

The Baptist Examiner

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

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WHOLE NUMBER 1325

'He That Believeth'

"Believe on the Lord Jesus Christ and thou shalt be saved." — Acts 16:31

THAT BELIEVETH IN JESUS CHRIST.

—is born of God. "Whosoever believeth that Jesus is the Christ is born of God." I John 5:1.

—is a child of God. "Ye are all children of God by faith in Christ Jesus." Gal. 3:26.

—has everlasting life. "He that believeth on the Son hath everlasting life." John 3:36.

—has eternal life. "I give unto them eternal life." John 10:28.

—is justified. "Ye are justified by the name of the Lord Jesus." Cor. 6:11.

—is complete in Christ. "And ye are complete in Him." Col. 2:10.

—has peace with God. "There-fore being justified by faith, we have peace with God." Rom. 5:1.

—is dead to the law. "Where-fore, my brethren, ye also are come dead to the law by the body of Christ." Rom. 7:4.

—has no sin charged to his ac- count. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the one to whom the Lord will not impute sin." Rom. 4:7, 8.

—has forgiveness of sin. "In whom we have redemption through His blood, the forgive-ness of sins, according to the riches of His grace." Eph. 1:7.

—is not under condemnation. "There is therefore now no con- demnation to them which are in Christ Jesus." Rom. 8:1.

—will never come into con- demnation. "Verily, verily I say unto you, He that heareth my word, and believeth on Him that sent Me, hath everlasting life, shall not come into condem- nation; but is passed from death unto life." John 5:24.

—shall never perish. "I give

unto them eternal life; and they shall never perish." John 10:28.

—is in safe keeping. "Ye are dead, and your life is hid with Christ in God." Col. 3:3.

—is sealed in Christ with the Holy Spirit. "In Whom also after that ye believed ye were sealed with that Holy Spirit of promise." Eph. 1:13.

—is saved unto the uttermost (end). "Wherefore He is able also to save them to the utter- (Continued on page 8, column 1)

WANTED: Subscriptions

It looks as if THE BAPTIST EXAMINER would have many of thousand more readers than we have. In view of the stand we take, it is understandable that many modern religious people who do not love plain Bible teaching would not want the paper; however, it is also natural to expect that those of you who agree with us and love the truth for which we stand would want to put the paper into the hands of others.

Certainly, we are not referring to a number of our good friends when we say that many of our readers have been slack in sub- scribing for others. There are some of you who send in sub- scriptions so often that we would not have room for the slightest complaint. But there are many others who ought to take time out and pray about sending TBE to other people. You should ask the Lord to guide you in your selec- tion of people — and if you are short of funds, ask for His help and trust Him to provide — that subscriptions may be sent.

You will notice that when you send in a subscription for another person, the rate is \$1.50. We take this 50c loss to encourage you to send subscriptions to others. We are willing to sacrifice if you are. Christian parents ought to see

that TBE gets into the hands of their children. Maybe some of your children are married; others may be off in college or at work somewhere away from home. What regular Christian witness do they have? Have you considered sending them this paper?

Pastors can do their part in getting subscriptions by ordering sample copies and recommending TBE from the pulpit to their members. We believe every pas- tor will find TBE to be of great assistance to him in his work as pastor when the paper is read by church members.

TBE faithfully presents the Gospel to sinners, the doctrinal teachings of the Bible to the saints, and always is ready to defend the truth against attacks and perversions by false teachers, or erring Christians.

Right now, every person read- ing this is probably able to send \$1.50 for a subscription to some other person, for the glory of God and in the interest of that partic- ular person. Why not do it?

The Lord's Blessings Continue In Far-off New Guinea

BY FRED T. HALLIMAN

Greetings to each of you in the name of our Lord Jesus Christ.

As I write this article, the fam- ily is doing very well. Some of the children have very bad colds, but so far we have been able to keep it down to a cold only.

We have had an exceedingly long dry spell for the Southern Highlands and seemingly every time there is a dry spell dysentery and colds abound. So much rain makes everything messy, but we usually welcome the rainy weather for most of the time there is little sickness then.

Pigs "Offered to Spirits"

Many of the natives will not come to the Mission Station, as yet, to receive medical treatment and when there is an epidemic of some sort of sickness going around some of them usually die.

To give you an example of what many of them do when they are sick is as follows:

Just a week ago a man was brought into the Mission Station on a stretcher. I looked at him and had little hope for his recovery. He was a young man but had had some sort of sickness for a long time and when he was brought in he was suffering from malnutrition and pneumonia, plus a large sore on his left arm. I began giving him medical treat- ment and by the end of a week he was able to walk around some. This morning, as I was attending to him, I asked him if he would like to go back to his home by the end of this week. He said that he would like to stay around for an- other two or three weeks and make sure he was well. He said he had stayed at his house before coming and killed all the pigs he had (15 in all) and "offered to (Continued on page 4, column 3)



In my article in this issue of TBE there has been considerable said about Petiwe, the young man who is preaching now, so there is little need for further comment. As one can see from this picture, Petiwe is a teen-aoe boy, about 18, and needs seasoning, but he is doing a great work for the Lord and is happy in his work. Pray for him.

Christ--the 'Foundation'

BY JOSEPH BURNLEY MOODY (1838-1931)

"Upon this Rock I will build my church."—Matthew 16:18.

Is this Rock Peter, or Christ, or Peter's Confession, or God's Revelation of the Divinity of Christ to Peter? Or the inner Revelation and Confession?

Some things plausible may be said of any one of these positions. The Roman Catholics and some modern Baptists hold the first; Protestants and most Baptists hold the second. I have almost been convinced that the third is the true interpretation; then I shifted to the fourth, and then fell back to the second. Plausible

3: 42; 9: 61; 2: 62; 2: 7; 71: 3; 78: 35; 89: 15, 94: 22; 95: 1; Isa. 8: 14; 17: 10, etc.

Petra is found in the new Scrip- tures sixteen times: Matt. 7: 24, 25; 16: 18; 27: 51, 60; Mark 15: 46; Luke 6: 48; 8: 6, 13; Romans 9: 33; I. Cor. 10: 4; I Peter 2: 8, etc.

"Petra" and "Petros"

Thayer says the distinction be- tween Petra, the massive living (Continued on page 7, column 3)

The Providence of God

It happened on the evening of March 1, 1950 in the town of Beaumont, Nebraska. In the afternoon Pastor, Walter Klempel, had come to the West Side Baptist Church to get things ready for his practice. He lit the furnace which was chilly in the church—went home to dinner. But at when it was time for him to go back to the church with his wife and daughter Marilyn Ruth, he found out that Marilyn Ruth's dress was soiled. They waited for Mrs. Klempel ironed and then they were still at home when it happened.

Ladona Vandegrift, a high school sophomore, was having trouble with a geometry problem. She knew her choir practice began promptly and always came early, she stayed to finish the prob-

blem. Lena Estes was ready, but her car would not start. So she called her sister Ladona Vandegrift, and asked her to pick her up. But Ladona was the girl who was having trouble with the geometry problem, and the sisters had to wait.

(Continued on page 7, column 1)

DOCTRINAL STUDIES

By

Frank B. Beck
62 Boylston St.
Jamaica Plain,
Mass.



The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"GAME-LEGGED"

"The legs of the lame are not equal." — Prov. 26:7.

Of course you realize that this text states an absolute fact. It is a fact of life that the legs of the lame are not equal. If a man is lame — if he has a game leg — if he is bowlegged, or if he is knock-need, or if he is pigeon-toed, or if he is crippled in either foot, or if one leg is longer than the other, it is true that the legs of the lame are not equal. I say that, beloved, with this thought in mind, if there is anybody here who has any type of physical deformity so far as your feet and legs are concerned,

I extend to you my sincere sym- pathy and I want you to know that I am not talking about you per- sonally when I bring this message. However, this text does express a definite truth, that the legs of the lame are not equal.

Every time I think of this text — and I might say that I have thought of it a great deal through the years — I think of one ex- perience. A drunk was walking along the streets and he had gotten one foot down in the gutter, while the other foot was on the sidewalk. Now you can imagine how he was walking, with one

foot in the gutter and the other foot up on the curb. Somebody said to him, "Man, get up on the sidewalk; you are drunk." He said, "Drunk, am I? Thank the Lord! I thought I had broken one leg."

Well, as I say, every time I have thought of this verse of Scripture in the last twenty years that little story has come to my mind, and in my mind I can see that poor fellow walking along, one foot in the gutter and the other foot on the curb—unequal legs.

My text says, "The legs of the (Continued on page 2, column 2)



J. B. MOODY (1838-1931)

Pastor, author, and editor. Served churches in Kentucky, Tennessee, Arkansas, Texas and Florida. Wrote numerous books, including *The Perfect Gospel*, *Distinguishing Doctrines of Baptists*, and *"My Church,"* from which the above article is taken. Moody's debate with the Campbellite, J. A. Harding, known as *"The Nashville Debate,"* is still in print (\$5.00).

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The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

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VERSE OF THE WEEK

"Having a form of godliness, but denying the power thereof; from such turn away." — 2 TIMOTHY 3:5.

Examiner Editorials

Southern Baptist Editor on the NCC

Editor E. S. James of the Texas Baptist Standard, has this to say about the National Council of Churches, the modernistic organization that is seeking the "One World Church":

"I think the National Council of Churches in America represents millions of Christians and that they formed the organization with the hope of bringing all believers closer together. In some things the organization has succeeded, and in others it has not. Nevertheless, it is trying to serve God."

Perhaps the NCC is "trying to serve God." But so were the prophets of Baal. So were the Pharisees who rejected Christ. So were the Roman Catholics during the Dark Ages when they burned "heretics" (Baptists) at the stake. So are the snake-handlers. So are many, many others who are not in accord with the Word of God.

Editor James leaves us with the impression that after all, the NCC is all right since it is making an effort at serving God. Some of the greatest crimes ever committed were done in the name of God (John 16:2). The death of Christ was done by men who thought they were getting rid of a blasphemer.

We said above that "perhaps" the NCC is trying to serve God. With all the corruption in that organization, a "perhaps" is as much as we can say.

Southern Baptists Are Pushing Integration

A recent article in the Texas Baptist Standard, written by a

SPURGEON'S SERMONS ON SOVEREIGNTY

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Here are a few of the subjects: Divine Sovereignty; Election; Particular Redemption; Prevenient Grace; Human Inability; Effectual Calling; Free Grace; Salvation Altogether by Grace; The Perseverance of the Saints; Providence. There are eight others and also a biographical sketch, a full page picture of Spurgeon, a beautiful blue binding and an attractive gold and purple jacket.

Southern Baptist Seminary professor, criticizes segregation as a "sin."

The writer says "the time has come for Southern Baptist pastors, laymen (who incidentally are often more ready to take moral stands than pastors), editors, and denominational leaders to say unequivocally that our churches should welcome all worshippers and practice 'open membership' to all regardless of color."

For those who want the Biblical side of this question presented, order the book, **Segregation versus Integration** by William Nevins. (\$1.25 from us).

Beauty Queen Makes Front Page News In So. Baptist Paper

A recent issue of the Baptist Message (Louisiana) again points up the drift in Southern Baptist circles. This paper carries a full-page, two color cover photo of a "beauty queen" who was elected by one of the Southern Baptist colleges.

When such as this merits front cover attention by a religious paper, we wonder if the paper really has any spiritual purpose for existing. Can you imagine what Southern Baptists such as B. H. Carroll, John A. Broadus, J. P. Boyce and others would have thought of such a paper?

"Game-Legged"

(Continued from page one)

lame are not equal," and tonight I want to talk to you from the standpoint of a spiritual application. I think we have some folk in life, spiritually speaking, who have legs of different lengths.

Here is one man whom I can think of who is a strong premillennialist; he believes most strongly in the premillennial return of the Lord Jesus Christ. So strong is he in his belief in the premillennial return of Christ that he says, "Well, what is the use of doing anything; Christ may come tomorrow. I believe He is coming back. I believe He is coming back soon. He might come tomorrow. Therefore, what is the use of me doing anything at all?" And he settles down and does nothing. I think, beloved, that that man has unequal legs.

Or here is a fellow who exalts Christ and debases the church. One man wrote to me this past week to say that we were far better Baptists than we were Christians — that we exalted the Baptist church more than we exalted Christ. I think he is wrong in what he had to say. But be that as it may, in his preaching he exalts

Christ every time that he preaches, but he debases the church and her ordinances. Now I thank God for any man who preaches strongly the premillennial return of the Lord Jesus Christ and exalts Christ, but, beloved, if an individual just takes one subject and preaches on that one subject and nothing else, he has one leg longer than the other. The legs of the lame are certainly not equal.

Or here is an individual who is strong against lodges. I think you know by personal experience through the years of my opposition to Masonry and other secret fraternal organizations. I think you know what my position is in regard to it. But I don't make a hobby of it, and I don't preach to you about lodges every time we come together, yet I know of one preacher who could hardly ever preach a sermon unless he would bring lodges into it before he got through. There is a man in this town who is an Oddfellow, who used to be a member of the church of which this preacher was pastor. In fact, he was a very regular attendant. One day he told me, "Now I don't object too much to what he has to say, even though I am still an Oddfellow, but it does seem strange that every time he preaches he has to bring in something about the lodges."

Well, beloved, he just had one leg longer than the other.

I know folk that so far as Xmas and Easter are concerned, are the same way. I haven't a bit of use in the world for Xmas and Easter. I just don't believe in them. I have no use in the world for the putting of new feathers and cornstalks and birds' claws on fancy hats and the such like on Easter Sunday. I haven't any more use for that crowd than I have for the crowd who looks up the chimney to see if Santa Claus is coming down on the 24th of December. I somehow just don't believe in those things. I don't think they are scriptural. And I mention it once in a while. Occasionally, I tell you that I don't believe in Xmas and in Easter, but I see no reason in giving you Xmas and Easter 52 Sundays out of the year.

I think one preacher was pretty well right when he said to the folk on Easter Sunday morning, "I am glad to see you here, and while I have the opportunity, I wish you a merry Xmas and a happy New Year."

I think, beloved, that is about the attitude that I take. When Easter Sunday comes around, I may say something about Easter, but I am not going to talk about Easter and Xmas all the rest of the year.

Well, there are some people who just harp on one particular theme all the time. They have one leg longer than the other. Their legs are not equal. They don't stand equal in regard to the doctrines that they teach.

Take the doctrine of election. God knows if there were ever a man who believed the sovereignty of God, and the doctrine of God's election of sinners, and all the related truths by way of the effectual calling, and the redemption that is ours in Christ Jesus particularly—if there were ever a man who believed that more strongly than your pastor, I don't know who it is. But, beloved, I see no reason in just cramming election, and the sovereignty of God, and the effectual calling, and these truths down your throat every time we come together. I like to preach them; they thrill my soul. It is a blessing to me to talk about irresistible grace, and it is a marvelous blessing when-

"I Should Like to Know"
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Was Christ Created?

Those who are in error about the Person of Jesus Christ sometimes teach that Christ is not eternal, but created, the same as angels and man. This is a definite heresy and we do not find any Biblical hope that a person who believes such a notion knows Christ as Saviour.

A pastor in Texas asks us to comment on this subject explaining some passages, as follows:

Revelation 3:14: "the beginning of the creation of God." We understand this to be a reference to the RECREATED CREATION of God, of which Christ is the "firstfruits" (1 Cor. 15:23). From the new birth on, the children of God are a new creation, with the ultimate of work coming at the resurrection of the body. Since Jesus was the first to be raised and is the Head of the new creation, then Rev. 3:14 appropriately refers to Him as the "beginning of the creation of God."

Proverbs 8:22-27. This passage is generally interpreted as referring to the covenant of grace, entered into by the three Persons of the Godhead. This is how we understand it, particularly verse 28. Christ was chosen as the Mediator of the covenant and took the place of Adam (Hebrews 7:22, Isaiah 42:1).

Colossians 1:15: "the firstborn of every creature." John Gill contends that the word "firstborn" may be understood "first parent," which is perfectly agreeable to the context, for immediately following the phrase in Colossians 1:15, we have these words in the next verse: "by Him were all things created." The reference here, would be to the creatorship of Christ.

Eternity is a necessary attribute to Deity. If Christ is not eternal, then He is not Deity. But the Bible plainly teaches us the eternity of Christ in numerous places (see John 1:1, 2; Micah 5:2; Isaiah 9:6; Rev. 22:13; Tim. 6:15). Any who deny the eternity of Christ do not know the Christ of the Bible.

ever I tell you how that God saves a man, and saves eternally, but I certainly don't want to preach this to you every time we come together.

There are some folk who believe most strongly in missions. I know one preacher who just preaches missions all the time. There is never a service goes by that he doesn't talk about missions. I think you know I believe a little in missions too. I think you know that I believe pretty strongly in missions. I think that I could tell you of some individuals who would bear record that I have been a mighty good friend to them from the standpoint of their mission work. However, I don't see any reason in giving you missions breakfast, dinner and supper, and every time you come to church.

Then I think about Christian living. It is a great doctrine, but I want to give you something besides Christian living.

I used to know a man who owned a department store in another town. He was a very fine high type gentleman. He did a lot of lay-preaching. The fact of the matter is, he went out two and three nights a week someplace to preach. But you know, you couldn't talk to that man in his store, nor could you ever hear him preach unless he would preach on Christian living. If he would see a box that had a pair of shoes in it in his store, it would call to his mind something relative to Christian living. If he would see an automobile drive by, he would give some kind of illustration of that relative to Christian living.

I think, beloved, that none of us live as closely to our Lord as we ought to live. I think it ought to be preached, and preached plentifully, from every pulpit; but I'll say this, there are lots of

other things in the Bible besides Christian living.

It won't be long now until the baseball season opens, and just wondering how many would be played if all the balls were made lopsided. They would make a baseball as nearly perfectly round as possible. It is possible for the pitcher to hit it—it is impossible for it to hit properly—and it is impossible for it to be fielded properly in the air or on the ground. That ball is as nearly perfectly round as possible. If it is a bit lopsided, the umpire tips it to one side.

I think, beloved, we could learn a lesson from that. God wants us, as His children, to be lopsided on any one truth. One of these truths that are mentioned are good truths. God doesn't want us to be lopsided concerning these truths. He wants us to be well rounded. He wants us to be perfectly rounded to them.

I remember back in 1934 when they had the Fair in Chicago. A fellow told me, "Now when you go to the Fair, if you see the most unusual sight, you will ever see; be on the grounds at 11:00 when the load up in their bus to go to town to their hotel." When I was there one night the freaks loaded up. I saw a bearded woman, and I saw a man who had one leg four feet longer than the other. All those freaks when they loaded into their bus at the hotel. Everyone of them some kind of a physical freak. I couldn't help but feel for them in view of the providence of God. They had been born with physical defects. (Continued on page 5, col. 2)

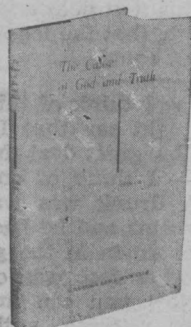
THE CAUSE OF GOD AND TRUTH

By
JOHN GILL

\$4.25

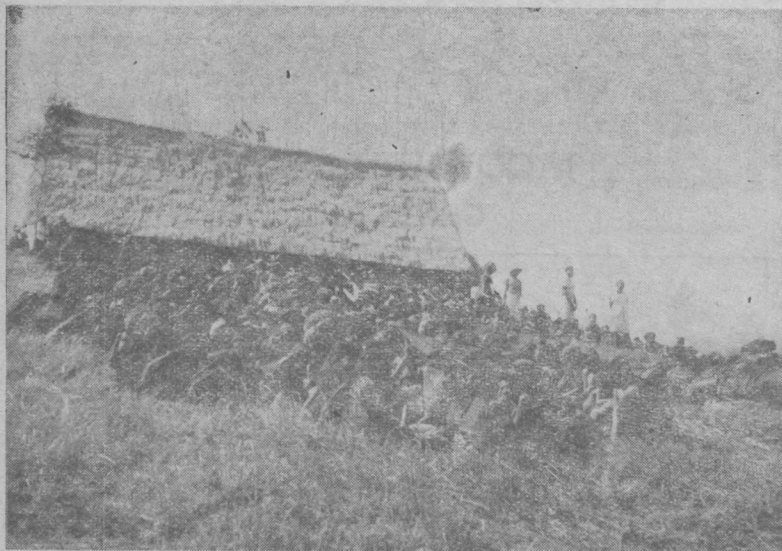
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Here is probably the most thorough answer to Arminianism ever written. Every Scripture used by Arminian advocates is considered, and even the early writings of the "Fathers" are discussed in relationship to the doctrine of grace. Arminianism doesn't have a leg to stand on after Gill gets through with it.

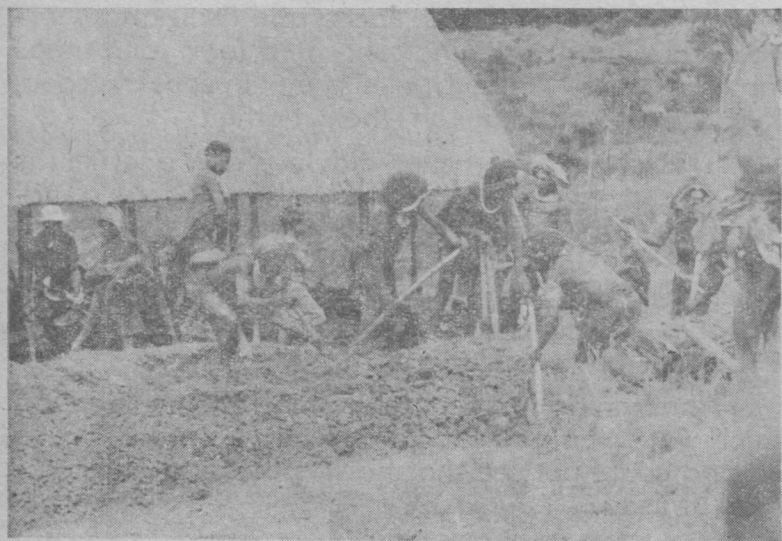


New Guinea Photo Story

By FRED T. HALLIMAN



A few weeks ago we had a sort of get-together for the natives here at the Mission Station and in this picture can be seen a portion that came for that day. They brought their food, pigs, sweet potato, and various vegetables and stayed all day and cooked their food here on the Station. We played various games and had contests of different sorts and seemingly all enjoyed themselves.



There were about 20 hogs killed that day and when they were prepared for cooking, the men dug a trench, lined it with various leaves and then filled it with hot stones. Then stones were covered again with leaves and the pork was placed on them. The different kinds of vegetables were then placed on top of the pork and that again covered with leaves and grass; then more hot stones and the stones were sprinkled heavily with water; then more leaves and grass and as you see in this picture the final covering is earth. This practically seals the hot stones and water in making a primitive, but very effective, steam pressure-cooker.



After about an hour and one-half the earth and the coverage are removed (as is being done in this picture) and the feast is soon to get underway. Quite often the dirt falls onto the food but that is dusted off and everything is eaten.



No meal for the natives is complete without sweet potato, and plenty of it at that. In this picture can be seen about one-half a ton of sweet potato cooked in the same way as the pork and vegetables were. Most of my family ate with the natives that day and the food was very tasty.

New Guinea

(Continued from page one)
the spirits" to make him get well and he had steadily become worse until he could not walk.

This sort of thing happens frequently here with us and it is not uncommon at all for someone that lives close to the mission to stay at home with their sickness, killing and offering pigs as a sacrifice to the spirits, until they die.

Souls Saved

God continues to bless the work with souls being saved. A week ago a young girl professed to be saved and this Sunday night a young boy said that he had been saved. It is a great joy to us to see these heathen folk come to know Christ as their Saviour. Also it is a joy to see the saved grow in grace. There have been none added to the church as yet but I am preparing nine for baptism now and in a couple of months they will be baptized. They are looking forward to this event and show much interest in learning New Testament doctrines.

Young Preacher is Doing a Good Work

One of my greatest joys these days is to watch the growth and work of the young man who has been called of the Lord to preach. His name is **Petiwe** and his picture appears (on page one) in this issue of TBE. Please pray for this young man for he is doing a great work for the Lord.

This past week he and two of the other Christians left early on Monday morning and crossed the big mountain into the Levani Valley. They visited all of our preaching points there and went on up the Muller Mountain range where we have two more preaching points and preached to the folk there. Then they crossed back on this side of the mountain and preached at one other place before coming on to the Mission Station late Saturday afternoon. By 6 a. m. on the next morning (Sunday) he was on his way again to



In this picture a portion of the food has been unearthed. A side of a hog can be seen and the man is holding some of the vegetables.



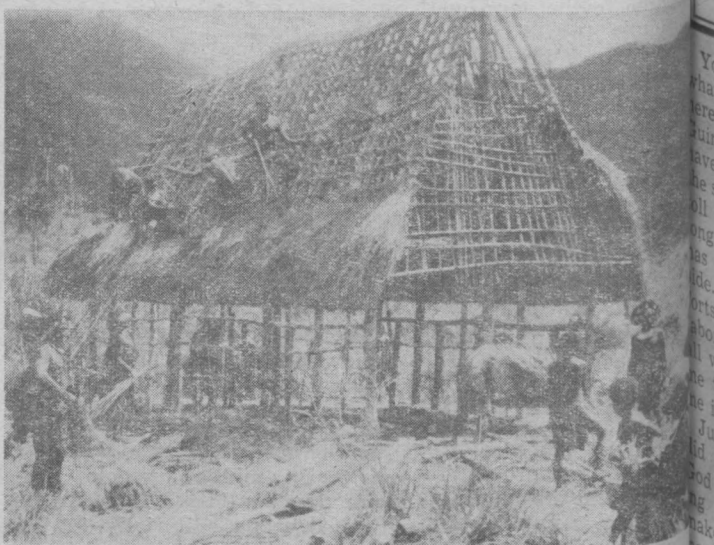
Here can be seen halves of hogs. To cook them they simply cut them into halves and then after they are cooked they cut them into pieces. This is what is about to take place in this picture.

visit two other places up the Mission Sunday I went to Tumbuda Valley.

After I had preached at the preaching places and



Left to right: Georgia, Grace (baby), John, Daniel, Rhonda, Peter and Here is one of the most recent photos of our family. The picture is the best, but is a fair portrayal of how we look these days. This is your first glimpse at our newest addition to the family, Grace (Elisabeth).



This is a picture of a meeting-house going up in the Levani Valley. We have four preaching places there, but this is the only meeting-house we have.



This is a picture of the carriers and some of my cargo as we are coming back from the Levani Valley. This is at the very summit of the mountain. The height is nearly 10,000 feet above sea level.



This old man formerly owned the land where the Mission Station now is located. Now he is crippled with arthritis and can hardly get around. At one stage he was the Mission's worst enemy, threatened at one time to burn all our buildings down, but now he is our friend and frequently visits the Mission. In his younger days he was the head tribesman of this whole area and the folk around here say that he killed many men in his day of reign. He is eating a sweet potato as you

see him here. He is not saved and will soon be going to eternity; pray that God might give him repentance and faith in the Lord Jesus Christ.



This is a picture of my friend crossing the Tumbuda River. The river has its headwaters at the foot of the mountains the other side of the Levani and then it flows into the big mountain that separates the Levani from us.

young preacher there. He reports that he had large crowds at both places. He usually gives a report of his work for the week to the church every Sunday night. He speaks two languages and is doing well in Pidgeon now.

What time Petiwe is not preaching he helps me around the Mission, looking after the sick folk and has much opportunity for personal witnessing here on the station. The Church pays him a salary of two pounds (Australian) per month, which is the equivalent of \$4.50 (U. S.). I help him with a few clothes to wear and some of his food.

Rom. 1:24-26:

"Wherefore God also gave them up to uncleanness through the lust of their own hearts to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature."

Brethren, pray for us as we try to administer to these heathen folk.

that cometh to me I will in no wise cast out."—John 6:37.

I know, beloved, that everyone that was given of God the Father, to God the Son as a love gift before the foundation of the world are coming to Jesus Christ and shall be—not may be, not possibly, not probably—but shall be saved.

At the same time, though I believe in the doctrine of election, I want you to know that I believe in missions and I believe in evangelism. Listen:

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. 3:8.

"He that winneth souls is wise."—Prov. 11:30.

Beloved, I say to you, there is something wrong with a man who believes the doctrine of election so strongly that in turn he never seeks to speak to a lost man about his soul; and, there is something wrong with a man who believes the doctrine of evangelism, and missions so strongly that he doesn't realize that God only saves those who are the elect of God. I have seen individuals who believed in evangelism and missions so strongly that they would go out into the church building and would seek to "drag" people to the front to make a profession. They would try all kinds of proposals by way of hand-raising, and getting people to stand up, and get down on their knees and pray, hoping to get them saved. They believed in evangelism and in missions so strongly that they would do anything to get a profession out of an individual.

I know also some individuals who believe in election and the sovereignty of God so strongly, that when they preach, they act like they are afraid God is going to save somebody who isn't one of the elect. I know one individual who whenever he preaches acts to me like he is afraid God is going to save somebody who has not been elected of God. Beloved, there ought to be a balance. The legs of the lame are not equal. There ought to be equal legs here. You and I as God's children ought to preach election, but we ought to preach evangelism and missions just as strongly. Election never hurt the evangelistic nor the missionary spirit of the Apostle Paul. I can hear him as he said:

"Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I HAVE FULLY PREACHED the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."—Rom. 15:19, 20.

Likewise, it surely didn't hurt the evangelistic spirit of the Apostle Peter to believe in the doctrine of election. It surely didn't hurt his spirit at all, for when you read the books of I and II Peter, you will see that the Apostle Peter was a strong believer in evangelism and missions.

I say to you, my brother, my sister, you and I ought to be mighty careful that we have legs of equal length when it comes to the doctrine of election on the one hand, and evangelism and missions on the other.

II EXALT CHRIST AND HIS CHURCH.

We ought to be just as careful (Continued on page 6, column 1)

The Baptist Examiner FORUM

"How is there a relationship to the watchman and the pastor in Ezekiel 3:8-21? Please help me with the statement in Ezekiel 3:18b — "his blood will I require at thine hand." Also Ezekiel 3:19b — "thou hast delivered thy soul."—Warren Hartman, Kentucky.



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Paul establishes the relationship in Acts 20:26, 27. As a faithful minister of Christ, Paul had "not shunned to declare . . . all the counsel of God." In Acts 20:20, 21 he recounts how he "kept back nothing that was profitable," but by personal example, public teaching, and house-to-house instruction, witnessed concerning "repentance toward God, and faith toward our Lord Jesus Christ."

Thus he was able to say in Acts 20:26 — "Wherefore I take you to record this day, that I am pure from the blood of all men."

By preaching the whole counsel of God and laboring diligently, Paul delivered his soul (Compare Ezek. 3:19b). He will not suffer loss at the Judgment Seat of Christ for failure to discharge his personal responsibility to God and those souls placed under his care. Paul will stand before his Lord with clean hands and a clear record.



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(a) Ezek. 3:8-21. The watchman was responsible to speak to the people and tell them the words of God. (Vs. 4, 17). A preacher is to give attendance to reading, to exhortation, etc. (I Tim. 4:13) and to preach the word of God (II Tim. 4:2).

(b) Ezek. 3:18b. Many times we find examples where God speaks of His sovereignty and human responsibility in the same verse. Gen. 50:20: "Ye thought evil against me; but God

HOBBS AVAILABLE THIS SUMMER
Brother James Hobbs will be available during June, July and August for evangelistic meetings, Bible conferences, and supply work. Contact him at this address: Route 2, Box 182, McDermott, Ohio.

meant it unto good." Acts 2:23: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Other verses speak only of God's sovereignty or of human responsibility. This verse is dealing with our re-

sponsibility. To remind us of our duties we must remember our commission—Matt. 28:19: "Go ye therefore, and teach all nations." Our example is given to us as Christ gave it to the man who had the devils cast out. Luke 8:39: "Return to thine own house, and shew how great things God hath done unto thee . . .". God has chosen all who would be saved (II Thess. 2:13, 14). He has also chosen the means — preaching and the Holy Spirit. When we fail to preach the gospel to the lost we have failed our responsibility in that, since his blood is required at our hands.

(c) Ezekiel 3:19b. When we do preach the gospel to a lost person we have fulfilled our obligation. When we do, there is no danger of being disapproved as in I Cor. 9:27. This is what is meant by delivering our soul.



RAY SCHWART

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Hutchinson, Kansas

(b) The relationship to a pastor is the same as to any other saved person. Israel, a type of the believer, is to send out the warning of man's need of salvation and God's judgment of sin. Our blessings from the Lord are based upon our faithfulness in discharging this duty.

(b) If the man sins and the watchman does not give him warning against the sin, the Lord will take the sinner's life, but a charge of neglect will be placed against the watchman (Israelite) who does not warn the wicked person. This death is physical, as the Bible teaches us that all are spiritually dead until saved.

(c) "Soul" means, in a literal sense, body or mind; also used of a breathing thing. Here it means, I believe, the life of the one who has given the warning will be spared punishment or perhaps even spared being put to death.



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Ezekiel here, like Isaiah in Isa. 49 and 50, is a type of our Lord when He came unto His own and His own received Him not. Just as Ezekiel was sent only to Israel, so was our Lord (Mt. 15:24). To be sure, He came to save His people from their sins, but He must first minister unto His brethren.

Ezekiel 3 sets forth the God-called pastor's responsibility. He should first "eat the Book", then "speak to the people". But by no stretch of the imagination is Ezekiel 3 the pastor's message. Ezekiel could tell his people to turn from their wicked way and live (natural life), see Lev. 18:5. But woe to the God-called pastor who fails to tell his people to turn from their wicked way and be saved. For the pastor to fail to warn his people of the wrath of God, and to point them to Christ is to bring down the chastening rod upon him in this life, and the loss of reward in the next.

In Ezek. 3:19b the word "soul" really means life (natural life). So, if the watchman could save his life by faithfulness, could he not lose his physical life by unfaithfulness? As you recall the physical life of Moses was taken because of unfaithfulness to God's command.

"Game-Legged"

(Continued from page 2)

formities, yet as I looked at that crowd of freaks, I thought to myself, that comes as nearly illustrating a lot of Baptists as anything that I ever saw in my life, because a lot of Baptist preachers are deformed—they have one leg longer than the other.

Beloved, a lot of Baptists don't walk on equal legs. What I am saying to you is, I don't like to see you game legged, or bow-legged, or knockneed, or pigeon-toed, or club footed, or broken legged as a Baptist. I don't want it to be said of you, of whom I am pastor, that your legs are of unequal length. I want it to be said of you that you yourself have legs that are of equal length. In other words, I don't want you to stand with a game leg, but rather, I want you to believe all the truths of God's Word just the same.

Now let me enumerate a few of these truths that seemingly are in contrast, and show you how I would like for you to believe.

I ELECTION AND MISSIONS.

Some people say that if a man believes in the doctrine of election or the sovereignty of God, he loses his missionary and evangelistic fervor, and zeal, and spirit. I preached a sermon on the subject of Election and Missions in a conference once, and after the services were over a man who was an Arminian shook my hand and said, "Brother Gilpin, I wouldn't have missed that message for anything." He said, "I didn't think that a man could believe the doctrine of election and believe in missions and evangelism as you say you do." But, beloved, a man ought to.

The Word of God says much about the doctrine of election. Listen:

"I am sought of them that asked not for me; I AM FOUND OF THEM THAT SOUGHT ME NOT."—Isa. 65:1.

God said, "I have been found of those that haven't even sought for me." That is election.

Listen again:
"According as he hath CHOSEN us in him BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame before him in love."—Eph. 1:4.

When did God choose us? Before the foundation of the world. That is election.

Notice again:
"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath FROM THE BEGINNING CHOSEN you to salvation through sanctification of the Spirit and belief of the truth."—II Thess. 2:13.

"ALL that the father giveth me SHALL COME TO ME; and him

You can see from the above what God is doing for the work here. I will soon be in New Guinea four years, and while I have enjoyed every day of it, at the same time it has taken a great toll upon my strength and the long hard walks and heavy work has cost me a rupture in my left side. But God has blessed my efforts and has given me many co-workers in this work, and above all which I cherish He has given me this young preacher to assist me in the gospel work here.

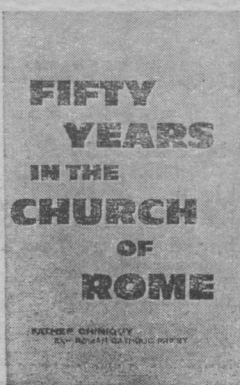
Just two years ago these people did not even know there was a God and now one of them is making the rounds that I normally make telling folk in two different languages about the Lord Jesus Christ and His precious Blood! If any has ever doubted that this work was truly of the Lord, this should be enough to convince all, that while we should claim no honors, the Lord has used me as an instrument and you folk to supply my needs to begin a work that would call out His elect in one of the most remotest and uncivilized places on the face of the earth. We praise God for the fact that He has been honored in this work in that it has been done from the beginning by individual saints and His churches, without the aid of a mission board.

A Little Girl and a Pig Mothered by the Same Woman
Almost ever since I have been in New Guinea I have heard talk of the native women feeding young pigs from their breast. I have looked for evidence of this everywhere I have been and had begun to seriously doubt that it was true. This past Sunday I preached at the Mission Station as usual and then got on the motor-cycle and went to another place where I hold services each Sunday after I am through here. While waiting for all the folk to get there, I was sitting in the back of the building, studying my message, and noted that several women had come in and sat on the ground.

Soon I heard a familiar sound, the voice of a pig grunting in the meeting house, but paid little attention to it at first. I soon noted that the pig sounded unusually happy about something so I began to investigate and what I saw almost made me lose my sermon, though it was about four hours sitting by this time.

There I was sitting, a woman had a little girl, about 18 months old, nursing from one breast and a little pig about four weeks old, nursing from the other. Both the girl and the baby nursed for quite while and then I noted that the woman took the little pig and put it into the bag that they always have on their head. Then the little baby girl immediately started nursing on the same breast in which the pig had been nursing.

By this time I had all but lost my sermon on Noah and the Ark and thought a good sermon would be "Hogs and Heathen" from



FIFTY YEARS IN THE CHURCH OF ROME

By

"FATHER" CHINIQUEY

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"Game-Legged"

(Continued from page 5)

that we exalt Christ and His church.

I told you a moment ago about the fellow who wrote me recently and said that we were better Baptists than we were Christians. I remember a Baptist preacher friend talking about another Baptist preacher friend some years ago, and he said, "He is more interested in building a Baptist church than he is in exalting Christ."

Well, I say to you, we ought to seek to exalt Christ. We read:

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—I Cor. 1:30.

If my Jesus is wisdom, and righteousness, and sanctification, and redemption, I ought to exalt Him; I ought to lift Him high.

Notice again:

"For I determined not to know any thing among you, save Jesus Christ, and him crucified."—I Cor. 2:1.

This came after the Apostle Paul had been at Athens. He had virtually failed in his ministry at Athens. The Word of God says there were only a few people that believed at Athens, very much in contrast to the results that Paul had elsewhere. Thus, Paul left Athens, crossed the Aegean Sea, and went to Corinth, very much distressed and upset. When he got to Corinth, he said, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." You can see from this that the Apostle Paul believed in the exaltation of the Lord Jesus.

Listen again:

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:5-11.

I tell you, beloved, the Apostle Paul believed in the exaltation of the Lord Jesus Christ, and I do too. Would to God that I might tell you more about my Jesus every time we come together. Would to God every time I preach to you, I might make Him more real to you. Would to God every time we meet here, you might learn more about Him, you might see just a little more of Him, and you might be able to absorb just a little more of the Spirit of Christ into your own life.

At the same time, I want to exalt the church that Jesus built. In fact, it is hard for me to understand how it is that a man could talk about exalting Jesus, and in the same breath not want to exalt the church that He built.

Jesus said:

"That thou art Peter, and upon this rock I will build MY CHURCH; and the gates of hell shall not prevail against it."—Mt. 16:18.

Beloved, I want to see the church that Jesus built exalted, for as I exalt the church I am exalting the founder of the church, the Lord Jesus Christ. I am not concerned about the exaltation of Methodism nor Campbellism; they came into existence 1800 years after the days of the Lord Jesus Christ. I am not concerned about the exaltation of any of these modern groups that have come into existence since the days of the Protestant Reformation, nor am I concerned about the exaltation of Catholicism. I tell you, beloved, I have no concern relative to exalting them. If I have a concern, it is this, I want to see the church that Jesus built lifted high. I feel that as I exalt His church I am automatically exalting Him, yet, as I say, some people seem to think that you can't exalt Christ and exalt the church at the same time—that if you are going to exalt Christ you are going to have to say, "Well, we'll just have to forget about the church, whereas if you exalt the church you are going to have to minimize Christ."

Not at all. If Christ founded His church, He has the right to say what kind of ordinances that the church practices. If he founded His church, He has the right to say whether or not a woman can preach in that church, or is to keep silent. If He founded that church, He has the right to say who can be baptized, and how that individual can be baptized. He founded His church, He has the right to say who can come to the Lord's table, and how the Lord's Supper is to be observed.

I tell you, beloved, I don't want any game-legged, broken legged, bowlegged Christians. I want you to have legs that are equal. I want you to exalt Him, and I want you to exalt His church at the same time.

III

PREMILLENNIAL RETURN — KEEP BUSY.

Some individuals seemingly think that if a man believes in the premillennial return of the Lord Jesus Christ he ought to just sit down and do nothing at all. I have met individuals like that.

First of all, let me tell you about the modern millennial crowd, how they came into existence. They started back in 1829 by a man by the name of Miller, and they became known as the Adventist group. These folk prophesied a certain time when the Lord Jesus Christ was coming back to this world. Some of the people believed it so strongly that they got on top of high mountains so they would be the very first to meet Him when He came. Some of them thought they would help the Lord along a little, if they would take a big clothes basket up there, and sit in it. They thought the Lord could pick them up a little easier and carry them up to Glory if they were to sit in a clothes basket, than if they were to stand, waiting for Him on the ground. From that time on, there have been people who most strongly emphasized the fact that

Jesus is coming.

Well, I believe He is coming. Brother Bob said this morning that we are certainly nearer the coming of Christ than any generation preceding, and that is true. We are one day nearer our Lord's return. I used to have printed on my stationery these words: "One day nearer our Lord's return." In other words, if I had that stationery and were to write you a letter and date it as of today, right above the date I would have printed these words: "One day nearer my Lord's return." I believe He is coming back.

Oh, my brother, it would thrill my heart if I were to see Him split the skies tonight and pick up the redeemed of the Lord before this service comes to a close. I believe in His coming.

The Word of God certainly talks much about His coming. We read:

"This know also, that in the last days perilous times shall come."—II Tim. 3:1.

Surely we are living in the latter days. Surely we are living in a time when we can expect the return of the Lord Jesus Christ.

Then we read:

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived."—II Tim. 3:13.

Surely things are getting worse and worse and worse all the time. We ought to be looking for the coming of the Lord Jesus Christ.

At the same time, we ought to be keeping mighty busy. Since I believe my Lord is coming, I surely want Him to find me at work.

Let me ask you something, if you work for somebody, would you want the boss to come and find you with your feet upon the desk taking it easy, enjoying yourself, resting, relaxing, or would you want the boss to find you busy at the job? Well, I'll tell you, when the Lord Jesus Christ comes back to this world—and I anticipate His coming—I want Him to find me busy at the task. I don't want Him to find me sitting down, just saying, "There is no need in doing anything. Jesus may come, and since He may come tonight or tomorrow, there is not any use in me starting anything."

I remember a Baptist preacher years ago who said, "I believe so strongly in the second coming of Christ that I just don't believe it is right to start a new church. I don't believe it is right to do anything except what we can finish today." Beloved, if I did that, I am afraid I would never do anything.

Some individuals say there never was a church building until Christians quit looking for the return of Christ. They say that back in the first and second centuries there were no church buildings because folk were looking for the return of Christ; therefore they didn't build any church buildings.

One man said to me last summer that it was wrong for us of Calvary Baptist Church to own property and anticipate building a building, for it is an indication that we are not looking for Christ's return. Well, so far as I am concerned, I believe he is definitely wrong. In the first place, I am satisfied that church buildings were in existence before the third century. In the second place, I know this, I am not only going to look for the return of Christ, but I am going to keep busy. I am going to keep building church buildings, and I am going to keep establishing churches, and I am going to keep editing THE BAPTIST EXAMINER, and I am going to keep

"MOUNTAIN MUSINGS"

By
Simon
Muse



I heard Lukey Jamison ask a feller what he wuz givin' up durin' Lint. Th' feller sed, "I thank I'll jist give up Lint an' be dun with it."

Ed. Note: We have had a few criticisms of "Simon Muse." If our readers in general want or do not want this column in TBE, please let us know.

sending out tracts, and I am going to keep busy preaching right down till the hour that my Lord Jesus Christ comes. I believe in the premillennial return, but I believe we ought to keep busy also. Listen:

"Whatsoever thy hand findeth to do, DO IT with THY MIGHT; for there is no work, nor device, no knowledge nor wisdom, in the grave, whither thou goest."—Eccl. 9:10.

Jesus said:

"I must WORK THE WORKS of him that sent me, while it is day, THE NIGHT COMETH, when no man can work."—John 9:4.

I tell you, beloved, I believe in the premillennial return of Christ, but at the same time I think we ought to keep busy since we do believe He is coming.

Some few months ago, we printed an insert for THE BAPTIST EXAMINER on the subject of Communism, and we have also printed it in booklet form. On Friday of this week, the author of this article in Wichita, Kansas, and I had a rather lengthy conversation over the telephone. Then later on in the day he wired me about the matter. I made this statement to him. I said, "Mr. Koch, I think that you and I are fighting a losing battle. I think Communism is going to spread over the entire earth." He said, "You discourage me when you say that." I said, "It shouldn't." I said, "From my study of the Word of God, it looks to me like the old whore of Revelation 17 is Roman Catholicism, and that Communism is the force that is going to destroy the old whore and her harlot daughters." I said, "I personally believe that we are fighting a losing battle, but I want you to know one thing—I'll be right in there pitching unto the end."

Beloved, that is the way I feel about the coming of Jesus Christ. I think it encouraged him when I explained myself. At least he thanked me for what I had to say. I think it must have encouraged him, and I think that is about the way that he feels now too, that the thing to do is to go ahead and fight as hard as possible right down to the time when the Lord Jesus Christ comes again.

Yes, I believe in the second coming, but I believe also that God's people ought to be exceedingly busy fighting until Jesus comes again.

IV

CHRISTIAN LIVING AND THE GREAT DOCTRINES.

I believe in preaching Christian living and also I believe in preaching the great doctrines of the Word of God. Now some people don't. Some people believe in preaching Christian living but they don't believe in preaching the great doctrinal truths of God's

Book.

I turn to the Word of God. I find these truths harmonized in God's Word. Listen:

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."—Rom. 13:11-14.

This tells us that there ought to be some Christian preached on your part and

Listen again:

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and YE ARE NOT YOUR OWN? For ye are bought with a price: THEREFORE GLORIFY GOD in your body, which is your spirit, which are God's temple, in which are God's glory and power."—I Cor. 6:19, 20.

"Whether therefore ye drink, or whatsoever ye do, ALL to the GLORY OF GOD."—I Cor. 10:31.

Surely there ought to be Christian living preached. I ought not only to live like Christians, but it ought to be preached from the pulpit that we should live that way. At the same time, that doesn't minimize the great doctrines of God's Word. I ought to preach the great doctrinal truths of God's Word just the same.

Listen:

"CONTENT FOR THE FAITH, which was once delivered unto the saints."—Jude 1:3.

"Knowing that I am SET AT THE DEFENCE of the gospel."—Phil. 1:17.

"All scripture is given by inspiration of God, and is PROFITABLE FOR DOCTRINE, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16.

Notice, the Word of God is profitable for doctrine.

Yes, beloved, I believe in Christian living. I don't think of us live as closely to our Lord as we ought to, and I believe in preaching it. At the same time, I believe in preaching the great doctrines of God's Word. I believe we ought to preach the entire Word of the Book.

When the Lord Jesus was here, He gave to His church a commission. Listen:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, TEACHING THEM to observe all THINGS whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Matt. 28:18-20.

Jesus told the church to go and make disciples, and after that had made disciples, to baptize them, and then He said, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Beloved, if a Baptist preacher lives in the light of the Great Commission, his church is not going to be made up of a group of lopsided church members. If a church listens to a pastor that preaches all the truths of God's Word, that church is going to become a lopsided church. It will believe all the truths of God's Book; it will believe all the doctrines of God's Word.

I have tried through the

"BOOK OF THE MONTH"

THE APOSTLES' DOCTRINE OF THE ATONEMENT

By

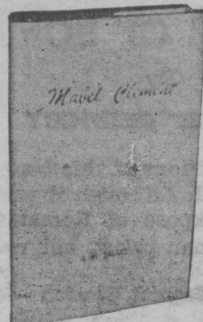
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By

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stand for the same truths that have always stood for. I have had two things said about me in life that have really helped me. I have had a few things said that have hurt too, but there have been two things said that have really helped also.

Brother Joe Willis, who died recently, was a member of the Arabia Baptist Church of which Brother Austin Fields is pastor. Brother Joe Willis and his son were talking one day, and they said in my presence, "You know, Brother Gilpin hasn't varied one particle in his doctrine since he used to come out here and preach on our front porch." His son was Willard, who is now a preacher, and he remembered when I used to go out and preach for them before the church at Arabia was ever organized, and he said, "Brother Gilpin preached the same message then as he preaches today."

Beloved, that is the kind of message I want you to preach. I don't want you to be varying. I don't want you to change with the wind. I want you to become solid in regard to the truth—not a part of it, but all of it—and stand squarely and firmly for all the truths of God's Word.

The other thing that was said about me, that I have appreciated, I think was the greatest compliment that I ever had given me, although it wasn't spoken as a compliment. It was something like somebody said of Mr. Spurgeon: "Here is a man who hasn't moved one step forward since the days of the apostles." Spurgeon said it was the greatest compliment ever paid him, although the man who said it did not mean it as a compliment. Well, the fellow who said this about me didn't mean it as a compliment, but he said, "If you would take the Bible away from Gilpin, he couldn't preach a lick."

Beloved, he told the truth, for I couldn't. The man he said it to, said, "Yes, and if they would give you of you Holy Rollers a Bible, you couldn't preach a lick either." He told the truth likewise.

Brother, sister, I say to you, I want you as a child of God to believe the truth—not a part of it, but all of it. I don't want you to be lopsided. I don't want you to be a circus freak. I don't want you to get to the place that you are bowlegged, or knockneed, or pigeon-toed, or club-footed or lame-legged. I don't want you to get to the place that you have one leg longer than the other. I want you to always stand with this thought in mind—the whole Book, the Book, every bit of the Book, until Jesus Christ comes again. May God bless you!

Providence

(Continued from page one)
"Mrs. Leonard Schuster would ordinarily have arrived at 7:20 with her small daughter Susan. On this particular evening Mrs. Schuster had to go to her brother's house to help her get ready for a missionary meeting. "Herbert Kipf, lathe operator, would have been ahead of time but had put off an important letter. I can't think why," he said. "It was a cold evening. Stenographer Joyce Black, feeling 'just plain lazy,' stayed in her warm house until the last possible moment. She was almost ready to leave when it happened. "Because his wife was away, machinist Harvey Ahl was taking care of his two boys. He was going

WHY BE A BAPTIST?

By H. Boyce Taylor, Sr.



H. Boyce Taylor, Sr.

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to take them to practice with him, but somehow he got wound up talking. When he looked at his watch, he saw he was already late.

"Marilyn Paul, the pianist, had planned to arrive half an hour early. However, she fell asleep after dinner and when her mother awakened her at 7:15 she had time only to tidy up and start out.

"High school girls Lucille Jones and Dorothy Wood are neighbors and customarily go to practice together. Lucille was listening to a 7 to 7:30 radio program and broke her habit of promptness because she wanted to hear the end. Dorothy waited for her.

"At 7:25, with a roar heard in almost every corner of Beatrice, the West Side Baptist Church building blew up. Something had gone wrong with the furnace. The walls fell outward, the heavy wooden roof crashed straight down like the weight in a dead-fall. But because of such matters as a soiled dress, a catnap, an unfinished letter, a geometry problem and a stalled car, all of the members of the choir were late—something which had never occurred before" (LIFE Magazine, March 27, 1950).

Call this chance or luck or fate, if you will, but this is nothing else but the hand of God. This is the providence of the Almighty.

THE EXPLANATIONS OF GOD'S PROVIDENCE

What is God's providence? It is God's love and power in action. As the Shorter Catechism states it: "God's works of providence are His most holy, wise and powerful preserving and governing all His creatures and all their actions" (answer to question 11).

According to A. H. Strong: "Providence is that continuous agency of God by which He makes all the events of the physical and moral universe fulfill the original design with which He created it."

And again, Strong defines it: "Providence is God's attention concentrated everywhere."

"As creation explains the existence of the universe and as preservation explains its continuance, so providence explains its (order) and progress."

"Providence, (as a word) comes from *pro* and *video*, literally means foresight" (A. A. Hodge).

These definitions I believe to be based upon the teaching of sacred Scripture.

There are opposing views which I here mention.

Fatalism

There is the false view of fatalism. It says: "What's to be will be." While this is true in a higher sense, fatalism recognizes no higher sense. It is simply blind force and unmeaning necessity. It over-

looks the personality of God (Rom. 8:28). "It exalts the divine power at the expense of God's truth, wisdom, holiness and love" (A. H. Strong).

Chance

There is the false view of chance. Everything in life is "a gamble." This view speaks about "luck" and "accidents." There are no chances in God's government.

It is said that an old man who was a dear saint of God was involved in a serious auto collision. He finally woke up in the hospital wrapped in bandages. Upon seeing that he had gained consciousness and was bewildered as to his present condition a nurse quietly said: "You must be very quiet and rest. You have been in an auto accident."

"Accident? Accident?" The man uttered. "There are no accidents with God. That was not an accident but an incident."

Everything According to Laws

There is the false view that everything is bound by laws, even the Creator.

That this view is wrong, consider the following.

"If the laws of nature originally proceeded from God," and they did, for "All things were made by Him, and without Him was not anything made that was made" (John 1:3); If God made the laws of nature "Is He the only One who is not Master in His own house?" (Christlieb).

I can break certain laws by exercising higher laws. I can break the law of gravity when I hold an apple away from the ground in my hand. If I can break certain laws by exercising higher laws, cannot God do the same?

"Laws are not our masters, but our servants . . . and our servants are not God's masters" (Hopkins).

John Calvin has rightly written: "First, then, let the readers know that what is called providence describes God, not as idly beholding from heaven the transactions which happen in the world; but as holding the helm of the universe and regulating all events. Thus it belongs no less to His hands than to His eyes."

To behold clearly God's providence, I beg you read the book of Ruth, read the book of Esther, read the book of Job, read the life of Joseph (in Genesis).

What joy this gives to Christians to know that "Our God is in the heavens. He hath done whatsoever He hath pleased" (Ps. 115:3). All things are working to our good and to His glory.

Christ

(Continued from page one)
rock, and *Petros*, a detached fragment, is generally observed in classic Greek.

Petra is never used of a man, and God is never called a *petros*. Christ is called *petra* more than once, and Peter is called *petros* over 160 times.

I Corinthians 10:4: "They drank of that spiritual Rock (*petra*) that followed them, and that rock (*petra*) was Christ."

Christ—the Foundation

Again I am confirmed in this by what was said of the foundation, (and that was what Christ was talking about—building his church upon a firm foundation), so that because of the foundation, the winds, rains, floods, etc., of persecution, beating upon it, and furiously assailing it, should not overthrow it. The stability is not predicated of the building but of the foundation. So the church cannot be overthrown, not because Christ built it, but because he built it on Peter (?). Its stability is in the foundation—Peter, a

SERMON OUTLINE—

THE LESSONS OF DEATH

I Cor. 15:51-57.

"The only sorrow from which we refuse to be divorced." — Irving.

But the Scripture tells us we need not "sorrow, even as others which have no hope." — I Thess. 4:13.

Death should be a sobering experience to everyone living. It has many lessons for us to contemplate and at one time or another every human is subjected to its lessons.

I. ALL DIE — Heb. 9:27; Job 14:5.

II. LIVE IS SHORT — Job 14:1, 2; Jas. 4:14.

III. THE WEAKNESS OF MAN — I Pet. 1:24.

He might appear strong, but the smallest germ can overcome him. His body wears away; begins to ache, unable to do his work; walks on a cane; slumps into a chair and fails away.

IV. LIFE AFTER DEATH—Luke 16:22, 23.

V. THE NEED OF CHRIST — Rom. 6:23.

Death reminds of sin's consequences and the necessity of an atonement for sin. Should be a stern warning to **unsaved**.

VI. THE BLESSEDNESS OF DYING IN CHRIST — Rev. 14:13.

Only those left behind sorrow over the death of a saint. **God** doesn't; the **angels** don't; the **saints** in glory don't. Ps. 116:15; Phil. 1:21.

VII. RESURRECTION TO COME.

"If a man die, shall he live again?"

Answer: John 11:25, 26; I Cor. 15:51-57.

"boulder" (?). In Matt. 7:24 it is *petra*, not *petros*. Peter was the personification of unshakableness, as we will see. I believe Christ was the *petra*, because Isaiah 28:16 says:

"Therefore thus saith the Lord God, I will lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation: and he that believeth shall not make haste."

See also Gen. 49:24; Ps. 118:22; Matt. 21:42; Acts 4:11, 12; Romans 9:33; 10:11; I Cor. 3:10, 12; Eph. 2:20; I Peter 2:48. In all these we know that Christ, and not Peter, is the foundation stone.

I Corinthians 3:11: "For other foundation can no man lay than that is laid, *which is Christ Jesus*." If this does not prove it, then what need have we of proof.

ANOTHER PROOF

This is further confirmed by a change of gender. Thou art *Peter*, and on this *petra*. He did not say, "Thou art Peter, and on that rock," but on *this* rock, a very different kind. Nor did He say, "Thou art Peter, and on *Thee* I will build." That would have been so plain. *Petros* is explained in John 1:42 as signifying a stone, not *petra*, but *Kephas*. He is thus called in I Cor. 1:12, 3:22, 9:5; 15:5; Gal. 2:9.

Christ is the foundation, the chief corner-stone, the head of the corner, the cap-stone, etc. only; but my hands and my *Petros* and *lithos* go into the building, but *petra* never, for the building, with its foundation, is on the *petra*. The idea of building Christ, the apostles, prophets and saints to the end of time on Peter! That road certainly leads to Rome. Christ is the foundation, and *petra* supports the foundation, therefore Peter supports Christ (?). Was Christ and his church built on Peter? Did he say on that *Petros* or on this *petra*? If Peter

could support Christ and his church, then he could have built the church on himself. Christ, and not Peter, is the *petra*, the foundation, the chief corner-stone, the cap-stone, "the all and in all."

See this movable, changeable, contemptible *Petros* in several places.

In Matthew 14:28-31 he starts to walk on the water, but soon turns coward, and cries like a baby for help.

In Matthew 15:15 Christ rebukes his want of understanding.

In Matt. 16:22 Peter opposes his Master (popelike), and in reply Christ rebukes him, saying: "Get thou behind me, satan, for thou art an offence to me." (Infallible pope?).

In Matthew 17:4, we find him talking foolishness, on the mount of transfiguration.

See him in Matthew 26:33, "following afar off."

Hear him lying to a little maid; cursing and swearing. What a stable foundation (?).

In verse 40, Christ begs Peter to stay awake and watch with him just one hour. Begged him three times, while in that awful agony, but the sleepy head slept on.

Hear him in John 13:8, saying: "Thou shalt never wash my feet,"

and then, with the fallibility of a pope, changes to: "Not my feet the corner, the cap-stone, etc. only; but my hands and my *Petros* and *lithos* go into the building, but *petra* never, for the building, with its foundation, is on the *petra*. The idea of building Christ, the apostles, prophets and saints to the end of time on Peter! That road certainly leads to Rome. Christ is the foundation, and *petra* supports the foundation, therefore Peter supports Christ (?). Was Christ and his church built on Peter? Did he say on that *Petros* or on this *petra*? If Peter

See this rash pope (?) cutting off the ear of Malchus, the High Priest's servant, and the Lord had to undo his work.

He raced with John to the sepulchre and got beat. John had sense enough to stop on the outside, but Peter ran into the tomb, where there was no Lord.

Hear him, disheartened, saying: "I go a-fishing" — back to his *petros* or on this *petra*? If Peter

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'He That Believeth'

(Continued from page one)
most that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

—is kept by the power of God.

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Peter 1:5.

—will not be cast out. "Him that cometh unto Me I will in no wise cast out." John 6:37

—will not be plucked out.

"Neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." John 10:28, 29.

—is an overcomer. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." I John 5:5.

—shall not have his name blot-
ted out of the Book of Life. "He that overcometh . . . I will not blot his name out of the book of life." Rev. 3:5.

—cannot be separated from the love of God which is in Christ Jesus. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to

come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:33, 39.

—is perfected forever. "For by one offering He hath perfected forever them that are sanctified." Heb. 10:4. See also Acts 26:18.

From the twenty-three scriptures given above it is plainly seen that everything that a poor lost sinner needs for eternal salvation is found in Jesus Christ.

—A. M. Overton

Christ

(Continued from page 7)

old trade.
When the Lord asked him: "Lovest thou me?" he cowardly dodged the question three times.

In Acts 10:13-14, the voice from heaven said: "Rise, Peter, slay and eat." But he said he would not do it.

In Acts 15, James beats him making a speech in solution of the vexing question.

In Gal. 2:11-14, Paul rebukes him for acting the hypocrite.

In his first epistle, 5:1, he calls himself not pope; not the foundation of the church, nor the *petra* supporting the foundation, but simply elder; and in his second epistle, chapter 1, he calls himself a slave.

Peter was in the foundation, but so were the other apostles and prophets and Christ only in a special sense — "the chief corner stone."

Peter knew that the twelve were addressed through him as their representative, just as the "angels" were in the second and third chapters of Revelation; that

Sinners Saved By
Christ As Substitute

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." — I Peter 3:18.

"Christ died for the ungodly." — Romans 5:6.

"Christ died for our sins." — I Corinthians 15:3.

"Christ hath redeemed us from the curse of the law (which is punishment in hell), being made a curse for us." — Galatians 3:13.

There is not a more evident fact in both the Scriptures and human experience than that the lost, sinful human creature cannot save himself from his sins — neither from the past nor the future. It is absolutely impossible for a man to save himself. He cannot atone for past sins, neither can he atone for future sin. He is therefore utterly hopeless.

If a person would stop from his vain human effort long enough to consider the fact of his utter hopelessness, he would soon arrive at the place of submission. He would first submit to the fact of his guilt, acknowledging God's just claim against him. At the same time, he would realize that the only possible way for him to be saved would be by God's free grace.

the binding and loosing power was not in him, but in the church, as is infallibly taught in Matt. 18:17-18. We know that the great power conferred in John 20:22, 23 was on all the apostles alike.

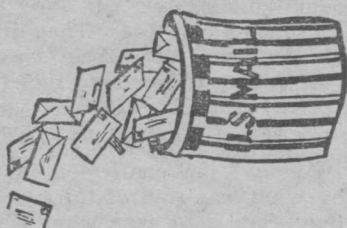
Peter knew that in the council at Jerusalem, when a great question was to be decided for all time, he had no authority to decide it, for when James made the speech that "pleased the apostles, elders and the whole church," the settlement came in the appointed way.

He knew that he had no power to appoint a successor to Judas, nor to appoint deacons in the sixth chapter of Acts. That was also done by the whole church.

In Acts 8:14, the other apostles sent Peter and John into Samaria.

Did Christ build the Kingdom on Peter? Is Christ the foundation of the church? Now, those who try to put the church on Peter must have a kingdom-church in their minds. Roman Catholics say the Visible, the others say the Invisible church. I wonder if the devil can see the invisible church, and what he wants to destroy it for. It never did anything.

READERS 'RITE



I am enclosing a small gift to be used as our Lord leads you. I would love to send more but don't have it. The Lord knows I would love to send a thousand, because I have been sick and couldn't go to church and The Baptist Examiner meant so much to me; and that wonderful sermon on "When John Met John." Oh, how I did enjoy that. I hope you will put that into tract form. I sure would love to distribute them.

—Mrs. Glenn Savage, Ky.

GOD'S ENDLESS CHAIN

As I study my Bible, I am made to wonder why the question of the security of the saved should be a controversial one. To me, it is a monument to man's unwillingness to admit the sovereignty of God, his dislike of admitting his own limitations, and his stubborn refusal to ac-

But then, free grace is not something that one can just imagine about God. When a sinner looks at himself in the light of God's holy law, he can hardly think of God's giving any grace to such a wretch. But this is exactly what God has done for sinful men.

The way whereby God has manifested His grace is SUBSTITUTION. Instead of executing the penalty for our sins upon us, He has graciously given His Son to bear our punishment. By this means He has taken away all that would ever condemn us to an everlasting hell.

Nothing can "make up" for past sins. They must be paid for. The Law must have satisfaction, for the Law-giver is a just and holy God, in no wise acquitting sin and sinners. Good deeds cannot outweigh evil deeds. One transgression on the part of the best person on earth is enough to separate him in hell for all eternity from the presence of a holy God. Our sins must be paid for, if salvation is to be enjoyed.

It is by Christ Jesus that this is done. The immutable justice of Almighty God was completely honored and satisfied when Christ died for our sins. God did not bypass, overlook, or disregard our sins; He punished them fully in the death of Christ.

In the same act, however, the mercy of God for us was manifested. In pouring out wrath against sin upon Christ, God was in mercy giving a redemptive price for us. He gave His Son. Therefore, God is our justifier, for He furnishes us with our justification.

The message most hated by Satan is undoubtedly this truth of the substitutionary work of Christ, for Satan is utterly defeated by his great work. Sinner, don't be blinded by the wiles of Satan regarding this great truth. Don't trust anything but the substitutionary work of Christ for complete redemption. Add nothing to it, take nothing from it. He did enough, rendering a perfect obedience to the Law in His life and suffering every scintilla of its just demands in His death. Christ as your substitute is the Christ who saves. Believe on this Christ — rely on His work as Redeemer — and you shall never taste everlasting death in hell.

cept the Bible as it is written. All through the pages of the Holy Scriptures this blessed doctrine can be found. Both Old and New Testaments teach it. To deny it is to deny the truth of God's promises.

But if for no other reason, a study of the eighth chapter of Romans should be sufficient to convince the most doubtful student of the truth of this particular doctrine. Here we see God's own plan, an orderly succession of planned events, like links in a chain, having their beginning in eternity, reaching down through the annals of time, and reaching a glorious climax exactly where it originated, in eternity. An endless chain, forged by God Himself, as strong, as unbreakable as the immutable Word of God.

Listen: "For whom He did foreknow He did also predestinate to be conformed to the image

of His Son, that he might be firstborn among many brethren. Moreover, whom He did predestinate, them He also called; whom he called them He justified; and whom He justified them He also glorified."

Foreknowledge.
Predestination.
Calling.
Justification.
Glorification.

Five great links in the inseparably welded to purposed and executed by wise, all-powerful God reaching from everlasting everlasting. No break chain, no weakening in the no danger of the called one ing to attain their ultimate which is their eventual cation. There will be no of the Divine plans, for is an unchanging God, doeth according to His will army of Heaven and am inhabitants of the earth none can stay His hand unto Him, what doest thou "What shall we then these things? If God be who can be against us?" not. If you are of God's cording to His foreknow then according to His Word, it must follow that be glorified, and be part His glory throughout a eternity. To doubt this would doubt a portion of God's and we know that "every God is pure. He is a them that put their trust in

—Ferrell Kennedy

We look forward to each and each copy of the and many have been the the Lord has blessed our while reading the different

—D. G. Currie

I still enjoy yours and Bob's wonderful sermon message that you preach popular with the religious. It seems that a lot of don't stand for anything. Enclosed please find the \$5.00 of the Lord's money it in His work where it is most.

—John T. White

What class of people Christ gladly, received the and were blessed? The So I try to send regular mite, because I realize the of giving gives you that edge of means for the spe of the Gospel. Millions wasted, but that remnant ways be found faithful. We God for your great work that Christ might be known.

—Ralph W. Johnson

Enclosed is a money on the carrying on of God's trusting that God has on enough of His people, has me, to help you me obligations. I surely wish encourage some more preachers and pastors TBE. I am sorry to say are not interested in knowing a truth, standing for the truth, proclaiming the truth. God for those that know truth, stand for the truth proclaim it.

—A. D. Chasteen

Have just finished "When John Met John" had to say "Thank you" only valued publication.

—Cyril W. Auer, Calif.

WHAT IS THE "REACH
THE PREACHERS" CRUSADE?

Many of you on our mailing list at the present time may not fully understand our "Reach the Preachers" crusade due to the fact that you have become a subscriber since we first started this effort. We wish to explain exactly what this crusade is, and we urge you to have a part with us in it.

Late during 1963 we called upon our readers to provide us with sufficient funds to send THE BAPTIST EXAMINER free of charge for one year to a great number of preachers. The vast majority of these preachers are affiliated with the following Baptist groups: Baptist Bible Fellowship, Conservative Baptist Association, American Baptist Association, North American Baptist Association, and the General Association of Regular Baptist Churches.

All the preachers in these groups, whose church or personal addresses we had at our disposal, were added to our mailing list the first issue of January. Due to insufficient addresses in some cases, a few are not receiving the paper; however, the vast majority are getting TBE.

We figured these subscriptions at a much lower rate than the ordinary subscription price of \$2.00 per year, and we asked our readers to provide the funds that we might "Reach the Preachers" with THE BAPTIST EXAMINER and its weekly message. We are deeply grateful to everyone who has had a part thus far; but we must say that as the initial offerings are gradually used up, we must have more offerings to provide for these subscriptions as the weeks roll on. As you can see from the report below, we by no means have enough to cover these subscriptions for the whole year.

If you believe that THE BAPTIST EXAMINER is faithfully presenting the Word of God and if you believe the Baptist preachers in the above organizations will be benefited by this paper during 1964, then we urge you to help provide funds to cover these subscriptions throughout this year.

Already many many testimonies have been received from preacher brethren who are being blessed by THE BAPTIST EXAMINER.

We urge you, in the name of the Lord Jesus Christ, to do what you can by prayer and contributions to "Reach the Preachers."

RECENT CONTRIBUTIONS

Mrs. Fred I. Hoppe, Kansas	\$ 5.00
Bob Baker, Indiana	5.00
David McKinsey, Arizona	5.70
Grace Harmon, Ohio	15.00
Don Jernigan, Ohio	100.00

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