behind the funeral car trotted a big, shaggy, cross-breed Collie. As the casket was lifted onto the train, the dog (Continued on page 14, column 2)

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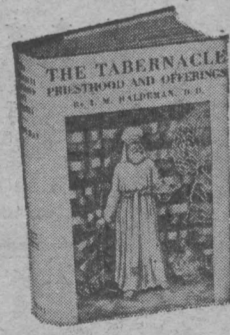
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The Editor's Exhortation To Guests At Recent Bible Conference

(DELIVERED AT CLOSE OF SUNDAY MORNING SERVICE, SEPT. 4, AFTER GREAT MESSAGES BY BRO. STARLING AND BRO. SCOTT RICHARDSON).

This is a momentous occasion, with Baptist people from all over the nation gathered here, with a Baptist Book to study and entertained by a Baptist Church—the kind that goes all the way back to the days of Jesus.

Doubtlessly, some one will say, "I thought the Catholics were the first church." Well, brother, what you think hasn't anything to do with it. You might just as well wake up and learn a few things so far as church truth is concerned. Believe me when I say that Baptists were the first church of the Lord Jesus Christ, the only church He has ever had and the only church that the Son of God has on earth today.

This is a Baptist Book, I say. It was written by Baptists. There wasn't anyone else back there to write it but Baptists. It was written for Baptists. It was written to make Baptists.

I have two texts of Scripture which I hope will make you a better Baptist, that is if you are already a Baptist.

Here is the first one:

"He that is of God heareth God's words." —John 8:47.

Some folk may come to our Conference and say, "Well, I don't know how much I agree or how much I believe as to what is said and taught here." Brethren, all I have to say is this, "He that is of God heareth God's words."

A Baptist preacher was preaching here in Ashland twenty years ago and just casually mentioned the doctrine of election. He didn't even dwell on it—just barely mentioned it, yet one of the deacons stormed out of the church and slammed the door and vowed that he didn't believe it. He declared he didn't care what the Bible said—he didn't believe it. To such a so-called Baptist I would say, "He that is of God heareth God's words."

Brethren if you are God's child you want the Word of God. You

will hear what God has to say.

Here is my second Scripture:

"He whom God hath sent speaketh the words of God." —John 3:34.

Every once in awhile I hear someone speak of those whom he says God has called to preach of other denominations. Brethren, I just don't believe there is such a one. I can't believe that God would write a Bible to teach one system of truth and call a Campbellite or a Methodist or a Holy Roller or some other heretic to teach something else. Why brethren, even with my little intelligence, I would not do that. Even with my little finite mind, I'd know better than to write a book teaching one message and then call a bunch of heretics to teach something contrary and contradictory.

This text—John 3:34—tells us that the man God has sent speaketh the Words of God. I am definitely and positively persuaded and convinced this Bible is the Word of God. The man who is saved will hear the Word of God and eventually he will be preaching the Word of God.

I know that sometimes we rebel at the Book. We don't always see and understand the truth the first time we hear it. Then it is have to get some of the "hide and the hair" knocked off of us. Sometimes we rebel considerably, about like a young colt when you are trying to break him to work. Sometimes we rebel a lot at the truth. Yet, beloved, pretty soon that colt will quit bucking and kicking and will settle down and work right along just the same as the old horse that has been at work for a number of years.

Some of God's people—Baptist people—may rebel once in awhile at the truth when they first hear it, but sooner or later "he whom God hath sent speaketh the words of God." I am convinced that the preacher who has been in the ministry thirty, forty and fifty

years, and who complains against the doctrines of grace, the truth as to the church that Jesus built, and all the balance of the great doctrines of the Book,—I am persuaded that God never called him — God has never sent him. He has run without a commission.

I believe the only man who has a commission is the man who is preaching the Word of God.

Having said this, I tell you it is one of the greatest joys in the world for us of Calvary Baptist Church to have you as our guest in this Bible Conference. We believe that there are folk here who are some of the greatest laymen and greatest preachers in America. We have a feeling that we are hosts to some of the finest people in all the world.

Every year in our Conference, some folk find that their baptism is wrong. They find they are in the wrong church. They find several things about themselves they did not know before. Therefore, we always give an opportunity for people to get right with God — that is for Baptist people to get right with God. We want all here to bring their lives into harmony with the revealed will of God as expressed in the Word of God.

I am wondering if there may be somebody here who is saved, yet you have never followed the Lord Jesus Christ in Scriptural baptism, which is Baptist baptism, — actually the only kind of true baptism that there is. Every once in awhile some preacher friend will speak of believer's baptism. I'll grant you that it is only for believers, but you certainly miss the mark by referring to it as "believer's baptism." It is not believer's baptism, but Baptist baptism.

I wonder if there is one here this morning who has never followed Jesus Christ in Baptist baptism — the only kind that He Himself had. As a believer in Him

you have never been baptized upon the authority of a New Testament Church, which is a Baptist Church. Early this morning, we prepared the baptism. We are ready, and if you are a believer in Christ, and your baptism is a faulty baptism, we invite you to become a member of Calvary Baptist Church by baptism.

There is one young man here, who along with his wife came all the way from Louisiana to unite with this church and be ordained. He is a Baptist preacher, and we plan to ordain him tonight, the Lord willing. May God help you likewise to come and take your stand for God and for the truths of His Word with this church that is standing for the Book.

You may say, "I didn't come prepared; I don't have a change of clothing." Well, bless your heart we can solve that problem, for I will lend you a change of mine. I'll guarantee that my clothes will fit almost everybody. They may hang in a few places on you, but they will fit almost everyone here, but our beloved Sister Schmidt, and I'm not planning to baptize her.

It may be that some of you are members of some kind of Convention church. This would be a good time to get out of it. There won't be any rewards for the man who supports a heretical so-called Baptist Church that is all leagued with an old corrupt convention organization. This would be an exceedingly good time to get out of it.

There are also probably some folk here this morning who are Baptists with letters elsewhere. We have folk in this audience who are members of churches that are not standing for the truth. Here's my advice: if I didn't get to attend church but once a year I would have my membership in a church that was true to God's Word. I'd put my support in a

true church if I didn't get there but once a year.

I wonder about this congregation. You've come here and heard great sermons. These messages have been marvelous messages, and we have some more great things in store for you between now and the time you go home tomorrow. I want to ask you now if there is anything wrong so far as your church membership is concerned, and you would like to right it today by uniting with Calvary Baptist Church.

Lead us, Brother Caves, in a verse of a hymn, and if there is someone here who wants to be received by letter, come. If you want to be received for baptism, come. If you want to be received on your statement, come.

While Bro. Caves led the congregation in singing, "Draw me nearer," Bro. Lewis Hall presented himself for membership, coming from the church at Grayson, Kentucky (about 25 miles away), as did Bro. and Mrs. Lawson Peck and son, coming from the church at Greenup, Kentucky (about 15 miles distant). Bro. W. R. Shawl of Townville, Penn., an aged man in the Lord came for baptism, as did Bro. and Sis. Pickett from Bossier City, La. What a glorious conclusion this was for our Sunday morning service!

Sister Schmidt drove with her husband all the way from San Bernardino, California to attend this Bible Conference. They have been readers of TBE since its beginning and great supporters of it. Your editor has never had better supporters nor friends than these two dear souls. It is true that she is slightly on the "pleasantly plump side," but every pound is another Baptist pound for Baptist emphasis of God's Word. How we wish for more like her and her companion. —J.R.G.

"My Impressions"

(Continued from page two) needed.

"Am also sending negatives of some pictures that my wife made during the conference, 'The Cake, etc.

"Our church was thrilled to hear of the good Bible Conference we had there, and they send you their love and greetings. Write us when you can. In His love, John W. Reynolds, Texas."

★ ★ ★

VIRGIN ISLANDS:

"The best word I can think of for the whole Conference is Wonderful! Wonderful sermons, wonderful fellowship, and wonderful food. What a joy to see so many good Bible believing, independent Baptists united together in a Bible Conference that truly honored God and stood for the historic Baptist faith. Yes, indeed it was wonderful." —George Starling, U.S.V.I.

★ ★ ★

VIRGINIA:

"I can truly say I have been greatly impressed and well blessed by each message. I do appreciate the fine hospitality. I am sure no better could be afforded.

I am sure I have been blessed at this Conference beyond last year. May the blessing of our blessed Lord continue with you is my prayer." —Roy Worley, Bristol, Va.

★ ★ ★

"The Bible Conference is a well of Spiritual water springing up in a desert of ignorance and indifference. Thank God for leading me to it. My prayer is for the strength of each of the brethren." Owen Hall, Virginia



"Precious"

(Continued from page 13) whined pathetically and attempted to follow.

"Sorry, old fellow," said the station agent. "This is one time you can't go with him."

The train puffed away, and the sheep dog stood for a few moments looking disconsolately along the steel rails. Then he lay down beside the empty tracks. That night he burrowed under the station platform to await his master's return.

The big dog was to maintain an unbroken vigil for five and a half years!

In the beginning, the dog trotted out to meet Fort Benton's four trains per day, rain or shine. He eyed the passengers as they alighted, sniffed at the baggage-car doors, mutely questioned each passerby. Then he would stand wistfully, watching the train until it disappeared from sight. Some day his master would come back.

Station employees soon found that the collie answered to the name Shep. But in general he remained aloof, as if reluctant to be distracted from his patient watching. He would wait until the last train of the day had departed before he would eat the meat scraps that station agent Tony Schanche left by his burrow. Then, in the black of night, he would trot lonesomely over the three-quarter-mile trail to the Missouri River to

drink.

But even dogs can stand utter loneliness only so long. One night during a lightning storm, section foreman Pat McSweeney found the lonely, frightened dog crouched at the door. He succeeded in coaxing him inside. When the bitter Montana winter came, Pat fixed him warm quarters in the freight house, but first the big Irishman had to stretch out on the pad with Shep to provide reassurance.

Months passed, the news of Shep's vigil traveled beyond Fort Benton. Newspapers picked up and broadcast the story, and in time mail began pouring in for Shep. Dozens of dog lovers sent him cash gifts, which the railroad returned. A woman in England mailed Shep a bone-and-suet cake. Pet fanciers from Florida to California offered to give him a home. Sheep ranchers in several states made good offers for the trained shepherd.

Eventually, so much mail piled up that Superintendent Dixon detailed his secretary to devote a part of each week to handling it. Shep was featured in Ripley's Believe It or Not, producing a further flood of mail, plus a flock of tourists who wanted to see the dog who had made loyalty the core of his life.

All this attention affected Shep very little. From the moment his master was taken away until the day Shep himself died, his purpose in life remained unchanged: His master would some day return, and the Shep, would be there to meet him.

But there came a day when Shep could no longer bound out of his quarters and trot along the tracks. Instead, he padded slowly, and his hearing and sight began to fail. On occasion, when sub-zero weather stiffened his aging legs, he would limp to the trains.

It was such a day on Jan. 12, 1942 when Shep started down the track to meet the 10:17. Grown old and perhaps a trifle careless, he stood between the rails, wait-

ing. As the train approached, bystanders expected him to jump to safety. And he did jump — but a second too late. Shep's long vigil was over.

As newspapers and radio carried the story, thousands mourned. Trainmen selected a gravesite for the big sheep dog at the top of a bluff overlooking the depot. Station Agent Schanche fashioned a black casket with glass handles, and members of Boy Scout Troop 47 volunteered to be Shep's pallbearers. Schools were dismissed that day, and townspeople, together with farmers and ranchers from miles around, attended the funeral, held appropriately at the station.

George Graham Vest's well-known Eulogy on the Dog, was delivered over him. "The one absolutely unselfish friend that man can have in this selfish world, the one that never deserts him, the one that never proves ungrateful or treacherous, is his dog."

Then, as Boy Scout bugler Kenneth Vinion sounded taps on the wintry air, the casket containing Shep was lowered into the frozen earth, and the service ended.

When I read this story, my heart rejoiced. I can close my eyes and see that dog — not even a pure breed — in cold and heat, in sun and shade as he waited for his master. (Continued on page 15, column 1)

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