

Ask largely if you would receive largely.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 36, No. 7

ASHLAND, KENTUCKY, MARCH 18, 1967

WHOLE NUMBER 1477

THE BAPTIST CONSCIENCE

One of the greatest philosophers of modern times said that two things filled him with awe: "the starry heavens at night and conscience in the human breast." D. Moody said conscience is the divinely implanted faculty in man telling him that he ought to do right.

The work of conscience is three-fold: to distinguish between right and wrong; to approve the right and disapprove the wrong; and to impel and command the doing of right. Conscience has a terrible lash where its decisions are not obeyed.

Conscience is not an infallible guide. It needs teaching in us all. There is but one infallible guide apart from the Godhead. That is the Bible. Men's consciences are right only as they are

taught and enlightened by the Bible.

Years ago one of England's great Methodist (Wesleyan) preachers was Hugh Price Hughes. With keen insight and foresight as he looked down through the years, he saw the conflict hovering like an approaching storm over this nation. Note his words:

"I assert with a full sense of the responsibility, that I believe the great battle of the twentieth century will be the final struggle between the Jesuit Society in full possession of the authority of Rome and the individual human conscience; and when, like Oliver Cromwell, I look around to see where I shall find Ironsides, who will vindicate the rights of human conscience, my eyes fall up-

on the Baptists. The anvil on which the Jesuit hammer will break to pieces is the Baptist conscience. I should like all the world through to pit the Baptist conscience against the Jesuit. I believe the Baptist Missionary Society has no more urgent duty than to create Baptist consciences all over the world."

Some big job. Some imperial reason for missions. Can you beat it? Mr. Hughes was right about it. The Jesuit claim is that "the end justifies the means." The Baptist conscience answers "no." The condemnation of the man, who says that is just: Rom. 3:7-8.

The Jesuit Society was founded by Ignatius Loyola about the close of the 15th century. They have four vows: chastity, poverty, (Continued on page 2, column 2)

Missionary Roberts Makes Trip Into Lavani Valley

By FRED W. ROBERTS
(New Guinea Missionary)

"My brethren, count it all joy when ye fall into divers temptations." James 1:2.

It began to look like Satan or the Lord one did not want me to go to the Lavani. After returning home Wednesday, from taking Karen to catch the plane to Mt. Hagen (went to the hospital). I was summoned to the small hospital. There was a baby that had pneumonia. It was so bad I didn't need to put the ear piece on to tell it. Pada (one of the doctor boys) said he had already treated him, so I went on to the house. In about 45 minutes Idowi (number one doctor boy) came to the house and told me the baby was dead. On Thursday Joshua and I went to the funeral. This time I preached the message. When I finished I asked Joshua to preach, but he told me that plenty had been said. The message wasn't long, but the Lord blessed me with a freedom to preach in Pidgin. This wasn't exactly my idea of starting the ministry here, but the Lord knew it would start this way in eternity.

That night Pami's wife, her mother and four men held him down and beat him with an axe

handle. He came to the house as he thought his arm was broken. I couldn't tell if it was or not, so I took him to Koroba. His arm wasn't broken, but he had to have several stitches taken in his



Eld. Fred Roberts

head. I told him to go to the officer the next day. Found out upon returning that the officer put his wife in jail for one month, and the rest in jail for three (Continued on page 8, column 1)

The Funeral Rites Of The Late J. F. Kennedy A Disgrace Of Lasting Shame To America

By O. B. BAKER
Box 745, Verona, Ohio

All intelligent, Bible-believing people were surely infuriated and made heart-sick at the gross misrepresentation of Bible truth which was so pompously portrayed before a nation which claims to be a people of the Bible. We who believe and love the truths of the Bible were made to shudder as we were brought face to face with the realization of the great influence this would have upon the noble hero worshippers of the world. With out doubt President Kennedy was admired and almost idolized by our young people.

This fact will, and no doubt did, make a lasting impression upon their lives. Yes, the funeral rites of John F. Kennedy was the greatest victory for the catholic system of religion of modern times. And they, better than all others, realized and utilized this opportunity.

With all the pagan rites of superstition portrayed before us, under the name of christianity, we wonder how many among us are capable of distinguishing between what is Christian and what is non-Christian. The "Mass" which is a change a wafer to the actual flesh of Jesus, and the wine to His Blood, and the pretended influence and drinking by a drunkard priest, was enough to make the blood boil in the heart of every instructed child of God. We never say that it is a desecration of a abomination?"

They have no Scriptural ground for their ungodly practice; so they justify their acts by saying, "This is the doctrine of the Church which has been given to our infallible popes." Yes, pope Innocent III, the most wicked and inhuman of perhaps all other of their popes, handed this ungodly doctrine down to them. He, along with his wicked war against the Albigenses (a band of Bible believing Christians who refused to bow the knee to Rome) handed down this abominable doctrine to the so-called Catholic Church in the year 1215. Yet his infallibility was not a dogma of their church until the year 1870.

Who is responsible for all this having been made so publicized and almost glorified to the eyes of our people? We cannot lay the blame on the door-sill of any other than the pulpits of our Baptist Churches. We have failed to cry out the clarion call. We do not presume to say that President Kennedy was not sincere in his religion, neither do we say that his family did other than any normal family would have done by having a national display of the funeral rites. After all, he was the president of the United States

of America. But the fact remains that the catholic system has won their greatest victory of modern time. Our President was buried amid a pagan and evil superstition of heathenism.

Some of us were aware of this all along. We tried to warn our people of this wicked system of paganistic religion, which is also a political system as well, before they elected a catholic to our high office. We had nothing against John Kennedy other than his link with a foreign power (The Vatican State), and the fact that he, as well as all other loyal subjects to the Vatican, was bound to their system with an almost unbreakable tie. Yes, Baptists are responsible for this tragedy, and if we don't wake up to our responsibility it will happen again. There is no other system of religion in the world, including Communism, that is so (Continued on page 8, column 3)

We Invite You To Listen To Our
WEEKLY RADIO BROADCAST
WTCR — 1420 On Your Dial
SUNDAY 8:30 A.M.
PASTOR JOHN R. GILPIN
is the speaker for each broadcast

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"TEN WAYS TO GET INTO TROUBLE"

"Lord, how are they increased that trouble me."—Psa. 3:1.

I just wonder, if you need any suggestions as to how to get into trouble. It might have been more apropos if I were to suggest more ways to keep out of trouble. However, I thought if I came about it in a backhanded manner, you might realize that if this is the way to get into trouble, if you would take the other way around, you would keep out of trouble. So I want to give you ten ways to get into trouble, and I guarantee you in advance that all ten of them work perfectly.

May I remind you at the very outset that there is a lot of

trouble in this world for every child of God. It is a mighty difficult thing for us to keep out of trouble. I think of the Apostle Paul after he had been in the ministry for thirty years, how Paul said:

"We are troubled on every side."—II Cor. 4:8.

I think of Elijah in the Old Testament after he had shut off the water supply of heaven for three and a half years. I think how one day King Ahab met the prophet Elijah and said:

"Art thou he that troublest Israel?"—I Kings 18:17.

Here is a man who is doing his best to serve God, yet the king

said, "You—are not serving God. You are troubling Israel."

So I say, beloved, it is a mighty easy thing for God's children to experience trouble. As the Psalmist said:

"I am so troubled that I cannot speak."—Psa. 7:4.

I wonder if that hasn't been true of you many times, that you have had a similar experience when you felt so troubled on every side that you just simply didn't know which way to turn.

So when I refer to the experience of Elijah, and the experience of the Apostle Paul, and the experiences of the Psalmist, (Continued on page 3, column 1)

honor it.

I said previously the limited atonement position is proved by: 1. The Old Testament doctrine of sacrifices which were always limited. 2. The doctrine of substitution which is a key word relative to the atonement and which a general atonement robs of all



Elder Joseph Wilson

meaning and is contrary to. A man cannot believe in substitution and believe in a general atonement. 3. The overwhelming representation of Scripture relative to the objects of the death of Christ is in favor of a limited atonement. 4. The fact that Christ saves us by his priestly work, that his priestly work is not divided as to objects, and he definitely (Continued on page 2, column 3)

Sharing Life With Others

Mr. Smith found out that his paper boy lived in the poor section of the city. "Alone?" he asked. "No," he replied, "my pal, Jim, lives with me. He's crippled and can't do no work." "You'd be better off alone," was the blunt reply. Drawing himself to his full height he spoke with words born of conviction and experience, "Oh, no, Sir! I couldn't get along without Jim; I wouldn't have nobody to go home to. An' Mister, I wouldn't want to live and work without nobody to divide with, would you?"

Power Plant Makes Us Persevere

A man left for California in an old fender-flopping car. He started, knowing he did not have much of a body to rely on, but he knew he had a good Power Plant under the hood. The man came along fine with his fenders popping, and as he passed by other men, they doubted that he would ever get to California. While did they know that his Power Plant was in a wonder-ful power that was hidden from their eyes. We must admit his Power Plant when it came, left him (Continued on page 5, column 4)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN — Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50; Five years — \$7.00; Life — \$25.00.

CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

AN APPEAL TO PUT TBE IN EVERY LOCAL CHURCH BUDGET

Earl E. Cummings
Port Jefferson Station, New York

To All Pastors:

"I will publish the name of the Lord: ascribe ye greatness unto our God." Deut. 32:3

"The Lord gave the word: great was the company of those that published it." Psalm 68:11.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that



Eld. Earl E. Cummings

publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isaiah 52:7

"And the gospel must first be published among all nations." Mark 13:10

"And the word of the Lord was published throughout all the region." Acts 13:49

The Baptist Examiner is a weekly publication worth reading by every member of your congregation.

The truths that are most honoring to God and stripping to the flesh are repeatedly set forth.

Praise the Lord!

Any Elder or under Shepherd would do well, that is interested in the whole council of God and the edification of the church, to propose to his people the adoption of the Baptist Examiner in the church budget. This would prove a valuable investment for the whole church. The pastors would find it much easier to defend the Gospel and contend for the faith in their assembly.

It would reach the shut-ins, the aged, and the backsliders not always present on Sunday. It

would provide a sound source of Christian literature in the home that might replace, in some cases, obscene literature. It would serve to answer some of the many questions that are asked in the home when the pastor is not present.

My personal reaction many times in reading some article in TBE is, "I wish so and so could read this message," and I end up at times ordering the paper for a dear friend that needs to be influenced by it. I really believe this is one way of witnessing to the needy families all about us.

As you know, the normal annual subscription is \$2.00. Even at this, a person is getting much more than his monies worth. But better still, a local Baptist Church that puts this paper in their budget will profit in every way for the low cost of only \$1.00 a year for each member.

This idea came to me last week, and I am attempting to promote the idea in the church where I have been called to serve.

We like mottoes and slogans such as, "Every Baptist or believer a tither," or "Every Baptist or believer a soul winner." Wouldn't it be great if every Baptist Church approved of this service and promoted the idea, "Every Baptist Church a subscriber to the TBE."

Sincerely in Christ,
Earl E. Cummings

Baptist Conscience

(Continued from page one)
missionary and obedient to their superior. They have no conscience, but swear to obey the orders of their superior.

Baptists take orders from nobody except the Lord Jesus. They have no superiors. "We ought to obey God rather than men." All authority is in the hands of the Lord Jesus. The Baptist conscience gets its orders from the Lord Jesus and acknowledges no authority but Him and His Word. The Bible is the final authority on all subjects on which it speaks. The final authority of the infallible Bible is the anvil on which Jesuitism, which makes the word of their superior the final authority, is bound to go to pieces.

What is tolerance? Webster's Collegiate Dictionary defines tolerance thus: "Allowed amount of variation from the standard." What is the standard? To Baptists the standard is the Bible. To Jesuits the standard is the head of the Jesuits. The Baptist conscience says no variation from the standard, the Bible. Why did Hugh Price Hughes say the Baptist conscience was the anvil on which the Jesuit Society would go to pieces? Because the Baptist conscience accepts the Bible, the Bible alone, as their standard of faith and practice. They have no standard but the Bible. The Lord Jesus said everything else shall pass away but the Bible — the thing that makes Baptist consciences. The Baptist appeal always and everywhere is to bring it to the Bible and settle it by

that. Baptists need to bring their own questions that trouble them to the Bible. The Book will kill all innovations, when brought to the standard, the Holy Bible.

But why did Hugh Price Hughes say that the Baptist conscience was the anvil on which the Jesuit Society would be smashed? Why didn't he say the Baptist judgment? The Baptist conscience is a Bible enlightened conscience; Baptist judgments are often very fickle and fallible because based on the opinions of scholarship.

Why didn't Hugh Price Hughes say that Methodist consciences were the foundation on which the Jesuit Society would go to pieces? Because Methodists have no consciences. We are not talking about individual Methodists but the Methodist system. Many Methodists are better than their system. Many Methodists have consciences, more or less Bible taught.

Having a standard is essential to having a conscience and then living up to the standard is essential to having a good conscience on many subjects. For want of a standard to create a conscience, they have no conscience on any subject on which they have no standard of right and wrong. For example, Methodism has no standard on baptism. They will accept or practice sprinkling, pouring or immersion. Because they have no standard they have no conscience on the subject of baptism. Anything or nothing is good enough for them. They need, as Mr. Hughes said, a Baptist conscience.

A Baptist conscience is a Bible taught conscience, a conscience (Continued on page 4, column 5)

Limited Atonement

(Continued from page one)
nitely says that he prays not for the world but for those given him by his Father, is proof of the limited atonement. Now let us go on in the discussion of this subject.

DIFFERENT WORDS USED

The different words used in reference to this subject prove the limited atonement. The word SURETY is used:

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

A surety is one who stands as sponsor or guarantee for another. "The bail who personally answers for anyone, whether with his life or property" says Vine's Expository Dictionary. Since Jesus in His work for us is our surety, it would be highly derogatory to His character as such to say that some for whom He stood as surety are finally lost. Our thinking on this word is one who agrees to make payment for another who will not, or cannot pay. Since you and I cannot make payment for our sins, Jesus as our surety pays for us. You can easily see that all this shows forth a limited atonement.

The word redeem, or some form of this word is used frequently with reference to the death of Christ.

"Christ hath redeemed us from the curse of the law, being made a curse for us." —Gal. 3:13.

Here we see that by nature, we are under the curse of the law; that Christ redeemed us from this curse; and that He did it by bearing the curse for us. Now I defy any man to give a sensible exposition of this verse, and these facts given in the verse, and teach a general, or unlimited atonement. There are three words in the Greek that are translated redeem in our Bible. One means to purchase by paying the required price. The second is a strengthened form of this, meaning to buy out of, with the idea that the purchased object is not exposed to sale again. The third means to release, or set free, on the receipt of the purchase price.

The Biblical use of these words teaches us that the death of Christ has paid the full and complete price of our salvation, that this payment demands that those for whom it was made be delivered

Trust

"Now on whom dost thou trust?" (Isa. 36:5). Reader, this is an important question. Listen to the Christian's answer, and see if it is yours. "On whom dost thou trust?" "I trust," says the Christian, "in a Triune God. I trust the Father, believing that He has chosen me from before the foundation of the world. I trust Him to provide for me in providence, to teach me, to guide me, to correct me if need be, and to bring me home to His own house where the many mansions are. I trust the Son. Very God of very God is He, the man Christ Jesus. I trust in Him to take away all my sins by His own sacrifice, and to adorn me with His perfect righteousness. I trust Him to be my Intercessor, to present my prayers and desires before His Father's throne, and I trust Him to be my Advocate at the last great day, to plead my cause, and to justify me. I trust Him for what He is, for what He has done, and for what He has promised yet to do. And I trust the Holy Spirit. He has begun to save me from my inbred sins, and I trust Him to curb my temper, to subdue my will, to enlighten my understanding, to check my passions, to comfort my despondency, to help my weakness, to illuminate my darkness; I trust Him to dwell in me as my life, to reign in me as my King, to sanctify me wholly, spirit, soul, and body, and

then to take me up to dwell with the saints in light for ever."

Oh blessed trust! To trust Him whose power will never be exhausted, whose love will never wane, whose kindness will never change, whose faithfulness will



Charles H. Spurgeon

never fail, whose wisdom will never be nonplussed, and whose perfect goodness can never know a diminution! Happy art thou, reader, if this trust is thine! Trusting thou shalt enjoy sweet peace now and glory hereafter and the foundation of thy trust shall never be removed.—Spurgeon.

and set free, and that they are never again exposed to sale. Oh what a blessed salvation is this which Christ purchased for us on the cross, and how dishonoring and how perilously near blasphemy it is to teach that some for whom He paid the redemption price shall yet perish in hell. You see, dear friend, a man must have a very weak, deficient, and warped view of the meaning of redemption to teach a general or unlimited atonement.

The word RANSOM is used in reference to the death of Christ. "Who gave himself a ransom for all." —I Tim. 2:6.

This word in the original is related to the third word mentioned with reference to redeem above, and refers to the price which is paid in order to set one free. The death of Christ is the price He paid for the salvation of those for whom He died, and it is either be-littling the price paid, or dishonoring the God who would demand payment, to preach a general and unlimited atonement.

The word PROPITIATION is used.

"Whom God hath set forth to be a propitiation through faith in his blood." —Rom. 3:25.

This word refers to the death of Christ as that which appeases the wrath of God with respect to the sins of those for whom it is made.

Perhaps the word "Satisfaction" would come as near the

meaning of this as any other. The death of Christ is that which completely satisfies the wrath and justice of God as to the guilt of the elect family of God. Satisfaction is a great word relative to the death of Christ and probably should be used more often by those of us who believe in the truth of the limited atonement.

Now these words are used many times in the Bible relative to the death of Christ and each one of them can only have its full and proper meaning when we preach the limited atonement. A general unlimited atonement theory robs all of these words of their true and proper meaning. You see dear friend, the general atonement preacher has a salvation that does not save, a redemption that does not redeem, a surety that fails in his suretiship, a ransom that does not ransom, an atonement that does not atone. The unlimited theory robs the doctrine of the atonement of its beauty, its glory, and its effectiveness and leaves it a useless and meaningless thing, and comes dangerously close to making the precious blood of Christ of more value than that of bulls and goats. In fact to speak of atonement where one believes that those for whom atonement was made go to Hell, is a contradiction of terms.

There are those who object a commercial terminology was (Continued on page 5, column 1)

PARK STREET PULPIT!

NO MORE COMPLETE SETS AVAILABLE
VOLUME ONE AND TWO ARE ALL SOLD OUT!



Volumes
3, 4, 5, and 6
are still in print
at

\$2.00 each

Postage extra at this price

We bought the last 600 copies the publisher had for our readers. Printed to sell at \$4.95 each, but we can sell them at savings of practically \$3.00 each.

Order from Calvary Baptist Church, Ashland, Kentucky

Your best value in a pocket reference Bible!

only \$6.50

The palm size Amethyst Bible from Cambridge has all the exclusive features of more expensive editions—the same sharp 'open' print, the same superwhite India paper, the same comprehensive Concordance and new maps. The brand-new Ariston binding gives the utmost flexibility and durability. And the 'Budget Amethyst' has all the extras that make it the perfect gift—gold edges, presentation page and two piece box. King James Version. No other Bible like it—anywhere!

ONLY \$6.50

Order this lovely pocket Bible now

Use order coupon for prompt delivery

For the \$6.50 I am enclosing, please send at once the Cambridge Bible.

Name

Address

City..... Zip.....

"10 Ways... Trouble"

(Continued from page one)
I say that we need not be surprised that troubles arise within our own lives from day to day.

I EVE LISTENED TO THE DEVIL IN EDEN.

The first way to get into trouble is to be like Eve in the Garden of Eden, when she listened to the Devil. In Genesis 3, we have the story of the entrance of sin into the human family. The Word of God tells us how Eve was tempted of the Devil, and that the temptation came when Eve tarried to listen to the Devil. I say, beloved, Eve got into trouble because she listened to the Devil. If she hadn't tarried to listen to him, she would never have gotten into trouble.

An old Negro down in South Carolina said to me many years ago, "I tell you, Preacher, that old ma'am Eve sho' done messed up the human family."

Beloved, she did. She messed up the human family when she tarried to listen to the Devil, and one way for you to get into trouble is for you to do the same thing Eve did. You tarry and let the Devil talk to you, and listen to what he has to say, and then usually you'll succumb to the temptation that he presents.

In contrast, I turn to the Word of God and I find that one day the Devil came to the Lord Jesus Christ and presented to Him three temptations. In the first temptation he said to Jesus, "If thou be the Son of God, command that these stones be made bread."

Jesus said to him: "Man shall not live by bread alone."—Mt. 4:4.

Then the Devil took Jesus upon the pinnacle of the temple, and said, "Cast thyself down, for it is written, He shall give his angels charge concerning thee," and the Devil quoted Scripture to Him from Psalm 91, as if to say, "You quoted Scripture to me, so I'll quote Scripture back to you."

"It is written again, Thou shalt not tempt the Lord thy God."—Mt. 4:7.

Then the Devil said to Jesus, "Let us go on top of this high mountain," and there on top of the mountain he pointed out the kingdoms of the world and all the glory thereof, and he said to Jesus, "You can have every bit of this if you will just by-pass the cross — if you'll just fall down and worship me." Jesus said:

"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Mt. 4:10.

Now, beloved, there is quite a contrast between Eve listening to the Devil and the Lord Jesus Christ answering the Devil. When the Devil came to Jesus, Jesus gave three texts of Scripture in answer, and the Devil was defeat-

ed on the basis of those Scriptures, but Eve got into trouble, and she brought a world of trouble upon this world just because she listened to the Devil. She tarried, she parleyed, and she listened to what he had to say.

I say, beloved, if you want trouble, just listen to the Devil talk to you, and I guarantee you trouble will come your way.

II ABRAHAM LISTENED TO HIS WIFE.

Abraham definitely got into trouble when he listened to his wife. If you will go back and read Genesis 16, you'll find that his wife said, "I haven't been able to have any children and God has given us a promise whereby He said that we were going to have a child. Therefore I make a suggestion since He has restrained me from bearing, that you go in unto my servant, Hagar, and she will have a child. Since she is my servant, the child will be my child, and therefore in a roundabout way the promise of God will be fulfilled."

Well, you and I would say surely the suggestion that Sarah made was a far-fetched suggestion whereby she was seeking to help God out in the fulfillment of His promise, that a child was to be born to Abraham, yet Abraham listened to his wife, and did exactly what Sarah said, and the result was that a child was born, named Ishmael.

God gave a promise concerning Ishmael, for we read:

"And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."—Gen. 16:12.

I think if you will go back through the pages of history you will find that this very thing has been proven true. It is a fact that Ishmael's descendants have all been wild people from the standpoint that their hands have been against every man's hand, and every man's hand against them.

Go over to Palestine today and see the conflict between the Jew and the Arab. Where did it begin? Right back where Ishmael was conceived and born of Abraham and Hagar.

I go further and remind you that the doctrine of the Fatherhood of God came from Ishmael's descendants. The doctrine of the fatherhood of God was never preached in America until a Sunday School Convention some 150 years ago when the Brahmans, who came from the Mohammedans as descendants of Ishmael, appeared on the program and preached for the first time in America the fatherhood of God.

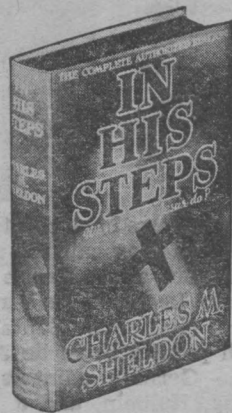
Beloved, I say, the trouble came as a result of what Abraham did in listening to his wife. It is surprising how trouble

comes as a result of sin, and how it is so far reaching in its effect. We can go back to this day of Abraham when he lived some 1900 years before the birth of the Lord Jesus Christ, and then down to the present time. We would say that surely it doesn't look like what Abraham and his wife did — it doesn't look like we should be having trouble from it now, but you go over to Palestine and just note the difficulty that the Jews and the Arabs are having. I tell you, if you want to get into trouble, just listen to your wife, when your wife is speaking contrary to the Word of God, and vice versa.

III ISRAEL LISTENED TO THE SPIES AT KADESH-BARNEA.

You will recall that the spies were sent out by Moses when the children of Israel camped at Kadesh-barnea. They were gone forty days into the land of Canaan and when they came back, they brought back grapes, and pomegranates, and the fruit of the

BOOKS FOR YOUR DEVOTIONAL LIFE



In His Steps—Sheldon\$1.25

Fox's Book of Martyrs\$3.95

The Crook in the Lot—Boston (paper)\$1.50

Messages on Prayer—Carroll (paper)\$1.25



Mary Bunyan—Ford\$3.75

Marred Vessels—Cox\$3.00

Confidence In God—Carson \$1.50

Bringing Back the King—Eastepp (paper)\$1.50

Order From
Calvary Baptist Church Book Store

land. They said, "It is a wonderful land." All of the spies were loud in their praise so far as the country of Palestine was concerned. Only two of the spies said, "We can overcome them." Ten of the twelve spies said, "We saw giants over there, the sons of Anak, and they were big fellows. When we looked at them, we felt like we were grasshoppers in their sight."

What a contrast between the giants of Anak and those Jews thinking themselves to be grasshoppers. Beloved, whenever you think you are a grasshopper, you can be certain that other people will look on you exactly the same way.

They said, "We can't take the land. It would be an impossibility to do so." Two of them, Caleb and Joshua, stood up and said, "We are able to overcome them. Let's not let another day go by without going over into the land of Canaan." The whole country listened to the report of those ten rather than the two, with the result that they came back and wandered in the wilderness for forty years' time. I tell you, Israel got into trouble when they listened to the ten spies at Kadesh-barnea, instead of listening to the two men of God whom God was leading and directing. They should have followed those two on over into the land of Canaan.

Beloved, that is the third way to get into trouble — when you don't listen to what God says, but listen to the majority. A lot of people give up when the majority is against them. Well, if I had quit because the majority was against me, I wouldn't have started, because the majority has always been on the other side. I have always been in the minority. That is one reason why I look forward to Heaven with a great deal of anticipation, for I am going to be in the majority for the first time of my life when I get to Heaven.

I say to you, Israel got into trouble when they listened to the majority instead of the minority who had been talking with God.

IV MOSES STRUCK THE ROCK AND EXALTED HIMSELF AT MERIBAH.

If you will turn to Numbers 20, you will find that Moses was leading the children of Israel through the wilderness. God had told Moses to speak to the rock and water would flow out therefrom. Instead, Moses struck the rock, and said:

"Hear now, ye rebels; must we fetch you water out of this rock?" Num. 20:10.

You will notice that Moses was exalting himself, whereas if he had spoken to the rock, he would have exalted the already smitten Christ of prophecy. I say, Moses got into trouble when he exalted himself, in smiting this rock, instead of speaking to it, as God told him to do.

Beloved, don't we always get into trouble whenever we fail to do what God tells us to do? Isn't it true in your own life that you always get into trouble everytime you try to run things yourself and leave God out of consideration? What did Moses do? He exalted himself. He said, "Hear now, ye rebels; must we fetch you water out of this rock?" When you hear him say that, you can realize that Moses was lifting himself high, and as he did so, he was in disobedience to the revealed will of God, and the Word of God, and Moses got into trouble.

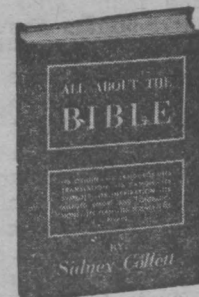
How serious was the trouble? Well, look how Moses came over to the land of Canaan after he led the children of Israel for forty years, and God took him up on top of Mount Nebo. God said to him, "Moses, look across the Jordan River, over on the other side, and see that land." Moses said, "Lord, it looks good."

God said, "Look away up yonder in the northern part and you can see where the tribe of Dan is going to settle. Look down in the southern part and you can see where Judah and Benjamin are going to settle." Then God said, "Look at all the other spots in between where the tribes are going to settle." Moses said, "Lord, it looks good. Is that the place where we are going?" God said, "Wait a minute, Moses. You used the wrong pronoun. Don't talk about *we* going over there. That is the place I am going. That is the place that the children of Israel are going, but, Moses, you have gone as far as you can go. I told you to strike the rock and water would flow out therefrom, and you did it. I told you a second time to speak to the rock and water would flow out therefrom, but you disobeyed me, and you struck the rock, and exalted yourself. Now, Moses, I am going to bury you here on Mount Nebo, and no man will ever know where you are buried." The Word of God says that God smote Moses, and with His hand He scooped out a grave on Mount (Continued on page 5, column 1)

BIBLE STUDY HELPS THAT REALLY HELP

Scripture Source Book\$ 2.50

The Biblical World
by Pfeiffer\$ 8.95



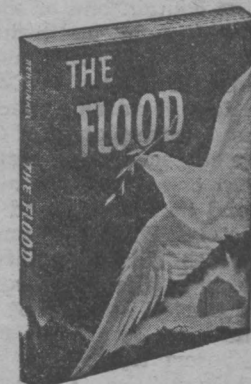
All About the Bible
—Collett\$ 3.50

Greek English Interlinear ..\$ 5.95

Unger's Archaeology and the Old Testament\$ 4.95

Unger's Archaeology and the New Testament\$ 4.95

What the Bible Teaches
—Torrey\$ 4.95



The Flood—Rehwinkel
(Paper)\$ 2.25

New Topical Textbook\$ 3.00



Why We Believe in Creation — Not in Evolution
—Meldau\$ 3.95

Did Man Just Happen?
Criswell\$ 2.50

Four Hundred Silent Years
—Ironsides\$ 1.35

Cremation (Paper)\$.50

New Testament Greek
Grammar—Vine\$ 1.75

Josephus (complete works) \$6.95

Halley's Bible Handbook ..\$ 3.95

Unger's Bible Handbook ..\$ 4.95

Order From
Calvary Baptist Church Book Store

THE BAPTIST EXAMINER

MARCH 18, 1967

PAGE THREE

The Baptist Examiner FORUM

"In Isaiah 53, we are told that there was no comeliness as to Christ's personal appearance. All the pictures that have been painted of him show him as a handsome man. What does Isaiah 53:2 mean? Are we to believe this Scripture or do the paintings actually represent Jesus?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



What does Isaiah 53:2 mean? It says, "He hath no form or comeliness and when we shall see him there is no beauty that we should desire him." This MEANS EXACTLY WHAT IT SAYS! The prophet in foretelling Christ says that there is nothing about His form or face that is of such surpassing beauty as to cause people to go wild about Him. This is rather common terminology but it gives the plain sense of the verse. To the contrary, Saul was a big "he man" who towered head and shoulders above other men, and Israel went wild about him because of his personal appearance, but he turned out to be a fake. Had Christ been a physical giant, with an appearance like that of a champion or a modern movie star, some would have been attracted to him upon the basis of mere looks. It was a spiritual impact that Jesus made that drew some to him. When the crowd at Nazareth in anger meant to throw him over the cliff to his death, it was not physical strength that overawed that mob such that they allowed him to pass through their midst and go his way. It was a supernatural manifestation of some kind.

As to the pictures of Christ that we see, they are ALL FAKES AND LIES! Mainly, they are of Catholic origin, yet some Baptist churches contain one or more of these, either in auditorium or class rooms, and it is said that at the Southern Baptist Convention a few years ago, there was hung up a huge picture of Christ, and at a consecration service, people were called on to come forward and take their stand under this picture. What a shame that a people should stamp their approval on a fake misrepresentation of Christ! Just set it down that the more symbolism church people resort to, the less spirituality they have. Crosses and fake pictures of Christ and

candles and such stuff are multiplying today, while worldliness and unbelief multiplies. It is common for Baptists to stick a cross on top of churches, until they can well be taken for Catholic churches. In Oklahoma where I used to live, a somewhat boozy Catholic entered a Baptist church building that had a cross on it. In his alcoholic state, he got to mumbling, and finally called out and audibly addressed the pastor as "holy father" before he left. The Catholic Church ought to sue every Baptist Church that has a cross on the spire. They have taken that cross as their symbol—let 'em have it!

Yes, all pictures of Christ are lying misrepresentations and if I were pastor of a church that contained such, I would preach the thing out of the church building or else the church would get busy and put me out!

Besides all this, doesn't the Bible prohibit us from making any image or representation of deity?

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church
Arabia, Ohio



We are to believe that Isaiah's picture of Jesus is the accurate one; therefore, all other pictures and imaginations are to be discarded as false. In the verse under consideration Isaiah tells us: "He had no beauty that we should desire Him."

How different are the pictures painted by the artist! They picture Him as one of the handsomest men that ever lived. Their pictures reveal a man that is grand and majestic, whereas the Scriptures reveal that there was nothing grand or majestic about Him, for there were many things about Him that were grand and glorious, but these majestic things were veiled under a cloak of flesh. There was nothing appealing about our Lord's appearance that would cause one to want to follow Him.

The Tabernacle which God commanded Israel to build is a wonderful type of Jesus Christ. It gives to us a picture of what Christ looked like to the world. When one approached the tabernacle from the wilderness, there was no beauty about it; all that one could see was the drab covering of the badger skins. They were unattractive and repulsive to the eyes of men. So it was with Jesus. He was not an attractive man and perhaps there were many who had repulsive thoughts about Him, as they looked upon His physical appearance. When one entered the tabernacle, then it was that he beheld the beauty and majesty of this building. It is only when we are in Christ that we can see the beauty of Jesus. The beauty of holiness was His badge of divinity. One must be in Christ to see this.

"Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne

of the majesty in the heavens; A minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

We can see from these verses that Jesus was the true tabernacle, and like the tabernacle in the wilderness, He had no beauty about Him that we should desire Him. Isaiah further tells us that He was "a man of sorrows and acquainted with grief." There is no doubt in my mind but what this sorrow and grief reflected in His physical appearance. Therefore the pictures that we see of Jesus do not bear any resemblance to His actual features.

Furthermore the pictures of Christ as He hangs on the cross are greatly exaggerated and thus they are inaccurate. The Scriptures do not leave us in the dark as to His physical appearance as He hangs on the cross. "His visage was so marred more than any man, and His form more than the sons of men." Isa. 52:14. From this verse and the actual account of the mock trial, and crucifixion of Jesus, we can gather that His bodily features were so marred by the beatings, so that the form, that hung on the cross, could not be discerned as that of a human being. The brutalities that He suffered left His body (including His face) a mass of blood and gore. From the top of His head to the soles of His feet. His body was stained with His own blood. Yet the artists paint His features clearly and discernable as He hangs on the cross. Their pictures of Him are but the imaginations of their minds. They are not the pictures that the Scriptures paint of Him.

Another point concerning the pictures of Christ on the cross is, we as God's children do not worship Christ on a cross. When we look at the cross we see it empty, to worship as some do the image or the pictures of Christ on a cross is to worship a dead Christ. The Christ of the Bible is not dead, but alive forevermore. Read Rev. 2:8.

Thus I discard all the pictures of Christ, either in life or in death, as the works of Satan. These pictures are his attempt to deceive people into worshipping a picture rather than the real Christ.

E. G.
Cook

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



Many painters have painted pictures which they call the picture of Jesus, such as the Italian painters Giotto, Leonardo Da Vinci and Raphael (Raffaello Santa), the Spanish painter Juan de Juanes, and the German painters Hans Memling, Holbein, and J. M. A. Hoffman. We must remember that

painting was their profession. They painted for the money there was in it. So painting pictures that would appeal to the masses was their vocation. They knew less than you readers know about how Jesus looked, and they cared even less than that. The most popular of these pictures with the religious (not Christian) world today seems to be the one by Da Vinci whom I am told used a beautiful young Italian woman as a model and then added the beard and whiskers, and the one by J.M.A. Hoffman a German painter of the last century. These paintings remind me of a couple of paintings in our Art Museum here in Birmingham. One is a painting of a rather dark complexioned man with black hair. The other is of a man with very light complexion and light blonde hair. But they are both a picture of Bartholomew. You can tell by the name underneath the pictures.

Had these painters known what the Bible has to say about the outward appearance of our Lord, and had they painted accordingly, they would probably have had to take in pea picking to supplement their income. The religious world would not have bought such a picture, and Christians should know better than to buy such. Ex. 20:4. In Isa. 53:2 we are told that He had "no form or comeliness: and when we shall see Him, there is no beauty that we should desire Him." The word "form" here means outward appearance, and the word "comeliness" means handsome. In His outward appearance there was nothing to cause young women to swoon. The Lord of glory was one whom you had to come to know in order to see His beauty. The Tabernacle in the wilderness sets this forth. The passers-by were not impressed with the ram's skins dyed red with badger skins over them. The beauty of the Tabernacle was reserved for those who were permitted to go inside. They were the ones who saw the gorgeous beauty of the curtains and the furnishings. So it was with our Lord. Those who came to know Him as Saviour and Lord were the only ones who saw any beauty in Him.

I am persuaded that the old devil himself has had much to do with all this picture painting. He looks ahead and plans for the future. So, if his anti-christ should just happen to look exactly like these pictures (and I believe he will), can you not hear the religious world saying, That's the one we've been looking for? They are being taught that this is the Christ, and I believe he is the devil's christ. Therefore he will not have any trouble selling his people on the idea that this is the Christ. He is a crafty schemer who looks ahead. And if it were possible he would deceive the very elect.

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio

RADIO SPEAKER
AND MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



Haldeman's Works, Not Many But Most Precious



How To Study The Bible\$3.95

Bible Expositions—

Vol. 1\$4.50

Vol. 2\$4.50

The Tabernacle\$5.50

Order From
Calvary Baptist Church Book Store

the paintings show Him as handsome man, yet the Bible says there is no beauty that we should desire him. Again, the artists always draw him with long hair while the Bible tells us that if a man have long hair, it is shame unto him" (I Cor. 11:14). Another example of the difference is in the physical appearance. He is always shown as weak looking, effeminate type person. The Bible does not imply that at all. He was reared in carpenter's home. Now in those days a carpenter was not a worker to do person and had to work hard. We know that Jesus Christ never sinned, therefore He an obedient child which means that he worked hard to learn his trade and work with his father. We know that He was a masculine person because He presented man and I cannot conceive of an effeminate person as representing man. The Bible gives us an insight into the character of Jesus. "And they came to Jerusalem and Jesus went into the temple and began to cast out them that sold and bought in the temple and overthrow the tables of the money-changers, and the seats of the teachers of the law." (Continued on page 8, column 1)

Baptist Conscience

(Continued from page 2)

with convictions and a conscience that does not change because the Bible on which it is based does not change. Lots of folk might hard things about Calvinistic Baptist church. The folks in Calvinistic churches are the ones who believe and love and obey the Bible. That is why they cannot be moved. England's biggest Methodist preacher in his day testified, that the only hope of this world against the Jesuit society, is a Baptist conscience. That is not tolerant of sin and heresy. But a Baptist conscience like that never uses force. For the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds."

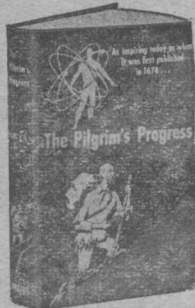
Everybody Should Have A Complete Spurgeon Library



The Treasury of the Bible (New Testament—4 Vol.)\$2.00
Morning and Evening\$1.00
Lectures To My Students\$1.00
John Ploughman's Talk\$1.00
Sermons on Sovereignty (No Discount on This Book)\$1.00
Exposition of Matthew\$1.00
According to Promise\$1.00
The Soul Winner (Paper)\$1.00
Christ's Words From The Cross\$1.00
The Treasury of the Bible (Old Testament—4 Vols)\$2.00
The Treasury of David (3 Vol.)\$2.00
Faith's Checkbook\$1.00
Sermons on Holiness\$1.00

Order From
Calvary Baptist Church Book Store

THE WORKS OF JOHN BUNYAN



Pilgrim's Progress\$2.95

The Holy War\$4.95

Pilgrim's Progress

In Modern English\$3.95

Pictorial Pilgrim's Progress

(paper)89

Pilgrim's Progress

(paper)60

Grace Abounding

(paper)60

Christian Behavior

(paper)\$1.50

Order From
Calvary Baptist Church Book Store

THE BAPTIST EXAMINER

MARCH 18, 1967

PAGE FOUR

10 Ways . . . Trouble"

(Continued from page three)
and buried Moses, and no has ever yet made a pilgrimage to the grave of Moses. Because Moses dared to himself. He dared to disobey God by striking the rock, God told him to speak to it.

V


JOSHUA LISTENED TO THE GIBBEONITES INSTEAD OF

Joshua told the children of Israel to wipe out all those nations of Canaan, and if they did not do what God had told them to do, those people never had thorns in their eyes; but those they didn't do what God told them to do, those nations of Canaan became thorns in their eyes. Joshua first led the children of Israel over to Jericho. Just a while after he had won victory, here came the Gibeonites.

Beloved, they were deceived to deceive anybody. Look at them. They have on old clothes that are torn and ragged. Their shoes were completely worn out. Their bread is molded—so moldy that you wouldn't dare to eat it. They said, "We heard of you folk, and we have come from a far country to make peace with you. We want to be your friends. We have come a long distance. Our clothes are worn out. Our shoes are worn out. Our bread is all molded. We come, begging that you make peace with us, and we might have a league with you. Now, beloved, Joshua did not know what the flesh would be inclined to do—the men took of their bread, and asked not counsel of the Lord."—Josh. 9:14.

What happened? Joshua let them eat the food. These fellows ate the food, and he asked not counsel of the Lord. The next day, after he had made a league with them, and swore to defend them, and protect them, he walked over on the other side

DO YOU WANT TO IMPROVE YOUR THEOLOGY?

	
Seven Dispensations—	
Systematic Theology	\$3.25
by A. H. Strong	\$7.50
Reformed Doctrine of Predestination—Boettner	\$4.50
Doctrine of Divinity—Gill	\$8.00
Doctrine of God and Truth—	\$6.00
Philadelphia Confession of Faith (paper)	\$1.00
Doctrine of a Covenant God—	\$3.95
Biblical & Historical	
Doctrine of Baptists on God's	
Sovereignty (paper)	.50
Copies	\$1.00
No discount on these prices)	
Letter to the Romans—	\$5.50
John's Calvinism	\$3.50
Questions From Job—	\$4.50
John of Grace—Booth	\$1.95

Order From
Calvary Baptist Church Book Store

of the hill and there was where they lived. They had just come across the hill. They lied, they deceived, and they tricked the children of Israel. What was wrong so far as Joshua was concerned? Joshua got into trouble by listening to the Gibeonites, instead of listening to the Lord.

I tell you, beloved, the surest way for any child of God to get into trouble is to do like the children of Israel — by listening to man, instead of listening to God. I have a feeling that you and I ought to stay mighty close to the Lord. I have a feeling that God's children ought to listen to the Lord. In the matter of building our church building, in the matter of our Bible Conference, in the matter of anything that we need, we are to listen to the Lord. We ought to keep our ear to the ground — not to hear man, but to hear what God has to say to us. Joshua got into trouble by listening to man, instead of listening to God.

VI

SAMSON.

Samson got into trouble. One day Samson went to see Delilah. The Word of God tells us how Delilah brought the question to Samson as to his strength. I can see Delilah now when she said to Samson, "Oh, my great big, strong man!" It caused Samson to think of himself as somebody.

Then she said, "Samson, you never did tell me wherein was your strength, and why you are stronger than other men. I know lots of men that aren't any ways near the man you are. Why didn't you ever tell me where you get your strength?" Samson said, "If you will bind me with seven green withs that were never dried, then shall I be weak, and he went to sleep, and she bound him with the seven green withs. Then she cried, "The Philistines be upon thee," and Samson jumped up and broke those withs just the same if they were not there.

Delilah said, "Samson, you did not tell me the truth." Samson said, "If you will take new ropes that were never used, and bind me, I'll be weak like everybody else." Then she had him lay his head over on her lap, and he went to sleep, and she had him bound with new ropes. Then she said, "The Philistines be upon thee," and the Word of God says that he jumped up and those ropes fell from off his arms like a thread.

Then Delilah said, "Samson, you don't love me. You wouldn't have told me these falsehoods if you loved me." Samson said, "If you will weave the seven locks of my head with a web, I'll be weak like everybody else." She put him to sleep and wove his hair and fastened it to the wall. Then she said, "The Philistines be upon you," and Samson jumped up, and when he did so, he pulled the log out of the wall.

Then Delilah said, "Samson, how can you tell me that you love me when you have mocked me these three times? You have not told me yet wherein your great strength lies." Finally, Samson did exactly what you would have done under the circumstances — he allowed a woman's wiles to control his life.

You remember once upon a time Samson put out a riddle after he had killed a lion, and a swarm of bees settled in the lion, and made honey there in the carcass of the lion. Samson put out a riddle and the woman who was then living with him, or at least his consort, said, "Samson, I would like to know the meaning of it." He said, "I haven't told my father or mother the meaning of it yet." Beloved, do you know what she did? She took a crying fit, for the Word of God says that she cried for seven days. Do you wonder that Samson told her the riddle? When she cried for seven days, do you wonder why he finally broke down and told her the riddle?

Now Samson has another woman, Delilah, and she says, "Samson, you are not telling me the truth," and Samon told her the truth. He said, "My strength is (Continued on page 6, column 1)

ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM
2734 13th Street
Ashland, Kentucky

Preaching and Practicing

This past week I had the opportunity of hearing Vance Havner speak. Bro. Havner is one of the leading evangelists among Southern Baptists. One of the things which he emphasized was that churches needed revival before they could hope to be successful in evangelism. He continually stressed the need for revival. He pointed out that the man who spoke out against sin might lose his popularity. He illustrated his speech by reference to the stoning of the prophets in the Old Testament. He mentioned how weak the churches were doctrinally and practically. What he said in regards to the above facts I agree with whole heartedly. And I say he was doing some good preaching, but he was also doing some very poor practicing.

For instance, he mentioned the book by Finley Edge, the professor at Southern Seminary, but he did not mention that Mr. Edge said the church which does not discipline its members does not love them. Matter-of-fact, though Bro. Havner admitted that the average church member is no better than the average sinner, and that some are even worse than the average sinner, he never did say what the Bible says about how to deal with them. It says: "Therefore put away from among yourselves that wicked person." (I Cor. 5:13) "Have no company with him, that he may be ashamed." (II Th. 3:14) Yes, Bro. Havner did some good preaching about the need for revival, but he did nothing about giving the practical application necessary for bringing about a revival of true faith and practice.

One of the reasons I enjoy Calvary Baptist Church of Ashland so much is because it practices what it preaches. The doctrines of grace are preached, church discipline is practiced, and brotherly love is manifested. When my wife and I moved in from Missouri, there were five or six of the members of Calvary Church who turned up to help us get moved. Only once or twice did I ever receive that much help from the churches which I pastored. Once, really, and that was the church at Elston, Mo. Some of the members there did help us move in and move out.

I must say here that Calvary Church has one of the finest fellowships I have ever experienced. And it is even more amazing when I consider what this church has been through.

Now dear friend, this is a small church, but it gives better than any church I know of anywhere. I believe that all the members must tithe.

The one thing I appreciate about the independent sovereign grace preaching Baptist Churches is that they have a better ratio of practice than do the big Baptist Churches (or little ones either) which are affiliated with some organization.

Dear friend, I have related the above in order to say this: are you PREACHING, but not PRACTICING? Why preach on the necessity of revival and of your desire for it, if you will not take the necessary steps to exclude from your membership those that are hindering it? Why even expect revival, if you do not preach a God big enough to handle wicked, vile, little sinners? Why expect one, if you are not going to obey God's commandments concerning the discipline of such persons. Coward. You're afraid too. You would rather preach than practice. Perhaps you say, it can't be done. These churches are too far gone (I had one associational missionary say that to me). Well brother leave those churches and get with the ones that are not too

far gone. It takes just as much courage to get up and walk out as it does try and practice what you are preaching. Since I have done so, I have been called a false prophet. I have heard that some have said I joined the Catholic Church!

I have already heard many slurs and slanders. But glory to God, I am much happier than I was. I am more satisfied than I was. Can you say that? Some one said I was immature, insincere and lacking in gratitude. Well I may be the first, but brother I was in earnest about coming out from among them. And as far as gratitude is concerned, I did just what I was advised to do. I was advised that if I ever felt that I couldn't work with Southern Baptists, I should get out. I did.

Any groups of churches, convention or independent, not preaching the doctrines of grace and not practicing discipline and not having any welcome for such that would, ought to be left. You say, I can do more by staying in. No you can't. Too many have tried it. And you are bucking an organization that you can't hope to beat.

It was an interesting and a very engrossing experience to quit preaching and to start practicing. You ought to try it some time; it's great.

Power Plant

(Continued from page one)
without a body for it wore out on the journey, but the Power Plant did not fail him.

The new birth from sons of Adam to son of God installs an unlimited source of Power in the souls of men that are saved by grace. Sons will arrive in God's presence in time. A seed of life was planted in them to be their power which impels them to follow Jesus. That "seed" will never die, so life eternal is secure in the seed, not man's flesh. The flesh will use up its strength, and die, trying to push down the power of the seed in the inward man. As Sons of God travel through this life, those who observe them will doubt their ever making it to the presence of God, but little do they know that INSIDE and hidden from their sin blinded eyes, there is a Power Plant that is preserving, UNTO PERSEVERANCE. AMEN! AMEN!—Piedmont Voice

Limited Atonement

(Continued from page two)
reference to the death of Christ. They do this in order to get around the limited atonement, because this commercial terminology definitely teaches the limited atonement position. May I remind the reader that this commercial terminology, which some hate so much, is the language of the Word of God. That "redeem," and "ransom" are words inspired by the Holy Spirit to refer to the death of Christ as a "payment" for the sins of the elect of God, and that the justice of God demands the salvation of all those for whom payment has been made.

Sometimes the word "world" is used in referring to the death of Christ. Here is a favorite verse used by opposers of the limited atonement.

"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."—(I John 2:2).

Friends, a little study would settle most of these questions. A study of the "word" world as used in the Bible, completely does away with this objection. Lk. 2:3 speaks of "All the world should be taxed." Certainly the word here does not refer to every human being who ever has, or will live upon the earth, and

not even to every one living at that time.

In John 17:9 Jesus prayed not for the world, but those given him by the father. Surely the world did not include those whom the Father gave him, and for whom he did pray.

In 2 Pet. 2:5 God brought the flood in upon the world of the ungodly. World here does not include those who were spared by God's grace, and in the ark.

In Rev. 13:3, we read: "All the world wondered after the beast." Surely the word "world" here does not include those who will be killed because they will not worship the beast. And in the very book from which the objector to a limited atonement quotes, God gives a clear answer to this objection.

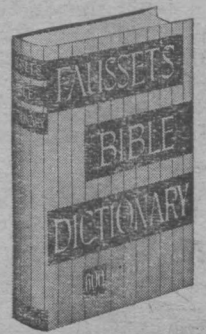
"And we know that we are of God, and the whole world lieth in wickedness."—I John 5:19.

Now if the objector argues that world in I John 2:2 means every individual who ever exists, will he say that the "whole world in 5:19 includes the "we," who are of God, in the same verse. The man betrays his ignorance, and his superficial studying, who uses the word "World" against the doctrines of God's sovereign grace, and particularly against a limited atonement. Further in I John 2:2 if the whole world means every individual, then "Not for ours only" and "But also" would be needless superfluity and inexcusable tautology. (How do you like those words.) Look them up for that is what the general atonement man accuses the Holy Spirit of in his interpretation of this verse.

"ALL" AND "EVERY MAN"

Now as to the words "all" and "every man." A little study of the Bible use of these words will easily answer these objections. The objector uses Heb. 2:9, "That he by the grace of God should taste death for every man." The man who uses the word "man" here to prove unlimited atonement betrays his ignorance, for absolutely this word is not in the original, and there is no word for it in the original. The K.J. translators should have put this in italics, even on their own principles. The original is "pantos" which means every, and as to every "what," the Greek is silent here, but the answer is supplied in v. 10. It is every son whom he is bringing to glory, for whom (Continued on page 6, column 5)

MAKE MARCH BIBLE DICTIONARY MONTH FOR YOU

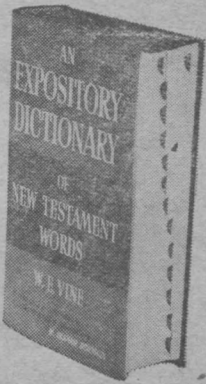


Fausset's Bible Dictionary \$ 5.95

Smith's Bible Dictionary ..\$ 3.95

Davis Dictionary of the Bible\$ 5.95

Zondervan Pictorial Bible Dictionary\$ 9.95



Expository Dictionary of New Testament Words by Vine\$11.50

THE BAPTIST EXAMINER

MARCH 18, 1967

PAGE FIVE

Order From
Calvary Baptist Church Book Store

New Guinea Mission Fund

DECEMBER 1966

Calvary Baptist Church, Seabrook, Md.	8.00
Friendship Baptist Church, Comanche, Texas	12.50
Grace Baptist Church, Birmingham, Ala.	12.00
Grace Baptist Church, Melbourne, Fla.	105.00
West Side Baptist Church, Emporia, Kansas	10.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	65.00
Faith Baptist Church, Huntsville, Ala.	10.00
Bible Baptist Church, Broken Arrow, Okla.	19.19
Providence Baptist Church, Henderson, Texas	35.00
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Calvary Baptist Church, Seabrook, Md.	7.00
Seventh Street Baptist Church, Cannelton, Ind.	12.42
Bethel Baptist Church, Phillipsburg, Kansas	3.98
Katy Baptist Church, Farmington, W. Va.	25.90
Grace Baptist Church, Greenup, Ky.	25.00
Pensacola Orthodox Baptist Church, Pensacola, Fla.	50.00
Caldwell Springs Baptist Church, Elizabethton, Tenn.	25.00
Valles Mines Baptist Church, Boone Terre, Mo.	100.00
Zion Baptist Church, Detroit, Mich.	25.00
Baptist Tabernacle, Columbus, Ga.	15.00
Berean Baptist Church, Rio Piedras, Puerto Rico	25.00
Friendship Baptist Church, Comanche, Texas	12.50
West Side Baptist Church, Emporia, Kansas	15.00
Seventh Street Baptist Church, Cannelton, Ind.	50.00
Holts Prairie Baptist Church, Du Quoin, Ill.	10.00
Emmanuel Baptist Church, Garrison, Ky.	30.00
Grace Baptist Assembly, Springfield, Mo.	60.00
West Griffin Baptist Church, Griffin, Ga.	15.00
Manhattan Bible Baptist Church, Manhattan, Kansas	10.00
Mr. and Mrs. Purdom Carney, Ky.	100.00
A Sunday School Class, Fla.	10.00
A Friend, Fla.	25.00
Noel L. Davis, N. C.	5.00
Mrs. Garnet Klinker, Iowa	100.00
Herbert H. Cole, N. C.	21.00
Alton Waggoner, Tenn.	10.00
R. May, Va.	22.50
Archer L. Robinson, Calif.	30.00
W. R. Shawl, Pa.	5.00
Mrs. J. D. Currie, Me.	10.00
Mrs. Joyce Smith, N. J.	32.00
Spencer Randolph, Ill.	6.50
TOTAL	1219.55

"10 Ways .. Trouble"

(Continued from page five)
not in my hair, but in my separation to God, and if you cut my hair off, I would be weak like any other man." The Word of God says that she knew that was the truth. She realized it was the truth, and she put him to sleep and called for the barber to shave his head. Then she said, "Samson, the Philistines be upon you," and when Samson jumped up, he said, "I will go out at at other times before," but the Word of God says that he was weak like any other man." We read:

"And he wist not that the Lord was departed from him."—Judges 16:20.

How did Samson get into trouble? He got into trouble by a gradual process of backsliding. You will notice that in everything he told Delilah, he was getting closer to the truth all the time. Everything he told her by way of binding him with green withs, and binding him with ropes, and weaving the locks of his hair into a web, and then the final truth that his hair was a sign of his separation unto God — you will notice that he was getting farther from God, and farther from walking with the Lord in every instance. Don't you see what happened, beloved? Samson got into trouble when he backslid.

I want to tell you, it is a mighty easy way for a child of God to get into trouble today through backsliding — getting away from the Lord. Do I speak to someone who isn't walking with the Lord like you ought to — you are not living as close to God as you ought to live? Do I speak to someone who isn't journeying at the foot of the cross everyday? May I tell you that it is a mighty easy way to get into trouble. Samson stands as a good illustration.

VII

DAVID.

The Word of God tells us how David got mixed up with Bathsheba, and David didn't intend to do that. I went back of recent date and read the story of David and Bathsheba and I came to this conclusion, that the reason why David got into trouble in this instance was because of idleness on his part. Notice:

ness on his part. Notice:

"And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But DAVID TARRIED still at Jerusalem. And it came to pass in an eventide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman who was very beautiful to look upon."—II Sam. 11:1,2.

If David had been at the head of the army like he was supposed to have been, David would never have gotten into trouble with Bathsheba. In all my ministry, I never saw this truth until of recent date, that idleness was the precursor to David's sin.

Beloved, I say to you, if you are a child of God, you ought to keep busy. You ought not be idle. Idleness is a bad thing for a child of God. You let a fellow get idle and he gets mighty discouraged. When he gets discouraged he is likely to backslide.

I say, beloved, David got into trouble because he was idle.

VIII

SAUL.

One day God told Saul to go out and kill the Amalekites. Saul went, but he didn't kill all of them. The Word of God tells us how when Saul came back home that Samuel the prophet went out to meet him. Samuel said, "Did you do all that the Lord told you to do?" Saul said, "I have performed the commandment of the Lord." Just about that time a cow bawled and a sheep bleated, and Samuel said, "If you have, pray tell me what is the meaning of the lowing of the cattle, and the bleating of the sheep?" Saul was equal to the occasion, for he jumped up and said, "The people brought back some of the best for sacrificial purposes." Samuel said, "What about King Agag?" Saul had spared King Agag of the Amalekites. Instead of killing him, he brought him back alive.

Beloved, Saul didn't kill the sheep. He didn't slaughter the cattle. He didn't kill all the people, for he spared King Agag. His was an incomplete obedience

to the Lord. Samuel said to him: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken then the fat of rams."—I Sam. 15:22.

How did Saul get into trouble? By disobedience — incomplete obedience to God.

Have you been completely obedient to God so far as your life is concerned—in baptism, church membership, your tithe, in walking with the Lord, in fellowship with God, to the best of your ability? I ask you, has yours been a complete, or an incomplete obedience to God?

IX

BY DOING THAT WHICH IS RIGHT.

In the Old Testament, Naboth got into trouble just because he wouldn't sell his land to King Ahab. He did right, but he got into trouble.

The Word of God tells us how the early church got into trouble just by doing right. We read:

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."—Acts 4:19,20.

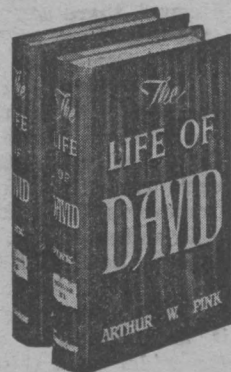
This was the attitude the preachers took, but what happened? The Word of God tells us that when they did this, they got into trouble with the Sadducees and the religious leaders of that day. Don't you see, beloved, they got into trouble by doing what was right?

Look at Simon Peter. He went to prison and they were going to kill him. Just as soon as the pass-over ended they were going to put Simon Peter to death. He got into trouble. Why? By doing right.

Look at the Jews in the Old Testament. They were cast into the fiery furnace because they refused to bow down and strike their head against the ground and worship the image which the king set up. They got into trouble by doing right.

Do you see what I am saying?

BUILD A PINK LIBRARY



Life of David (2 vols.)	\$11.95
Satisfaction Of Christ	\$3.95
Gleanings In Genesis	\$4.95
Gleanings In Exodus	\$4.95
Gleanings In Joshua	\$4.95
Seven Sayings of the Saviour On The Cross.....	\$2.00
Life Of Elijah	\$4.95
Sovereignty of God (Paper)75
(Cloth)	\$3.95
Doctrine of Sanctification (Paper)	\$1.95
Divine Inspiration of the Bible (paper)	\$1.50
Comfort For Christians (Paper)	\$1.50
Gospel of John Per Vol.	\$5.95
3 Vol. Set	\$14.85
Prophetic Parables of Matthew 1375
An Exposition of Hebrews—2 Volume Set	\$11.95
Attributes of God	\$1.00

Order From
Calvary Baptist Church Book Store

As a child of God, you can get into trouble by doing wrong, but you can also get into trouble by doing right. You say, Brother Gilpin, that being true, we don't have much choice. You told us about these individuals in the Old Testament who did wrong and got into trouble. Now you are telling us about the ones who did right and got into trouble. It doesn't make any difference — we can't win regardless of the way we go.

I want you to see this, beloved. I'd rather be in trouble for doing right, than I would for doing wrong. I look at those Jews when they were cast into the fiery furnace, and I see them walking around in the flames unhurt and unharmed, and I see the dead bodies lying around on the outside. The people who threw the Jews in were killed as a result of the heat of the flames, but I see those Jews come out of the flames, and I see Jesus Christ walking around in the fiery furnace with them.

I have often said from this pulpit, I would rather walk in a fiery furnace with the Lord Jesus than to walk on the outside without Him. Yes, beloved, they got unto trouble by doing right, but the Lord took care of them.

X

BE ALIGNED WITH A FALSE RELIGIOUS SYSTEM.

Any individual that is aligned with a false religion will get into trouble.

The Word of God tells us about the old whore and her harlot daughters. Listen:

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."—Rev. 17:5.

I am insisting more than ever that Babylon represents Rome, and that Rome is the whore, and the Protestant churches that have come out of Rome are the harlot daughters.

Notice again:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17:16.

Beloved, the man that is aligned with false religions is definitely in trouble. Is it any wonder that the Lord said:

"Come out of her, my people."—Rev. 18:4.

God has some people that are aligned with the old whore and her harlot daughters, and God says to them, "Come out of her, my people."

CONCLUSION

Would you like to be in trouble? No. Well, I have told you how you can get into trouble. If I have told you how you can get into trouble, then you make the application. If you don't want to get into trouble, then live in the light of God's Word.

May God bless you, and may God enable you to walk with Him from day to day. If it pleases God, may He save somebody here who is in serious trouble without Jesus Christ, for any man outside of Jesus Christ is right now in serious trouble. May God save you through the blood of Jesus Christ, and may you begin to walk with Him day by day.

Limited Atonement

(Continued from page five)
he tastes death, and that death is the necessary means through, and by which, He brings them to glory. Further on this word, in I Cor. 12:7 we read, "The manifestation of the Spirit is given to every man to profit withal" and surely the most avid advocate of unlimited atonement would not

apply "every man" in this to every individual who ever

ists. Then the word all is ins upon as in I Tim. 2:6: "Who gave himself a ransom for all."

The word ransom in this certainly limits the death Christ, to those who are actually ransomed thereby. Isn't it that opposers of the truth of atonement will take verse and rob ransom of the meaning it has, and give different meaning, and then insist that "all" must be understood by a meaning, it rarely, has. The word "all" in Scripture is rarely if ever used to mean all individuals, who ever or will live. It is often, in ways, used to refer to a class, or all kinds and classes. We have already discussed 13:3 where "all the world" is used after the beast" and tainly "all" here does not "all" in the sense of opposers limited atonement. Read 47, "Having favour with a people." When referring to an early church in Jerusalem does not mean they had fellowship with those who persecuted I tell you it is almost a waste of time to refute these inane arguments of opposers to the truth. I have been refuted again and again, and for men to use makes one wonder as to the ability, and study habits those who do so.

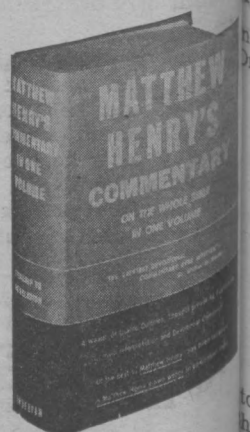
(Continued on page 7, column 1)

THE VERY BEST IN COMMENTARY

Handfuls On Purpose
Per vol.
13 volumes

An Interpretation Of The English Bible—
Carroll—17 Vols.

Jamieson, Fausset & Brown



Matthew Henry

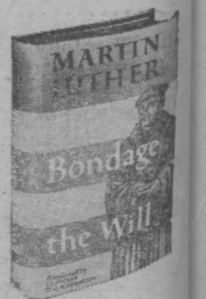
Apocalypse—Seiss

Word Studies in the New Testament—Vincent—
4 Vols.

Commentary on the Whole Bible—Gill—6 vols.

Our Lord Prays For His Own—Rainsford

(Paper)



Bondage of the Will—
Martin Luther

Epistle to the Hebrews—
Vine

Epistle to John—Vine

Epistle to the Romans—
Vine

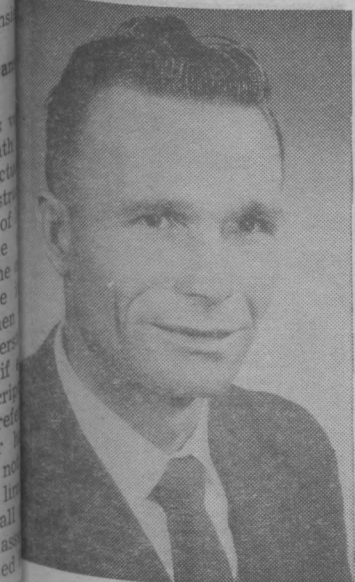
Epistle to I Corinthians—
Vine

Gospel of John—Vine

Jonah—Fairbairn

Hebrews—W. H. Griffith Thomas

THE BAPTIST EXAMINER
MARCH 18, 1967



Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND
SEPTEMBER 1-2-3-4)

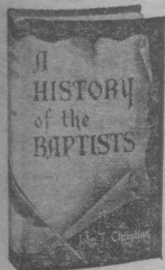
ELDER HOWARD SHEPPARD, Oneco, Florida
Sovereign Grace Baptist Church, Oneco, Florida

Let me ask, where else can I find sound spiritual food? And where else can they go to find a good spiritual Christian atmosphere, as we always find at Calvary Baptist Church Bible Conference in Ashland, Ken-
dall, and what about all that food that is put on the table for the old body to feed upon, in Gilpin's back yard?

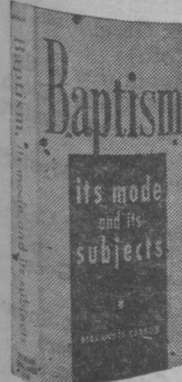
I know that when I come to the Bible Conference of Calvary Baptist Church, Elder John R. Gilpin is not going to have aglomeration of so-called preachers, but good sound (BAPTIST PREACHERS) who are going to do as God has commanded them, "PREACH THE WORD."

BOOKS PERTAINING TO THE CHURCH

Open Questions and
Answers As To Church
Authority \$.50
Precise History of Baptists—
Orchard (paper) \$1.50



History of the Baptists—
Christian \$3.25
Baptist Church Manual—
Endleton \$1.75
Churches of the New
Testament—McDaniel
(paper) \$1.50
Ill of Blood—Carroll
(paper)25
In Baptism and the Bap-
tists—Nevins (cloth) \$2.00
(paper) \$1.50



ism—Alexander Carson \$3.95
le Clement \$2.00
ch and the Ordinances—
zee (paper) \$2.00
s Baptism—Graves \$1.50
in of the Baptists—Ford \$1.00
Baptist Faith and Roman
tholicism—Rone \$1.50
iffith That Jesus Built—
son \$1.00
bell-Walker Debate ... \$3.50

Order From
Baptist Church Book Store

this class is II Pet. 2:1.

"Even denying the Lord that bought them."

It is insisted that some go to Hell, that were bought by Christ. The word used for Lord here is "despotes" and is never used to refer to Christ. The only place besides this, where this word is used, when applied to a divine person, are Lk. 2:29; Acts 4:24; 2 Tim. 2:21; Jude 4; and Rev. 6:10. In all these places, God the Father is plainly intended, and in most of them manifestly distinguished from Christ. Biblical writers sometimes refer to men as being what they profess to be, even though they are known not to be that. These men professed to be bought by the Lord even though their damnable heresies proved they were not among those bought by Christ. Now you see that the objections to a limited atonement are few, weak, and easily answered, and most assuredly, a few weak objections cannot be used to disprove a glorious truth which is abundantly established by Scriptural testimony.

DISHONORING GOD

Now let us notice how the general or unlimited authority dishonors the glorious God of the Bible. It dishonors the love of God for it makes the love of God to be a weak, ineffectual sentiment that is unable to effectively do anything for its objects, whereas the love of God set forth in the Bible is a sovereign, particular, effectual, and eternal love. I tell you that a love that saves completely and eternally the objects of its affection, is far

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read
THE
PASTOR'S
DILEMMA
75c

superior to that which stands helplessly by, while its objects go down into an eternal Hell.

The general atonement dishonors the wisdom of God, for it pictures Him as unable to devise a plan that is effectual in its operation, but rather has Him operating on a trial and error—a hit and miss—a hope-so plan. The proof of the wisdom of the planner is the effectiveness of the plan in operation. God's plan of salvation as set forth in Rom. 8:29,30 guarantees and effects the glorification of all the predestinated.

Limited Atonement

(Continued from page 6)

Then there are verses which seem to imply that some perish for whom Christ died. Such a passage is I Cor. 8:11:

"And through thy knowledge shall the weak brother perish, for whom Christ died."

Now this verse can not be used by one who believes in eternal security, for if it teaches that some for whom Christ died, perish, it would also teach that some regenerated brothers in Christ perish. Whatever perishing is involved here it is not eternal punishment in Hell, for the Bible clearly teaches eternal security, and I would not waste time trying to prove limited atonement to a man who does not believe eternal security. The perishing here is not eternal destruction in Hell, as that is not in our power, but is a perishing of joy and peace and blessing of the weak brother. Listen, this verse teaches that Christ died for the weak brother, but says nothing at all about him dying for all of mankind.

I suppose a favorite verse in

Look at Isa. 53:11:

"He shall see the travail of his soul, and shall be satisfied."

This means that Christ will in Heaven see all those for whom He travailed in His soul, for whom He died and be perfectly satisfied. This prospect is the joy that was set before Him (Heb. 12:2), that encouraged Him to endure the cross, despising the shame thereof. If any for whom He died go to Hell, then eternity will behold the sad sight of an eternally dissatisfied Saviour. What horrid blasphemy is this?

Look at John 10:15:

"I lay down my life for the sheep."

It was not for the whole of mankind but for the sheep—for those given Him by the Father in the everlasting covenant.

Look at Rom. 8:32-34:

"He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died."

Here we see that it is the elect—all for whom Christ died—and not all of mankind, are those for whom Christ died. What glorious proof of the limited atonement.

II Cor. 5:14 plainly states that all for whom Christ died, were judicially involved in that death so that they died too. Many, many more Scriptures could be quoted in proof of limited atonement, but these should suffice. The Bible is clear on this great doctrine, and the man who denies this, will have to be logically and Scripturally inconsistent, to be sound on the other doctrines of Grace.

A DIVIDED TRINITY

Behold the divided Trinity of the man who believes some of the doctrines of grace and denies this. He has the Father electing some to salvation, he has the Holy Spirit effectually calling the elect, and then behold this: the Son out of harmony with the purposes of the Father and the Spirit, trying to save all men by dying for them.

Now behold the uselessness of arguing for a general atonement. Will your atonement save all men? Will it save any other than those who are brought to repentance and faith by the Holy Spirit? Well, the limited atonement will save just that many, and no more. No repentant believer ever perished for lack of an atonement. Actually his repentance and faith were purchased by the atonement, and are applied by the Holy Spirit. Thus, the general atonement has destroyed the value, the effectiveness of the atonement of Christ, and for all His efforts in this direction, for his belittling of the precious blood of Christ, he has gained absolutely nothing because by his own admission his unlimited atonement will save not one more soul than that number saved by the limited atonement of the consistent Calvinist.

THE GLORY OF A LIMITED ATONEMENT

Now look at the glory of the doctrine of a limited atonement. This doctrine magnifies the atonement. It tells us that the precious blood of Christ is of such infinite value that not one drop was shed in vain—that all for whom Christ died will be completely, perfectly, and eternally saved—and that such salvation will be solely due to the value of the work of Christ. Thus, the will and works of man, are not to be added to that blood, as if adding to its value. I maintain without fear of successful contradiction that this doctrine of a limited atonement properly honors that work whereas the unlimited atonement dishonors and belittles the death of Christ. This doctrine gives all the glory of our salvation to God. It does not leave man room to boast of his exercise of will, or of his works, as if they helped save him, but by reason of this truth, he knows that it is all due to the work of the Lord.

This doctrine gives security to

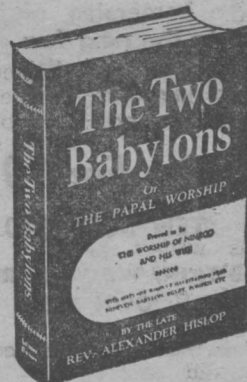
the believer. Now note this point carefully. If some for whom Christ died should go to Hell, then how do you know you won't go to Hell? It is at this point I entered into the doctrines of grace. I used to believe in a general atonement. But at that time I would often say "I am not going to hell because Christ died for me." I based my security on the effectiveness of the blood of



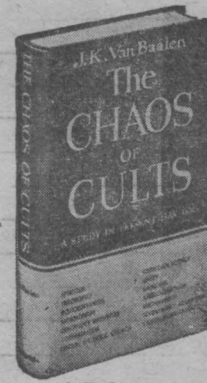
Christ. Then I began to reason with myself. I was teaching that Christ died for everyone. That He died for Judas, and he went to Hell—that He died for Pharaoh and he went to hell. Now that assurance—what security did I have, that I too would not go to Hell? And as I thought along this line and studied the Word of God, I saw the glorious truth of an effectual atonement. Please remember, only a limited atonement is an effectual atonement. Then God led me on into the (Continued on page 8, column 4)

LEARN ALL ABOUT THE CULTS THAT CONFRONT US

Secrets of Romanism—
Zachello \$3.00
Christian Science Myth—
Martin and Klann \$2.95
What the Cults Believe—
Robertson \$2.95
Kingdom of the Cults—
Martin \$5.95



The Two Babylons—Hyslop \$3.50
I Was a Mormon—Anderson \$2.95
Sermons on Catholicism—
Gilpin \$2.00
The Priest, the Woman, and
The Confessional—
Chiniquy \$1.50
Holiness—Ironside \$2.25
Fifty Years in the Church
of Rome—Chiniquy \$3.95



The Chaos of Cults—
Van Baalen \$3.95
Thirty Years a Watchtower
Slave—Schnell \$2.95
Vatican Imperialism—
Manhattan \$5.95
Truth About Seventh Day
Adventism—Martin \$3.50
The Christian and The
Cults (paper) \$1.50
Roman Catholicism—
Boettner \$5.95
7th Day Adventism Re-
nounced—Canright \$3.50

Order From
Calvary Baptist Church Book Store

I've joined the new Don't Worry Club, and now I hold my breath. I am so afraid I will worry, that I am worried most to death!

Fred W. Roberts

(Continued from page one) months.

Friday morning as we were trying to get everything ready to go, and just about to leave, Idowi brought an old woman up to the house. Her head was split open in two places, one was about two inches long. Her husband had beat her up with an axe. I told her to go to the officer after she was patched up. Found out when we came back her husband got six months in jail.

At 9:00 A.M. we finally started. When we left the road and started up the mountain, I set a slow pace and stayed with it all the way to the top. I didn't stop over twice. We reached the point where you can see the Lavani at 12:15. We stopped and had a bite to eat and then went

on. We reached the kiap house (government rest house) at 2:50 P.M. making a total of 5:50 (hours and minutes) I wasn't sore — this time just completely tired.

Thought I saw some mud on the first trip, but compared to the Lavani, it was like a paved highway. After descending to the floor of the Lavani, we walked in mud till we left the Valley. We tried to walk on the grass all of the time. If it weren't for this grass, I actually believe you wouldn't be able to walk across this place. It is just about the same thing as quicksand. In one place Joshua missed the grass. He went in to his hip before one of the cargo boys helped him. I don't think he has a very high opinion of the place.

We held services there at 4:30 P.M. Joshua preached and I gave a devotional from John 5:24. We stayed there the next day. We

enjoyed that day very much. We arose early with a nice cold morning to greet us. After getting something to eat, Joshua and I talked until time for church. After he preached we had some more potatoes and talked for a while. After studying I preached that afternoon in Pidgin with some help from Joshua on John 14:1-6.

I went back to the house kiap and had supper. Then went to the house where the cargo boys were and stayed for a little over two hours. I talked very well that night, most of the time in Pidgin. If I couldn't think of a word in Pidgin, Joshua would tell me.

The next morning we left. In forty minutes we came to a small church where Joshua preached. Then we went to the other end of the valley where we spent the night. Joshua preached there shortly after we arrived. The next morning I preached from John 15:1-7.

We left and went to the house kiap in the middle of the valley, arriving there at 11:15. We ran about a third of the way. Have you ever tried to run in mud? It's fun if you don't have to wash the clothes and you don't care how dirty or wet you get. The last third of the way to the house kiap you walk in water at least a foot deep. Someone had scared Joshua about not being able to get out of the Lavani if it rained that night so he wanted to go on to the Mission after preaching. It was alright with me. If I had known that we could go on to the Mission, I surely wouldn't have run through that mud and water, I would have saved my energy.

Joshua preached at the last church, and we left at 12:40 for home. I had a hard time on that last mountain. It goes almost straight up for two or three thousand feet. By the time we reached the top, I was soaked in sweat. We made it to the top (where it first levels off) in one hour exactly. We were home at 4:25, making a total of 3:45 (hours and minutes) to get home from the last church.

Today I feel no effects of the trip. Was tired last night, but not overly tired—just happy in the Lord: "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psalm 16:11.

Funeral . . . J. F. K.

(Continued from page one) dangerous to our way of life. Communism denies any recognition of God, while Catholicism claims to be the sole authority in matters pertaining to God. — "Transformed into the Angels of Light" — Of course I am a fanatic, and I'm prejudiced against Catholics. This has been the accusation of many since John Kennedy became a candidate for our high office. We ask, are you prejudiced against Communism or Nazism?

We are against these systems because we know what they stand for. We have a long record of history to prove what Catholicism stands for. There is no end to the books that have been written to prove their evil deeds which they have inflicted upon the innocent Bible believing peoples of the past centuries. And for any person to be ignorant of these facts is nothing short of wantonness on his part. Yes, He is willingly ignorant, for the information is abundantly available. Take any good Encyclopedia and look up the words — INQUISITION — INNOCENT — ALBIGENSES — These three words will tell any honest Christian enough to make him PREJUDICED against the Catholic system of religion (which is also highly political).

May the Spirit of God stir our

THE BAPTIST EXAMINER

MARCH 18, 1967

PAGE EIGHT

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND)

SEPTEMBER 1-2-3-4)

ELDER GENE HENSLEY

Caddo Baptist Church, Stockdale, Texas



A few years ago, I was a cast down Baptist preacher, sort of isolated from the rest of the world, as far as fellowship with others of like faith was concerned. I had experienced so many disappointments, in preachers supposed to be my brethren, also churches, that were supposed to stand for the truth, that I became discouraged, and disgusted. I thought it best to just hide away, and that is what I did.

The Lord wanted me to have the good things he had provided for his preachers and churches. so He knowing all the time where I was, and also knowing of my stand for truth, and my loneliness, sent to me an invitation to come to the Bible Conference, at Ashland Kentucky. After much thought, I was convicted of my position, and led of the Lord to go, and I made my first visit to the Annual Bible Conference in 1963.

I am so glad I did, for it was there at Ashland, Kentucky, at the dear old Calvary Baptist Church, I again found that God did have many preachers and people who had not bowed the knee to Baal . . . That was back in 1963, I have made it each year since by the grace of God, and

always found the same spirit vailing. There with others, have stood as I have, for an year's labour in the Master's yard. There bask in the sun of His grace to us, as we each year to share one another problems, and burdens.

I do so want to attend this year 1967, because the to Ashland is good for me, for the church I pastor, ple to God, because He is glor and exalted by all who want to attend because, wh there a better place on this to go? By God's grace I pl make it again. I hope to see all there. If I don't, I w disappointed.

BUY BOOKS TO INFLUENCE YOUR CHILDREN FOREVER

Hurlbut's Story of the Bible

Sugar Creek Gang Cloth Paper



Marians Big Book of Bible Stories

We Killed A Bear (Cloth)

Sugar Creek Gang in School (Cloth)

Sugar Creek Gang in Chicago (Cloth)

Shenanigans at Sugar Creek (Cloth)

One Stormy Day at Sugar Creek (Cloth)

Sugar Creek Gang Flies to Cuba (Cloth)

Further Adventures of the Sugar Creek Gang (Cloth)

Sugar Creek Gang Mystery (Cloth)

Wild Horse Canyon Mystery (Paper)

Case of the Missing Cal (Paper)

Sugar Creek Gang Goes Western (Paper)

Sugar Creek Gang at Snow Goose Lodge (Paper)

Lost In A Sugar Creek Blizzard (Paper)

The Worm Turns at Sugar Creek (Paper)

Sleeping Beauty at Sugar Creek (Paper)

Runaway Rescue at Sugar Creek (Paper)

Blue Cow at Sugar Creek (Paper)

Sugar Creek Gang Digs For Treasure (Paper)

North Woods Manhunt (Paper)

Trap Line Thief (Paper)

Adventure In An Indian Cemetery (Paper)

Order From Calvary Baptist Church Book

TOP MAN ON THE TOTEM POLE

There is no religious paper that emphasizes the great truths of the Bible like TBE. Some — a very few — emphasize Sovereign grace. Still again a very few emphasize the truth as to the church that Jesus built.

THE BAPTIST EXAMINER not only contends for the doctrines of grace, but insists that the church that Jesus built was the Baptist Church, and that it has had an unbroken continuity and succession from the days of Jesus to the present. In addition, we contend against Arminianism, feminism, lodgism, modernism, universal churchism, alien immersion, and open communion. In the next few issues we will have the strongest articles we have ever carried.

Subscribe For 10 Friends

TEN SUBS \$10.00

IN ADDITION, WE WILL RENEW YOUR OWN FREE!

(No less than ten "subs" accepted at this price).

1. Name _____ Address _____ Zip _____
2. Name _____ Address _____ Zip _____
3. Name _____ Address _____ Zip _____
4. Name _____ Address _____ Zip _____
5. Name _____ Address _____ Zip _____
6. Name _____ Address _____ Zip _____
7. Name _____ Address _____ Zip _____
8. Name _____ Address _____ Zip _____
9. Name _____ Address _____ Zip _____
10. Name _____ Address _____ Zip _____
11. Your Name _____ Address _____ Zip _____

