

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

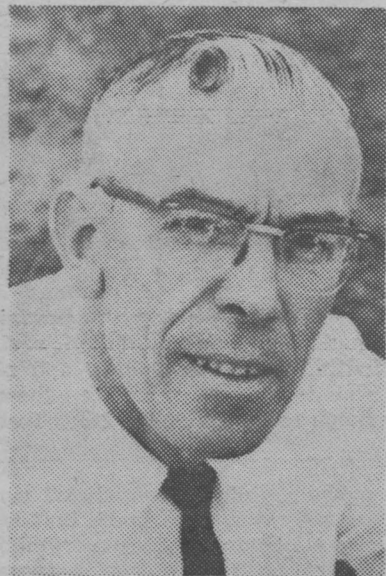
Paid Circulation In All States And In Many Foreign Countries
 "To the law and to the testimony; if they speak not according to this word
 it is because there is no light in them."—Isaiah 8:20

Vol. 36, No. 34 ASHLAND, KENTUCKY, SEPT. 23, 1967 WHOLE NUMBER 1505

SURPRISE

ELD. BOB NELSON
 Saline, Michigan

the building was arranged to handle about five hundred folk,



Eld. Bob Nelson

in some services people were turned away.

The second surprise is the **FOLK WHO ATTEND** the Bible Conference. With the exception of a group of new learners of sovereign grace, or church truth, who are still in some ecclesiastical organization that promotes error, most of the folk are from independent Baptist Churches. These people did not come here to vote on some program, or elect a new dictator; nor did they come to give some report; likewise, they did not come to give assent to some silly political resolution. No, they came here because of a common spiritual bond of loving to hear the truth of God expounded and Christ exalted.

A goodly number of these men had never seen nor met each other before, yet in just a short time the common fellowship of a oneness in Christ could be evidenced. About half of the states of continental U. S. A. were represented at the conference, as (Continued on page 8, column 1)

FWR Tells Of Teaching Experiences With Natives

ELDER FRED W. ROBERTS
 (New Guinea Missionary)

We have been in New Guinea eight months, and it seems more like three or four months as there is always something to do. We have seen many new things while being here—some of them are good, and some are not so good. I usually preach four or five times a week. As this work is so big, it is impossible to visit all of the preaching stations or points regularly. I have written earlier of a famine which if anything is worse now than when the article was written for The Baptist Examiner. Until this famine is over, patrols are out as I wouldn't be able to get food for the cargo boys.

I have taken advantage of the famine and not being able to go on patrol, by getting our house fixed up like we wanted it, building a small store house, some landscaping, and a few other things that needed to be done. Karen and I both have learned a few things about medicine.

For the last five months I have been teaching Duna to a few of the natives as a pilot program to see what problems would arise. Since the patrol in April to the Koras, I have been teaching Pidgin English five days a week as well to the Koras I brought back with me. During the last four months, I have assembled an English to Duna dictionary to enable Brother Halliman and I to study the Duna

language more easily.

Some of you will probably wonder if I can speak Duna as I have taught it and assembled a dictionary in Duna from a Duna to English dictionary and other books which Dennis Cochrane the SIL translator for the Duna



ELD. FRED W. ROBERTS

language has written. I can not speak Duna as of yet anyway, even though I would like to. I do have a knowledge of many words, but the language being complex, I haven't learned to form sentences. At this time, I have no idea how long it will take before I can speak Duna.

I started teaching Duna to twenty natives. They varied in (Continued on page 2, column 1)

IMPOSSIBLE FOR A CHRISTIAN TO BE TRUE TO BOTH... MASONRY AND CHRISTIANITY!

THE GOD OF FREEMASONRY—"The god of Freemasonry—"The Architect of the Universe" is not the one living and true God, but a false god, a dumb man's creation. His name, "The Great Architect of the Universe," is given in the first degree only, to go on with or to outsiders. The real name of God is only known to Freemasons who are members of the "Holy Royal Arch."

The whole business — is the amazing discovery of the grand secret that God is worshipped not through Jesus Christ, but through the union of Jehovah, Baal, Osiris. And the ritual of this degree actually claims that 'The Supreme Being inspires its members with the most exalted ideas of God. Of course this marvelous Name is not revealed to Masons of the first degree. The process of degradation has to be gradual.' — The Menace of Freemasonry to the Christian Faith (p. 14), by C. P. Hunt, B.A.

All who submit to such teaching are guilty before God of trampling underfoot the First Commandment, "Thou shalt have no other gods before Me," and of repudiating the supreme claim of the Almighty, "I am the Lord: that is my name; and my glory will I not give to another, neither my praise to graven images."— (Isa. 42:8).

Fort Newton, late Unitarian minister of the London City Temple, and an authoritative exponent of Freemasonry, wrote, "Masonry is not a religion but it

is Religion, a worship in which all good men may unite' — the 'good men' being Unitarians, Hindus, Jews, nominal Christians, Moslems, Theosophists, etc. For a Christian then to be a Freemason is 'to be unequally yoked with unbelievers,' a thing expressly forbidden." (Heresies Exposed, by W. C. Irvine, p. 96).

2. THE PLACE GIVEN TO CHRIST IN FREEMASONRY.

In the Masonic Lodge the name of the Lord Jesus Christ is forbidden, except on the same level with Buddha, Zoroaster, Mohammed, Osiris, etc. "There is so-called 'worship' in the Masonic Lodge," writes A. W. Rainsbury, M.A., in Freemasonry of God or the Devil? "but from that 'worship' Jesus Christ is deliberately excluded. There is so-called 'prayer' in the Masonic Lodge, but it is not offered in the Name of Jesus Christ — through Whom alone prayer is acceptable to God. His Name is deliberately excluded even from prayers where it is normally found. There is so-called 'praise' in the Masonic (Continued on page 6, column 5)

JEHOVAH'S WITNESSES VS. JEHOVAH'S BIBLE

The true witnesses of Jehovah are those who witness to the unity, the oneness of Jehovah Jesus, that Jehovah of the Old Testament is Jesus Christ in the New Testament; hence the worshippers and witnesses of Jesus Christ are the true witnesses of Jehovah.

DENY THAT JESUS IS JEHOVAH

The self-styled Jehovah's Witnesses are most emphatic in their denial of any oneness of being existing between Jehovah of the Old Testament and Jesus Christ of the New Testament. Speaking of Jesus Christ, the Jehovah's Witnesses say, "This Jew's life and teachings have affected the course of all human history," and then in dealing with the Scripture, Philippians 2:1-5, they comment:

"This One was not Jehovah God . . . for he was the first son that Jehovah God brought forth . . . but, after God had created him as his firstborn Son, then God used him as his working Partner in the creating of

all the rest of creation." (see "Let God Be True," pp. 32, 33).

ONENESS IN THE GODHEAD

It is essential at the outset of this study to give the ground for the association of the names of Jehovah and Jesus as relating to the one Person. In proceeding to this, we present the statement given us by J. J. Van Oosterzee, where he so convincingly sets forth the oneness in the Holy Trinity:

"The Father is God, but not without the Son and the Holy Spirit; the Son is Himself God (not God Himself), in communion with the Father and the Holy Spirit. The Holy Spirit is God, as partaker with the Father and the Son, of the same divine life and nature, without there existing on that account a plurality of Gods (Christian Dogmatics," vol. 1, p. 285).

The fact, that Godhead is ascribed to Jesus Christ, is in perfect accord with the name Jehovah, being His preincarnate title, since He is God in union with the Father and the Holy Spirit.

(Continued on page 5, column 3)

A GOOD WORD FOR PREACHING

By VANCE HAVNER

"We don't want sermons," say program chairmen of many meetings today, as well as editors of religious periodicals, and leaders of youth groups. Sermons are no longer a drawing card, "Put on a name, or have a celebrity in the pulpit to pack the house." Maybe the preacher can give a gospel message. But plain fashioned preaching cannot on its own, to hear some tell it. It must have a Bible does not say, "How they hear without a brass." It says, "How shall they without a preacher?" If (Continued on page 8, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE POWER OF AN ENDLESS LIFE"

"Who is made, not after the law of a carnal commandment, but after the power of an endless life."—Heb. 7:16.

In this instance, Paul isn't talking about the life we are now living, for it certainly is not an endless life. It comes to an end sooner or later. About 70 or 80 years at the most, and every one of us pass from this life into eternity. So we know that Paul is not talking about the life we are living at the present time, when he refers to it as "an endless life."

What is it, then, that Paul is speaking about, when he talks about an endless life? I think you

would recognize, even without a statement to this effect, that the Apostle Paul is talking about that spiritual experience that is ours in the new birth.

Jesus prayed:

"And this is LIFE ETERNAL, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

Here Jesus says that eternal life is a present tense experience—an experience whereby you know right now the Lord God, you are acquainted with Him, God is your Father, Jesus Christ is your Elder Brother, Heaven is your home, and you have that to experience and enjoy right now.

That is what the Apostle Paul is talking about in my text when he speaks about an endless life. It is that experience that has become ours in the Lord Jesus Christ the day that we are saved, which began with that day, and which will never end. It is an endless life that God put inside us the day that He saved us.

It is hard for us to realize, and recognize, how long is an endless life. I'll fall back on an old illustration. Suppose that a little bird might fly from this earth unto the moon, and not being propelled with rocket propulsion, and not having the modern science at his (Continued on page 2, column 2)

HOW SPURGEON LEARNED OF GRACE

Well can I remember the manner in which I learned the doctrines of grace in a single instant. Born, as all of us are by nature, an Arminian, I still believed the old things I had heard continually from the pulpit, and did not see the grace of God. When I was coming to Christ, I thought I was doing it all myself, and though I sought the Lord earnestly, I had no idea the Lord was seeking me. I do not think the young convert is at first aware of this.

I can recall the very day and hour when first I received these truths in my own soul—when they were, as John Bunyan says, burnt into my heart as with a (Continued on page 8, column 5)

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JOHN R. GILPIN Editor

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Fred W. Roberts

(Continued From Page One)

age from small children to adults. About half of these were preachers. About all I have left now are the preachers. Almost all of the children quit as soon as the course became a little difficult. As I had no way to force them to come to school. I just had to forget about them. Some of these natives were Huli, and they found out before long that they didn't know Duna very well. This caused some to quit. Some of the best readers are Huli.

One of the biggest problems with teaching these natives to read was getting them to hold the book right. One day I went to a pig feast, and some of the students were there, too. I saw three students sitting in a circle reading a book. The native, reading was doing a pretty fair job, but I noticed he was getting some words mixed up. I decided to help, and when I came closer I realized that the native holding the book wasn't the one reading it, but the native sitting opposite of him was reading. He was reading the book upside down naturally. What probably was happening was that he had the book memorized, and he wasn't reading out of the book at all. At first it was hard to get the natives to hold their books straight as most of them wanted to hold them at an angle or sideways. Many times while they were reading for me, I had to go over and straighten their book. That problem is over now as those who are still coming hold their books correctly.

Since these natives have practically never seen writing, these classes have been very interesting at times. In America by the time a child is old enough to attend school usually he has seen many books. Some children can read before they start to school.

When these natives started to school, they had no idea what any of the letters sounded like or how to pronounce them. I taught some of them phonics and others I just told them the word without sounding it out. The way it seems to have turned out is that those I just told the word can sound out their words to an extent anyway, and those I taught phonics try to sound out each syllable instead of reading the words.

We hope that some day some of these natives will be able to read the Bible for themselves, and will not have to take our word for everything. Duna was taught to these adults as they could never pick up English like children could.



"Endless Life"

(Continued from page one)

disposal, that little bird falls back upon his wings to carry him from the earth to the moon. It takes him, we'll say, a million years to make a round trip from the earth to the moon. Suppose he carries in his bill a grain of sand. Imagine what a tedious experience it would be to try to travel a million years from the earth to the moon, and back again, and to carry just one grain of sand on each round trip. Can you imagine how long it would take him to carry away this earth unto the moon?

Suppose he could carry only one drop of water in his bill at a time. Do you realize the time this little bird had flown to the moon and back, requiring a million years for each round trip, carrying a grain of sand or a drop of water — do you realize by the time that little bird had carried this world with all of its mountains and hills, with all of its lakes and rivers, unto the moon — do you realize, that then, we would only be in the morning of the first day of eternity?

I tell you, beloved, that life that God has given to us the day He saved us, is an eternal life. It is an endless life — a life that has no end.

I

WHY IS IT THAT THE LIFE WE HAVE IS AN ETERNAL LIFE?

This endless life comes to us from an eternal God. Listen:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD."—John 1:13.

You can see that the life we have spiritually is a life that comes from God. And what kind of a God is He? Listen:

"The ETERNAL GOD is thy refuge."—Deut. 33:27.

"Lord, thou hast been our dwelling place IN ALL GENERATIONS. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even FROM EVERLASTING TO EVERLASTING, thou art God."—Psa. 90:1, 2.

Beloved, I say to you, the life we have is an endless life. It is an eternal life, first of all, because it comes from an eternal God, and our God lives from

everlasting to everlasting.

Again, this life is called endless because it is offered to us through an eternal Son.

Not only is the Father eternal, but the Son is eternal, and the life that we have is offered to us through an eternal Son. Listen:

"But the gift of God is eternal life THROUGH JESUS CHRIST our Lord."—Rom. 6:23.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained ETERNAL REDEMPTION for us."—Heb. 9:12.

So I say the life we have is an endless life, and it is an eternal life, because it comes first of all from an eternal Father, and it is offered to us through an eternal Son.

Also, this eternal life is begotten in us by an eternal Spirit. We read:

"How much more shall the blood of Christ, who through the ETERNAL SPIRIT offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. 9:14.

So you can see that this life which we have is eternal, because it came to us from an eternal God, it came to us through an eternal Son, and it was begotten in us by an eternal Spirit.

Maybe you don't believe that the life you have is begotten of an eternal Spirit. Maybe you think you can work and do something yourself to produce that eternal life. But listen:

"It is the spirit that quickeneth;

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the flesh profiteth nothing."—John 6:63.

May I insist that the flesh cannot profit anything in the realm of salvation. As the pastor of this church, I can't help you in the realm of salvation except to preach the Word of God unto you. This eternal life comes from an eternal God, it is offered through an eternal Son, and it is begotten by an eternal Spirit.

I want you to notice also that this life is endless because it is ordered by an eternal purpose of God. Listen:

"According as he hath chosen us in him BEFORE THE FOUNDATION of the world."—Eph. 1:4.

Notice, before the foundation of the world, God chose us in Jesus Christ.

I think of those of you who are here. You didn't know perhaps until a few minutes before services that you were going to be here. Maybe you planned this last week you were going to attend, but you weren't positive you were going to be here until maybe just a little while before you arrived at the services. But do you know when God knew you were going to be here this morning? Before the foundation of the world. Before God laid down one single rock, or sprinkled any of the dust, before any grass had grown out of that soil, before there had been any vegetation, before there had been a tree that lifted itself above the earth for man or beast to find refuge beneath its shelter—before anything of this type relative to creation had taken place, God had already ordered and ordained by His eternal purpose that you would be in the service this

An Appeal Relative To A New Work In Akron, Ohio

With a desire to fulfill our missionary obligation at home, the New Testament Baptist Church of Elyria, Ohio, has authorized a missionary endeavor

ament Baptist Church of Elyria, Ohio, now live in the area of mission field.

The Mansfield Missionary Baptist Church of Mansfield, Ohio (Oscar Mink, Pastor) is also engaged in assisting in this work. Also, the Grace Baptist Church of Rome, Ohio, (John Stepp, Pastor) has tentatively engaged their support.

We solicit prayers and support from any other church of precious faith. This group of laborers are missionary, presbyterian, baptistic, and independent in doctrinal belief. There is a pressing need for a pastor, who would be willing to support himself and family, the Lord adds sufficient income to support a pastor fully.

Would you, if you are interested, or know of a sound preacher who might be, or contact the New Testament Baptist Church, 821 LaGrange Road, Elyria, Ohio, 44035 Eld. Cebert White, Pastor.

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"Come over into Macedonia and help us."



Eld. Cebert White

near Akron, Ohio, with approximately a quarter million souls within a 15-mile radius, and no sound witness among them. Some members of the New Test-

ment morning. It thrills my heart and blesses my soul to know that we serve a God who does everything according to His eternal purpose.

Do you know how old you are this morning? You say, "Brother Gilpin, I'm 15," or "I'm 18," or "I'm 25." Well, I don't know how old you are naturally" but I know one thing — spiritually speaking, you are older than creation; you are older than the ground; you are older than this world; you are older than the hills. Frankly, beloved, God chose us in Christ Jesus before the foundation of the world — before this world ever came into existence.

So I say, beloved, our eternal life was ordered by an eternal purpose.

Another reason why this life we have is called an endless life is that it is sustained by eternal things. Listen:

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen ARE ETERNAL."—II Cor. 4:18.

Let's think. What is it that keeps you going every day? Is it the things that you can see, or is it the fact that there are some things you don't see, that are eternal, that keep you "ticking" day by day? How long would you keep on going if it weren't for the eternal things you can't see?

I ask you, would your job, the thing that you do every day, make you want to live within this world? Not at all. I don't care who the individual is, no man's task, no man's work, no man's

material occupation, has incentive about it to make you want to live within this world. But I'll tell you what does make you want to live — it is the fact that there are some things you can't see that are eternal, those eternal things that sustain us from day to day.

I know out yonder there is eternal Heaven. I know out yonder there is an eternal life. I know that out yonder I am going to have better work than what I have here. I know out yonder I am going to have a better house than what I have here. I know out yonder I am going to have a happier body than what I have here. I know out yonder that I am going to have a body that is much better than the body I have here, because I won't have any sickness or weakness about it. I know out yonder I am going to have everything better than what I have here. I tell you, the thing that keeps a man moving day by day is the fact that he is sustained by eternal things.

This endless life is also destined for eternal glory. God didn't save you for you to live here in this world. This world is not our home in any sense of the word. We never saved us that we may live within this world, but we are saved and destined for an eternal glory. Listen:

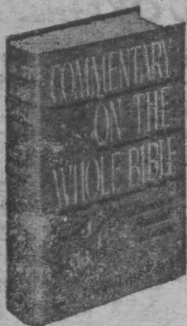
"But the God of all grace hath called us unto his ETERNAL GLORY."—I Pet. 5:10.

I preach eternal life. I say God saves a man He saves him forever. I tell you when a man becomes a child of God he becomes a child of God. (Continued on page 3, column 1)

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PAGE TWO



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“Endless Life”

Continued from page two)

eternal life. That is what Paul means when he speaks in my of an endless life I tell when God saves you, He you that kind of life. It is an endless life.

wonder about the man who comes in falling from grace, he would explain the verses I have read to you this morning. I wonder about that man believes you can be saved and lost tomorrow, how he get any joy out of the future. I have read to you morning. I wonder about that who says you can be saved and live like you ought to and go to Heaven, or live the Devil and go to Hell -- I wonder how he gets any joy out Bible. I wonder about the that I tuned in casually of recent date and heard the age-old, worn-out ex- when he said there is a race between you and the the day you are saved, and had better watch out to see one gets to Heaven first. you get there first, you'll get out if the Devil gets there first, have lost your salvation. Be- if that be true, then my on does not depend upon grace of God, but my salva- depends on my agility and ability to outrun the Devil. be true, then throughout my I'd praise myself be- I had outrun the Devil to of God.

the Bible tells us that about a never-ending etern- are going to sing God's for what He has done for thank God, we have an end- -- a life that came to us h Jesus Christ, that is abso- endless.

II THE POWER OF THIS END- LESS LIFE.

endless life that came to day God saved us, has pow- want you to see what power

endless life has in it a saving power.

you tell me that if a man ed he is going to want to ke the world? Do you tell a man is saved he is going his delight out of living like lived in the past? Do you if a man is saved he is to enjoy what this world offer? No, beloved, this in it a sin-hating power.

that loveth his life shall and he that hateth his this world shall keep it eternal.”—John 12:25.

tells us that if you are you hate whatever this has to offer by way of your don't mean to say that you gotten to the place that you completely removed from this. Rather, I say the goal of life ought to be that we the things of this world, for eternal life that God puts us has in it a sin-hating

don't believe a man is going saved today and get out now and live the same as today. I don't believe God

is going to save a fellow and let him drag along in the muck and mire of this world like he has in the past. Instead, God saves him and gives him an endless life, and there is a power in that endless life that is a sin-hating power.

I'll give you an illustration of that. Go back in the Old Testa- ment and read where Noah land- ed on mount Ararat after his experience in the ark for over a year's time. Read how he opened up the window and let out two of the birds of that ark -- a dove and a raven. What happened to the dove? It circled around, flew about, and came back. Why? Be- cause that dove couldn't find any place for the sole of her feet without soiling them. If she had landed any place at all, she would have soiled the sole of her feet, so she came back into the ark. How about the old raven? The last time Noah saw him was when he went out of the ark. Why? Because he just enjoyed dabbling around out there in that mud. He enjoyed feeding on those pu- trid carcasses that were floating around in the waters. He enjoyed that. He didn't want to be penned up in that ark anymore, so he got out.

Beloved, I say to you, there is an awful lot of the old raven nature in some church members. They come to church, make a pro- fession of faith, and when they go away, they thank the Lord that they didn't have to stay there forever. They'll stay on Sunday morning 20 or 25 minutes, which they think is enough, and they don't have to worry anymore about it until next Sunday. Be- loved, that is the old raven na- ture.

I am saying to you, if a man is a child of God, he is like that dove, which hurried back into the ark because that was the only place of safety, and security, and the only place that that dove could be perfectly satisfied. The man who is saved has the nature of a dove.

This endless life that Paul talks about has in it a sin-hating power. If you are saved, you are going to hate sin. If you love everything this world has to offer, and if you love the sins of this world, you might just as well talk to the wall as to talk to me and tell me that you are saved. Beloved, that endless life puts in you a sin-hating power.

I am not saying you are going to live perfectly. I am not saying you are going to do everything that is exactly right, because you are not. I'll say, though, if you do wrong, you are going to hate it.

This endless life has in it a world-despising power.

I'll be perfectly frank -- I have a hard time being a good citizen anymore. I don't like what this world has to offer. I don't like the governments of the world. My nature is just not in accord with the governments of this world. When God saves a man He puts inside him an endless life, and that endless life has a world-despising power connected therewith.

I believe if a man is saved he is going to despise this world. I don't say that he will hate it. You know there is a lot of differ-

ence between despise and hate. The word “despise” means “to look down on,” or “to relegate to an inferior position.” If you despise a thing, that means you consider it an inferior matter. When I say that this endless life has in it a world-despising power, that means I look on this world as less than I look on the world to come.

Also, this endless life has a self-forgetting power. Do you realize if a man is saved, there comes into his life a self-forget- ting power? In other words, there comes into his life a power that enables him to forget about the things of this world. He doesn't value anything like he has in the past. Listen:

“And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the gos- pel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” —Mark 10:29, 30.

I say, this endless life has in it a self-forgetting power.

When God called me to preach, I had some big ideas. Early in life I heard it said, “Hitch your wagon to a star.” I didn't, be- loved. I went on, beyond the moon. I hitched it to the farthest planet. I had some ideas in life. I was going to be somebody. I expected someday to amount to something in this world.

But our Lord had different plans. When God called me, God put in me this endless life, and this endless life has in it a self- forgetting power, to the extent that all the plans I had as a boy, prior to my 16th birthday, were all laid aside and I have been able to forget them.

What has He done? To the man that forsakes father and mother, and houses and land, and things of this type, God will give him a hundredfold in return.

When Brother Halliman went to New Guinea, he went to live with the most primitive people that any man could live with. There couldn't be any more primi- tive people. He has seen people since he has been there that never knew what fire was -- they ate their food uncooked. A business- man in Los Angeles, who had read in the paper that Brother Halliman was in New Guinea, wrote me some years ago. He said that he was a soldier there in World War II, and “I thank the Lord, Brother Halliman is there and I am in Los Angeles.” I wrote back and said, “Brother, for a business man, your letter is rather peculiar, but even as a preacher, I want to tell you, I am glad I am here and Brother Halliman is in New Guinea, too.”

Beloved, Brother Halliman has forsaken father and mother, and home, and everything. But do you know since Brother Halliman has come home, I could find a hun- dred homes for him to stay in. Why? That is the way God does. God puts inside us an endless life, and that life has in it a self- forgetting power -- that you can forget yourself, and your own ambitions, and your own desires, and as a result, God in turn bless- es that individual with a hundred homes, and brothers and sisters and lands here in this world.

Again, that endless life He gives to us has in it a Saviour-mani- festing power. I believe that if God saves a man, that man wants to manifest the fact that he is saved, and wants to manifest his Saviour. We read:

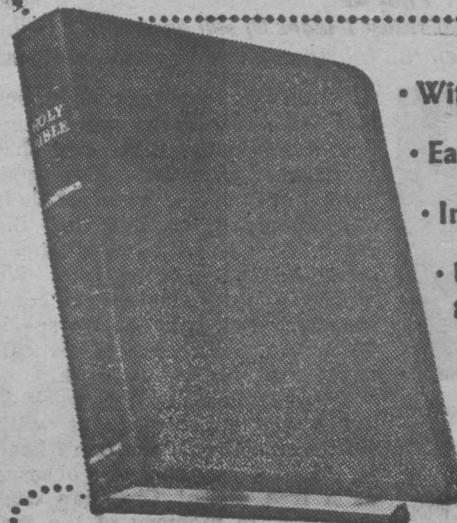
“For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.”—II Cor. 4:11.

What does this say? That you and I have a desire in this life in our mortal flesh to make mani-

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fest the Lord Jesus Christ. When we say “to make manifest,” we mean to show, or to reveal. I contend that if you have eternal life in you, you'll want to make manifest the Lord Jesus Christ.

Here is a fellow that carries his Bible, and nobody even knows about it, for he hides it under his coat when he goes to church. Or if a conversation comes up in the business world, he hides the fact that he belongs to the Lord Jesus Christ and lets the conversation go by, keeping silent. Such an individual is not mani- festing the Saviour. If you are saved and have eternal life, there is in you a Saviour-manifesting power, and you want to manifest the Saviour to the world.

I have always thanked God for the privilege of speaking out for Jesus. When the North Star Baptist, published in Minnesota, had a review of my book, “Ser- mons on Catholicism,” in their paper, the editor, in giving the review said that it was a book of sermons by “the hard-hitting editor of The Baptist Examiner.” When I read it, I said, “Thank the Lord he feels that way.” Then it dawned on me how many times I have been a soft- hitting editor—how many times I have failed to stand up for the things I ought to stand up for. I say to you, the individual who has this endless life, there is in that life a Saviour-manifesting power.

That endless life has in it a sinner-loving power.

I don't say that I love sin, but I do love sinners. A man told me sometime ago that he didn't want sinners to come to his church. He said they couldn't worship and that would just in- crease their condemnation, that all he wanted was for saints to come to his church. My answer to him was: “I wish every mem- ber of Calvary Baptist Church had to stand up next Sunday be- cause there would be so many sinners there, there wouldn't be enough seats.”

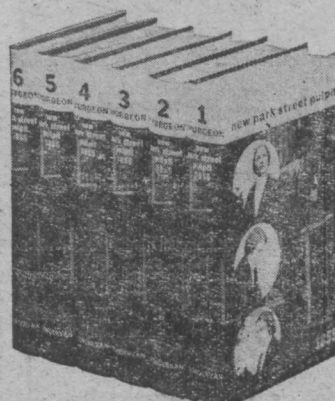
Beloved, I love sinners. I like to see sinners saved. I wish we could see sinners saved every time we come together. There is in this endless life that God has given to us, a sinner-loving power, and if you have an end- less life, you love sinners. Lis- ten:

“Love your enemies.” — Mt. 6:44.

When I was a boy in my early years there was a rather placid stream that flowed in the creek bed about half way between this little town where I lived and the next town. It was called Mud Lick Creek. That stream was ordinarily quite placid and calm but when it rained it looked like all the water in the country just settled in that valley and flowed down Mud Lick Creek. One day a couple of men travel- ing in a buggy (that was the only way we traveled in those days) came to that stream when the (Continued on page 5, column 2)

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THE BAPTIST EXAMINER

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PAGE THREE

The Baptist Examiner FORUM

Why do we not observe the fourth commandment (Exodus 20:8)? Where was the Sabbath observance ever actually changed to the first day of the week? Paul said not to observe days, weeks, months, years, etc. The main thing I want to see answered is why we should or should not obey the fourth commandment as given?

ROY
MASON

Radio Minister
Baptist
Preacher
Arlake, Florida



Adventists turn up their noses and tell us that the word Sunday is not in the Bible, and that it is named after the old sun god. True, but it is also true that their day, Saturday, is not in the Bible, and was likewise named after another heathen god. We merely adapt ourselves to common terminology when we speak of Sunday. The Scriptures call it the first day of the week.

The first day of the week is not a day imposed on us, with severe penalties if we don't keep it. It is a day that we observe as a free act of Christian consecration, in memory of the fact that our Lord showed himself alive from the dead on that day.

E. G.
COOK

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BIBLE TEACHER

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The seventh day sabbath was a definite part, and a very important part of the Old Testament economy. And while it was given to Adam and Eve (Gen. 2:3) before there was a Jew, still it was made a very important thing in the Jewish economy. The Jews were not permitted to forget it even when they tried, as when they went out to gather manna on the sabbath and found none. In something like two dozen times in the Old Testament Scriptures we find very strict dealings with the Jews concerning the sabbath. In Deut. 5:15 God told the Jews to "Remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore (or because of that) the Lord thy God commanded thee to keep the sabbath day." And in Ex. 31:13 God says, "Speak thou also unto the children of Israel, saying, Verily my sabbaths (more than one) ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." And then in verse 17 He says "It (the sabbath) is a sign between Me and the children of Israel for ever."

In the New Testament we find the sabbath mentioned several

times, but in most cases it is telling us that Jesus, Paul, or some of the other apostles went to the Synagogue on the sabbath day and taught. They had to go on the sabbath day if they wanted an audience, because that was the day the people went to the Synagogue. But I have searched in vain for any command, or even any hint that we Gentiles should observe the sabbath. On the other hand, I believe you will find that every mention of our risen Lord's meeting with His people was on the first day of the week. If He wanted us to keep the sabbath, why did He not meet with His people on the Sabbath after His resurrection? If He wanted us as His church to observe the sabbath, why did He not at least hint it?

Our Lord set the example for us to meet on the first day of the week and Paul confirmed it in I Cor. 16:2. If the church at Corinth met to worship on Saturday, why did Paul tell them to give their offering on Sunday? Our Lord's meeting with His people on Sunday and Paul's telling the saints to give their offering on Sunday makes two good reasons for our worshipping on Sunday, but I am unable to find the first reason for our worshipping on Saturday. Of course, if you happen to be a part of Herbert Armstrong's lost ten tribes maybe you should observe this day.

The sabbath, like most everything else in the Old Testament is a type of something we find in the New Testament. In Heb. 4:4-9 we find that the seventh day is a type of the rest we have in Christ Jesus. It is my observation that those who worship on Saturday soon find themselves worshipping the sabbath. When a person departs from the teaching of the Scriptures, very soon he departs from the Lord of the Scriptures. I once knew a man whose delight was to talk about the Lord Jesus Christ. He was sincere in his quest for more information. He saw in the newspaper an ad telling him that he could get a free course in Bible study. He thought this would be a great help to him, so he went for the course and began to study it diligently. Soon I noticed that John did not want to talk about anything but the sabbath. So I asked him where he got all that stuff. He then showed me the wonderful Bible course that he was taking by mail. The people who put this course out were very shrewd. They must have known they were a false cult, because they did not even mention the name of their outfit. I told this poor fellow that he had permitted those Seventh Day Adventists to completely take his mind off the Lord of glory and to fill his mind with the Sabbath day.

JAMES
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I contend that we, as Christians are just as responsible to keep the Ten Commandments as the children of Israel were.

One time I told a certain man, who was operating a business on Sunday, that he should not do so. He said that we were not under the law. I asked him if he could break the other commandments. My friends, if we can break one, we can break all of them. If we are free to not observe the Sabbath then we are also free to steal and commit adultery.

Of course, we are not bound to keep the law in order to be

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saved; but we are bound to keep the law as children of God. "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more... For God hath not called us unto uncleanness, but unto holiness." (I Thess. 4:1,7). The Lord Jesus said, "If ye love me, keep my commandments." (John 14:15). We read again, "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the Love of God, that we keep His commandments; and his commandments are not grievous." (I John 5:1-5). We are to keep all of God's commandments if we love God. The Ten Commandments are part of them.

The question so many of you ask is why don't we observe the Saturday sabbath. We observe the first day of the week as our sabbath. Some people object to the term Christian sabbath. You may object away, I still prefer to think of the first day of the week (or Sunday) as the Christian Sabbath. Why? Because God gave us the seventh day Sabbath as a day of rest after He finished His work of creation. The Lord Jesus gave us the first day of the week as the day of rest after He finished His work of salvation. Jesus arose on the seventh day—signifying the finish of His work of salvation, so we have the next day as our day of rest.

The disciples met on the first day of the week. "Then the same evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews..." (John 20:19). They did not assemble for fear of the Jews, but the doors were shut for fear of the Jews. Thomas had not attended the assembly that time and so when they met again, he came. "And after eight days again his disciples were within, and Thomas with them." (John 20:26). "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them..." (Acts 20:7).

We are commanded to bring in our tithes and offerings on the first day of the week. "Now concerning the collection for the saints, as I have given to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there is no gatherings when I come." (I Cor. 16:1,2).

Yes, we are to keep the Sabbath—the Christian Sabbath or the Lord's Day just as diligently as we keep the other commandments. Isaiah 56:2 says we are blessed if we do so.

The reason that we do not observe the Fourth Commandment is that this commandment was given in connection with the Mosaic Law. We are not under law but under grace. Rom. 6:14. The Sabbath was given to Israel.

Since it was only given to Israel the church has no Sabbath. She observes the first day of the week as a day of worship and ceaseless activity in spiritual things, but she does not hold that the first day of the week is the Sabbath day. The word Sabbath means, to cease, or to stop, with special reference to physical labors, and was given in

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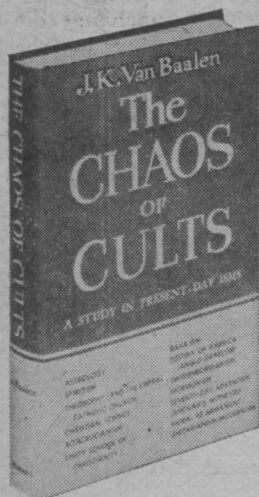


nection with the law. There is no record that any Sabbath day were ever observed before the 16th chapter of Exodus. There is no record that Adam, Abraham, Jacob, Isaac or any other one kept a sabbath day before the law was given. Therefore, the Sabbath was given in connection with the giving of law.

If we are under law, then we must conclude that we are also under the law of the Sabbath. If we Christians are commanded to observe the Sabbath, then we are debtors to do the whole law. It is not possible to lift the Fourth Commandment out of the entire law and make it valid without bringing the whole body of the law.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

The law is a unit, therefore (Continued on page 5, column 1)



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The Forum

Continued from page 4)

impossible to lift out the Commandment, and it binding on us today, making the whole law and effective in our Furthermore to state that Sabbath is in effect today, must also concede that Sabbath are in effect. If

of the Sabbath applies today, where does the Bible say we are not to keep the Sabbath of unleavened bread? or the Passover Sabbath? I cannot find any place in the Word where it stipulates we are to make a difference between the ceremonial and the moral laws.

It not also be true that we are under the law of the Sabbath? There were many elements and legal restrictions attached to the Sabbath. To state that the Christian Sabbath day would be performed in any manner on Sunday Saturday undown Sunday.

shall keep the Sabbath for it is holy unto you; one that defileth it shall be put to death; for who doeth any work therein, shall be cut off from among his people. Ex. 31:14.

make the sabbath binding would make every one a breaker and since the law of the broken law was all of us would come under the sentence of death. In order to keep the Sabbath, one must leave his house, light no fire, nor do any kind of physical labor. Read Nu. 15:32-36.

place us under the law of the Sabbath, is but to place us under a curse.

as many as are of the law are under the curse for it is written, Cursed be they that continueth not in things which are written in the book of the law to do so. Gal. 3:10.

Sabbath was never changed to the first day of the week. There are many who claim that the Catholics changed it from the seventh day to the first day, but they are in the same as it was given to Moses. The regulation would always fall on Sunday, while the other would fall on certain day of the year. The law with its unyielding demands makes us children of the law, whereas the law of love makes us free from the bondage of the law.

question before us be very simple for it is in not a question of the law but a question of law. If you are under the law it becomes necessary to observe the Sabbath. I advise you to read and diligently to find what the Sabbath demand, and do not keep them perfectly, you come under the sentence of death. If, however, you are under grace, then you have no Sabbath, you are free to work and to labor on any day of the week for the honor and glory of the Lord.

Stand fast therefore in the liberty wherewith CHRIST HATH MADE US FREE, and be not entangled again with the yoke of bondage."—Gal. 5:1.

"Endless Life"

(Continued from page three)

flood waters were not as high as usual and thought they could cross. In some manner the water had washed out the roadway and their buggy was carried over into a deep hole of water and was covered over, the horse drowned and the two men themselves passed out. Presently another man passed along and saw the buggy top rising up and by the providence of God was able to pull one man out on the bank and pump some water out of his lungs. The first thing that man did was to point to the hole of water and gasp, "One," as if to indicate that there was one more in that hole of water.

I say to you, if the first thing a man does after he is saved physically from drowning in a hole of water is to point back to another man that is drowning in the same hole of water, do you tell me if a man would do that physically, that when God puts eternal, endless life in me, that it won't make me love sinners to the extent that I'll want to see sinners come to Jesus Christ to be saved! That endless life gives to us a sinner-loving power.

It also puts a hope-inspired power within us. A child of God has no business to ever get blue. We do, but we shouldn't. We have our material problems when we reach down in our pockets and there isn't any money. We have problems so far as our physical body is concerned. We have all kinds of difficulties and problems in this world, and we get down in the dumps and get discouraged. But you haven't any business to, for if you have eternal life in you, you have a hope-inspiring power in you. Listen:

"In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus 1:2.

There is a hope that eternal life gives you. A man that is saved ought to be a confirmed optimist. He ought never to see anything except through rose-colored glasses. He ought never to see this world as a body of indigo. Rather, he ought to see this world with hope because of eternal life.

I contend that even in time of trouble, if you have this endless life within you, you have then a hope-inspiring power that has produced a Christian enthusiasm and a Christian optimism that the world doesn't know anything

about. I think I have faced a few problems in life. If I were willing to do so, I think I could say, "I'm never going to try to preach again. I am just going to quit." That would be an easy thing to do. A lot of preachers do it. It is so much easier to quit than it is to keep on. I say to you, if you have an endless life in you, then you don't want to quit. You don't want to give up. You can't quit, but you have to go on, because that endless life has in it a hope-inspiring power that keeps you going.

That endless life has in it a devil-conquering power. I don't mean to say that you are going to get victory over the Devil every day of your life, but if you have an endless life within you, you have a Devil-conquering power within you also. Listen: "Submit yourselves therefore to God. Resist the Devil, and he will flee from you."—James 4:7.

Do you have eternal life? If you have, then bow in submission to God, resist the Devil, and he will flee from you. I contend if you have an endless life, God has put within you a Devil-conquering power.

III

HOW YOU CAN HAVE THIS ENDLESS LIFE.

We don't get this endless life by works. We read:

"Good Master, what good thing shall I do, that I may have eternal life?"—Mt. 19:16.

I have told you that eternal life is to know God. I have told you why it is eternal. I have told you of the power of this endless life. Now, how can we get this endless life. Listen:

For the wages of sin is death; but the GIFT OF GOD IS ETERNAL LIFE through Jesus Christ our Lord."—Rom. 6:23.

"Verily, verily, I say unto you, He that heareth my word, and BELIEVETH ON HIM THAT SENT ME, HATH EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life."—John 5:47.

Thank God, that endless life that I have been talking about—that endless life that has tremendous power over our lives—that endless life can be yours through the Lord Jesus Christ as your Saviour.

May God bless you, may God save you, and may God help you who are saved, to live the kind of life that will show to the world that you have an endless life within you.



Jehovah's Witnesses

(Continued from page one)
NAME "JEHOVAH" ASCRIBED TO JESUS CHRIST

In His covenant relationships, God revealed Himself by the name Jehovah; by this name emphasizing the profound depths of the divine being. The study of the Word of God shows this glorious name Jehovah frequently ascribed to Jesus Christ. As clear as crystal is the proof that the One spoken of in Isaiah's prophecy is "Jehovah sitting upon a throne, high and lifted up" (6:1). is in the Gospel according to John, seen as Jesus Christ, of whom it is written, "Isaiah . . . saw his glory; and he spake of him" (John 12:41, A.S.V.).

SCRIPTURE EXPLAINS SCRIPTURE

We read in the prophecy by Isaiah, "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory" (6:3, A.S.V.). Turning to the Scripture in John 12, we see these wonderful words applied to the person of our Lord Jesus Christ. The Lord Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying

what death he should die." In spite of His words and miracles many "believed not on him." Then appeal is made to Isaiah, who prophesied such unbelief and rejection, and, referring to Jehovah of hosts and His glory, it is recorded concerning Jesus Christ, "These things said Esaias (Isaiah), when he saw his glory, and spake of him." (John 12:37-41). By this Scripture explanation of Scripture, it is clear that the Jehovah of hosts of Isaiah 6 was the preincarnate Lord Jesus of John 12:33-41; and the Lord Jesus of John 12 was the incarnate Jehovah of Isaiah 6.

TEMPTING JEHOVAH—TEMPTING CHRIST

Relating to God's dealings with Israel, we read ". . . wherefore do ye tempt Jehovah"; ". . . they tempted Jehovah, saying, Is Jehovah among us, or not?" "And the people spake against God . . . And Jehovah sent fiery serpents among the people . . . And the people came to Moses, and said, We have sinned, because we have spoken against Jehovah . . ." (Exod. 17:2, 7; Num. 21:6, 7).

These very Scriptures refer to Christ in the New Testament,

unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; . . . thou art the same and thy years shall not fail" (Psa. 102:12, 25-27; Heb. 1:8-12). This is further emphasized by such Scriptures as John 1:3 and Colossians 1:16, 17, "For by him were all things created, that are in heaven, and that are in earth, . . . and by (or, in) him all things consist (subsist, cohere, or hold together)." Thus, Christ is seen here as the Creator and Sustainer of all, corresponding exactly with Jehovah in Psalm 102.

"LORD" IN THE NEW TESTAMENT AND "JEHOVAH"

In their "New World Translation," the Jehovah's Witnesses translate the title "Lord" by the name "Jehovah" two hundred and thirty-seven times. They give this translation in Matthew 3:3, "Prepare ye the way of Jehovah, make his roads straight" and yet this is a direct quotation from the prophecy by Isaiah (40:3), and is applied by each of the four Evangelists to Jesus Christ. Thus, the Jehovah of the prophecy by Isaiah is Jesus Christ in the Gospels (Matt. 3:3; Mark 11:3-8; Luke 3:2-17; John 1:6-8, 15-29; 3:26-31). Further, the Evangelists gave the title "Jehovah," as they applied it to Jesus Christ.

An unmistakable blending of the names Jehovah-Jesus is found in the prophecy by Joel and the Epistle to the Romans. In Joel (2:32) we read, "And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered," and in the Jehovah's Witnesses' "New World Translation," in Romans, the tenth chapter, we are given this reading: "For if you publicly declare that word in your mouth, that Jesus Christ is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For everyone that calls upon the name of Jehovah will be saved." Surely, clearer proof could not be given as to the identity and oneness of Jehovah-Jesus, since the Greek Kurios ("Lord") is given in Romans corresponding to Kurios ("LORD") in the Septuagint translation for "Jehovah" in the Book of Joel.

THE "I AM" OF THE OLD AND NEW TESTAMENTS

The Jehovah's Witnesses, in their "1953 Year Book," give the Scripture, "And God said unto Moses, I AM THAT I AM: . . . Jehovah, the God of your fathers . . . this is my name for ever . . ." (Exod. 3:14, 15, A.S.V.) This is followed by the comment:

"Jehovah is the self-given name of the Creator, denoting personality. There is only one Jehovah. . . . The name allows of no limitations. The most distinctive attributes of the name are self-existence, unchangeable." (Continued on page 6, column 1)

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where we read, ". . . for they drank of that spiritual Rock that followed them: and that Rock was Christ," and again, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents" (1 Cor. 10:4, 9).

WHO LAID THE FOUNDATIONS OF THE EARTH?

The Old Testament reveals Jehovah as laying the foundations of the earth, and in the New Testament we find the very same word applied to Jesus Christ. In the Book of Psalms, we read, "But thou, O Jehovah, shalt endure for ever; . . . Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands. They shall perish; but thou shalt endure . . . thou art the same, and thy years shall have no end." In almost identical language, these words are given in the New Testament, as they are applied to Jesus Christ: "But

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Love Radiant!

"They looked unto Him, and were radiant."

—Ps. 34:5 R. V.

By J. B. ROWELL, Victoria, B. C.

LOVE'S MANIFESTATION

"In this was manifested the Love of God toward us, because that God sent His only begotten Son into the world, that we might live through him." (1 John 4:9). God did not merely tell us He loved us. He manifested His love, demonstrated His love, a love which brought our Saviour from above, to die on Calvary. "We cannot, indeed, conceive of love without self-sacrifice nor of self-sacrifice, without suffering."

Our Lord did not wait to discover merit in us, by which we could be saved. He knew that to be impossible. He did not wait until we loved Him, before He loved us. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be propitiation for our sins." (1 John 4:10).

Love must have an adequate, a righteous, foundation. Then how can a righteous love be bestowed upon sinners? Full proof of this has been given to the world in that Christ died for the ungodly. "But God commendeth"—i.e. exhibiteth, or gives proof of—"his love toward us, in that, while we were yet sinners, Christ died for us! (Romans 5:8). What a marvelous manifestation of Divine Love is this! "For God SO LOVED the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16).

Let us be reminded of the lovely words on the Feast of Love by Horatius Bonar:

"LOVE strong as death, nay, stronger,
Love mightier than the grave,
Broad as the earth, and longer
Than ocean's wildest wave.
This the love that sought us,
This is the love that bought us,
This is the love that brought us
To gladdest day from darkest night,
From deepest shame to glory bright,
From depths of death to life's fair height,
From darkness to the joy of light."

Jehovah's Witnesses

(Continued from page 5)
ness, and eternity. . . . The name 'I AM' is from the same Hebrew root word as 'Jehovah.' Other renderings of the full phrase are 'I am because I am'; 'I am who I am'; 'I will be that I will be.' . . . He always is and is the same always, never ceases to be, cannot change, and is eternal." Here is something remarkable! When we turn to the New Testament, we read that Jesus Christ claimed the very same title: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58). Our Lord Jesus Christ virtually said, According to my divine nature, before Abraham was, I AM; that is, the Eternal. So unmistakable was His claim to oneness with Jehovah that the Jews considered Him guilty of blasphemy. They knew His claim to be "I AM" pointed back to the "I AM" of Exodus 3:14. So clearly did they understand His claim to deity, and so practical was their abomination of what they believed to be blasphemy, that we read, "Then," that is when He had made his claim to be the "I AM," and consequently be one fold (flock), and one shepherd

oneness with Jehovah, "Then took they up stones to cast at him."

Thus, once again, Scripture sheds light on Scripture. Concerning God revealing Himself to Moses, the Scripture in the Book of Exodus says: "And when Jehovah saw that he turned aside to see, God called unto him. . . . Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. . . . And God said unto Moses, I AM THAT I AM." This title Jesus took as His own, as He said, "Verily, verily, I say unto you, Before Abraham was, I am" (Exod. 3:1-17; John 8:58). Absolute eternity, perfection, power, and deity are all bound up in that wonderful name, and claimed by our blessed Lord. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which IS, and which WAS, and which IS TO COME, the Almighty. . . . I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:8, 17, 18).

JEHOVAH-JESUS THE SHEPHERD

Our Lord said, "There shall be one fold (flock), and one shepherd"

Benton, Arkansas Church To Have First Bible Conference Featuring Three Pastors



Eld. Joe Shelnutt

The East Side Baptist Church of which Brother Joe Shelnutt is pastor is having their first annual Bible Conference with the theme centering around the thought of "Sovereign Grace." This Bible Conference will be held October 2, 3 and 4.

The program is as follows:

Monday, October 2
10:00 a. m.—Wayne Cox, Unconditional Election. Part I. Memphis, Tenn.

1:30 p. m.—Joe Bell, Total Depravity. Grenada, Miss.



Eld. Wayne Cox

7:30 p. m.—John Reynolds, Limited Atonement. Part II. Henderson, Texas.

Tuesday, October 3
10:00 a. m.—John Reynolds, Limited Atonement. Part I. Henderson, Texas.

1:30 p. m.—Wayne Cox, Unconditional Election. Part II. Memphis, Tenn.

7:30 p. m.—Joe Bell, Eternal Security. Grenada, Miss.

Wednesday, October 4
10:00 a. m.—John Reynolds, Limited Atonement. Part II. Henderson, Texas.



Eld. John Reynolds

1:30 p. m.—Joe Bell, Eternal Security. Memphis, Tenn.

The East Side Baptist Church is located at Fifth and Hoover Street in Benton, Arkansas, and we would urge all of our readers who live near by to attend these meetings, especially since three of God's greatest preachers will be conducting this Bible Conference.

herd" (John 10:16); and this one Shepherd is Jesus Himself. Who is this one Shepherd? Jesus Himself. Who is this one Shepherd? Jehovah. The prophecy by Ezekiel declares, "And I will set up one shepherd over them, and he shall feed them, . . ." and this one shepherd is the Lord of the Shepherd Psalm, with its familiar words, "The Lord is my shepherd," that is, "Jehovah is my shepherd; I shall not want. . . . I will dwell in the house of Jehovah for ever" (Ezek. 34:23; Psa. 23). The Prophet Isaiah foretold, "Behold, the Lord God (Adonai Jehovah) will come. . . . He shall feed his flock like a shepherd"; and the Holy Spirit, speaking through the Apostle Peter, declared: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: . . . For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (Isa. 40:11; 1 Pet. 2:21, 25). Thus, the Word of God clearly proclaims that the one Shepherd is Jehovah-Jesus.

As we have seen from this great subject, the Jehovah of the Old Testament is our Lord Jesus Christ of the New Testament. One writer well states this truth in these words, "It is as JEHOVAH that God became the Saviour of Israel, and as JEHOVAH He saves the world; and this is the truth embodied in the name of JESUS, which is literally JEHOVAH-Saviour" ("Old Testament Synonyms," by the Robert B. Girdlestone, M.A. p. 64).

THE SIGNIFICANCE OF THIS EMPHASIS

The importance of this study lies in the fact that the salvation of sinners depends upon Who the Person is, Who is our Saviour. The Word of God reveals He is "Jesus Christ our Lord. . . . declared the Son of God with power: that He is "Christ, Who is over all, God blessed for ever" (Romans 1:4; 9:5).

Having asserted, "I and my Father are one," the Jews, understanding His words as a claim to deity, sought to put Him to death by stoning, giving as their reason, "because thou makest

thyself GOD." The Jews knew what His claim was. Our Lord made this claim, as He said, "I and my Father are ONE." On this ground of deity, He gave the assuring word, "And I give unto them eternal life: and they shall never perish." He did not say, "My Father gives eternal life," but He did say, "I give unto them eternal life."

His claims were ever consistent with this, for He said, "I am the way, the truth, and the life! no man cometh unto the Father, but by me;" "I am the resurrection and the life;" "For

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the Son of man is come to seek and to save that which was lost," "I am come that they might have life, and that they might have it more abundantly."

By virtue of Who He is, our Lord could say, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him;" "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" "him that cometh to me I will in no wise cast out."—J. B. Rowell

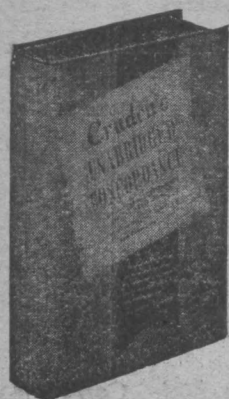
Freemasonry

(Continued from page one)
Lodge, but the precious Name of Jesus is excused from every hymn."

"In every form of service used at Masonic services in churches we have passages of Scripture having an ethical significance used, but in every case torn away from the evangelical context. Even the Beatitudes are mutilated — the last sentence omitted — persecuted for My Name's sake." (The Menace of Freemasonry to the Christian Faith, p. 42, by P. Hunt, B.A.).

In "Encyclopedia of Freemasonry," the author, Dr. A. Mackey, writes "If Masonry were simply a Christian Institution, the Brahman, the Moslem and the Buddhist could not conscientiously partake of its illumination; its universality is its boast; in its language, citizens of every nation may converse; at its altars all religions may kneel, and to its creed every faith may subscribe."

In connection with the boast of its creed, George L. Hunt, in "Secret Societies," says: "No Christian can stand on that platform of universality. The moment he admits the equality of other religions with Christianity, he has denied the fundamental principle of Christianity." (Continued on page 7, column 1)



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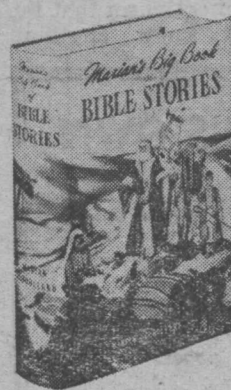
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Freemasonry

(Continued from page 6)

et of his faith: Other founda- can no man lay than that is Jesus Christ" (I Cor. 3:11 and Acts 4, 12). When a minister becomes a Mason he takes his stand that one founda- is as good as another, one as good as another — Buddha, Mohammed, etc.—are as good as Jesus Christ. Masonry, the Odd-Fellowship, boasts in its universality, boasts that it is NOT a religion. It glories in the fact that Jesus Christ is excluded, and thereby no offence is given to the Brahman or the Moslem. It claims to be a universal religion that brings its members safe within the walls of heaven — and that without the aid of Jesus Christ. Masonry excludes the name of Christ from its name. His name is cut out of every passage of Scripture read in the Order in all degrees: the Order of the Knight Templar, and the Order is only thrown in because of the outgrowth of the twelfth century, not because it has anything to do with Jesus Christ as a Saviour of lost men."

FREEMASONRY AND THE BIBLE

The following extract is from the "Menace of Freemasonry to Christian Faith" (pages 31-32). It is generally assumed that the chief recommendation of the Craft is the honour shown to the Bible. The Bible, on which are placed Square and Compasses, is one of the essential equipment of every lodge. At least so the Mason is led to believe. But if Mason does more than take the Bible for granted and inquires into the matter, he will receive a shock. This Bible they use is the V.S.L. (i.e., Volume of Sacred Law). I pass over the fact that it is not called the Volume of Grace and Redemption, and if the Bible is not so called it is lying to assert that it is honoured.

I have already, incidentally, remarked upon the fact that Freemasonry's fundamental principle is that the Deity is truly worshipped when all the pagan gods for God — Baal, Osiris, etc. — are united. That means that all the Old Testament and the Ten Commandments stand for, goes by the board. They reject even the 'Sacred Law' of the Old Testament, and nothing of Grace and Redemption. No loyal Jew could be a Mason. And I have already explained that they prostitute the passages respecting the temple and God's House and apply the same to the lodge instead of the Church, and that in claiming faith in the Fatherhood of God and excluding Christ, they leave no room at all for the New Testament, which states 'He that loveth not the Son honoureth not the Father.'

Now we come to something serious still — a piece of machinery which enables them to keep up a position the very opposite to that which they pretend to be. Everything in the

Lodge is symbolical. Square and Compasses do not mean — square and compasses — or what they mean to a schoolboy. In the Lodge a square does not mean a square. It symbolizes something else. Square and Compasses may symbolize Spirit penetrating Matter or Vesica Piscis or a number of other things. Similarly, if the Bible is there, it cannot mean the Bible. That would be taking things far to literally. Everything is symbolical. In Brothers and Builders, published in London by Fort Newton, p. 25, we read: "Like everything else in Masonry, the Bible, so rich in Symbolism, is itself a symbol — of the perpetual revelation of Himself which God has made and is still making in every age and land — through Old Testament — Koran — Vedas, etc." Fort Newton is quite right. Everything in the Lodge is symbolical.

The Oxford University Press has just issued a special edition of the Bible for presentation to the candidate on the occasion of his initiation. The first page contains the "Mason's Charge," which implicitly condemns the work of Christian Missions. "It (Masonry) encourages each man to be steadfast in the faith his heart loves best." Later pages contain an article on the Masonic use of the Bible by Fort Newton, which states that the Bible "is itself a symbol — that is, a part taken for the whole." The whole includes the Koran and Vedas, etc. Thus BY AN OFFICIAL ACT the candidate is presented with a printed document which repudiates the work of Foreign Missions, and which reduces the Scriptures to a fragment of the "Book of Truth."

4. THE OATHS OF FREEMASONRY.

"How can it be of the mind of Him who says, 'Swear not at all' (Matt. 5, 34) to take solemn oaths not to divulge a secret, still unknown, and to call down on one's person blood-curdling oaths in case of failure to keep the oaths? The ritual is really Hindu, with Bible names substituted. As the degrees advance the penalties increase. For the first degree, your tongue is torn from its roots; for the second, your heart; for the third, your bowels, and then burnt, etc., etc., and pray that it may be so." (Heresies Exposed, p. 95).

"The candidate for the first degree," writes C. P. Hunt, "is introduced in a semi-naked state, blindfolded, with a cable tow round his neck, and a sharp instrument pointed at his naked left breast to indicate the peril he runs in seeking 'Light.' He states that he wishes to be 'admitted to the mysteries and privileges of Masonry by the help of God.' Note the frequent use of God's name in association with the futilities. He is led in darkness to a kneeling-stool. The deacons join their hands over his head. This forms the sign of the Viscera Piscis of the ancient pagan rites — the phallic sign of the womb — to indicate that the candidate is now being born again (so Masonic writers tell us). A prayer is offered with the

words 'that assisted by the secrets of our Masonic art, he may the better be enabled to unfold the beauties of true godliness, to the honour and glory of Thy Holy Name.' Later, the candidate takes the Oath not to betray the secrets of this degree 'under no less a penalty — than that of having my throat cut across, my tongue cut out by the roots, and my body buried in the sands of the sea at low water mark. So help me God.' After that the candidate is 'restored to light.' He is now a regenerated being." (The Menace of Freemasonry to the Christian Faith, p. 43).

"The glory of Christianity is AN OPEN BIBLE. Freemasonry on the contrary has secret signs, and the ritual of the Lodges is a secret code. Our Lord tells us that there is nothing secret that shall not be revealed, and instructed His disciples, 'What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops.' (Matt. 10:27). (Reasons Why a Christian Should Not be a Freemason, p. 10, by A. J. Pollock).

5. LODGE CHARITIES.

Next to the charm of secrecy, perhaps one of the strongest inducements held out to men, is that of receiving help when in need. "Death benefits," "Sick benefits" are promised and paid by most Orders. It is just here that they challenge comparison with the churches and Christianity. They claim to be acting like "the good Samaritan." But whom do they benefit? To whom do they



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show charity? Only to members of their Order who have paid up their dues. In other words, they simply do what any insurance company does, and for the same business reasons. There may be on the part of individuals in the orders kindness to the needy, but that is only what we will find in any kind-hearted person, and the system is not to be credited with it. (Extract from Secret Societies by George L. Hunt).

6. FREEMASONRY AN EXPENSIVE AFFAIR.

Here is an extract from that Masonic enthusiast — J. T. Lawrence's Keystone (p. 303: "A person . . . contemplating seeking admission to the Craft should consider not only whether he can afford it, but whether it is fair to his wife and children that he should incur that . . . entirely selfish expense. His proposer ought to tell him about this, and ought to do so very faithfully. Proposers are not always as faithful as they should be in this matter—and then there come expensive dinners, one probable result of which will be a very rigid economy at home — there are testimonials, excursions, entertainments, all of which requires a considerable amount of moral courage to withstand! And the accessories are such as to occasion thought. Masonic clothing and the consequent jewelry—by no means inexpensive items — the multiplication of Lodges and the consequent dining out, and the additional time involved in attendance at committees and boards will soon leave a brother with but the fag end of his leisure for other and possibly more urgent purposes." In the same author's

"Sidelights on Masonry" (p. 221) we read this: "The new member need not dine, he need not contribute to the charities on the same scale as the rest; but he will soon find that he might as well not be a member of the Lodge at all." (The Menace of Freemasonry, etc., p. 56).

All this time and expense wasted on the upkeep of a system that is pagan, idolatrous and anti-Christian!

7. THE ORDER OF ODDFELLOWS A BLASPHEMOUS ORDER.

"Take the Oddfellows manual written by A. B. Grosh, which is dedicated to all inquirers who desire to know what the Order is, and this has, I understand, been endorsed by the Grand Lodge, and hence is the expression of the Lodge itself. It says on page 297, 'Judaism, Christianity, Mohammedanism recognize the only living and true God; followers of different teachers, ye are worshippers of one God who is Father of all, and therefore ye are brethren.' (p. 298). This reduces Christ to a mere teacher, and then puts Him on a common level with Mohammed; and every professed Christian member not only says 'Amen' to this, but links himself in a common brotherhood with the haters, revilers and murderers of his Christ, for such is and has ever been the attitude of Jew and Mohammedan."

The Grand Lodge of Oddfellows for the State of Massachusetts asked the following question of the Sovereign Grand Lodge of the World, Feb. 14th, 1889 (Report page 336): "Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?" Here is the answer of the Lodge on this vital question:

"Our Order only requires belief in the existence of the Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith; hence everything savouring of sectarianism is not to be tolerated. The words 'system or sect' do not have reference merely to the sects within the pale of Christianity, but have a far broader significance and include all the religions of the world. In this sense Christianity is a sect; hence it is inexpedient, and I think unlawful, to make prominent reference to it in Lodge work! We have Jews, and may have Mohammedans and others of non-Christian sects within our Order, and the rule applies to them equally with members of the Christian faith."

Could language be plainer? Anything savouring of Christ "is not to be tolerated." Unlawful to make prominent mention of the name of Christ in opening and closing a prayer? This is nothing but "crucifying Christ afresh" so far as Oddfellowship is concerned. (Extract from Secret Societies, pp. 7 and 8, by George L. Hunt).

8. CONCLUSIONS.

1.—Both Freemasonry and Oddfellowship are satanic organizations. The Scriptural reasons for rejecting Freemasonry apply to Oddfellowship, and also the following observations respecting churches, ministers, etc.

2.—Churches, whatever their claim to orthodoxy which admit Freemasons to the privileges of Baptism and the Lord's Supper,

Letters Written By The Readers Of TBE Are Enjoyed

"A few weeks ago a friend of mine introduced me to your wonderful paper, THE BAPTIST EXAMINER. After reading the paper, I could not allow the opportunity to pass without telling you how much I enjoyed it. It was wonderful! Keep up the good work!"

John E. Wren, Jr.
(Texas)

"I have been reading your paper for years, almost from the time it was first published. I am 90 years old the 27th of April. I am an uneducated Baptist minister, but I have tried to find out what real Baptists believe and compare that with New Testament doctrine, and I have been helped greatly by reading your paper. So I am sending you this little amount to help you."

E. J. Farthing
(North Carolina)

"I am still reading TBE and enjoying it very much. I thank God for the help it has been to me in growing in grace and knowledge and rightly dividing the Word of Truth. I also thank (Continued on page 8, column 3)

are openly countenancing what is an abomination in God's sight. "But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils: ye cannot be partakers of the Lord's table and of the table of devils." (I Cor. 10:20, 21).

3.—Ministers who are Freemasons, or who either support or condone Freemasonry are not ministers of Christ, but wolves in sheep's clothing.

4.—Freemasons rob Christ of the glory which is His due. By putting Him, who is the image of the invisible God, on the same level with Mohammed, Buddha, etc., they are coming dangerously near the sin against the Holy Ghost, for which there is no forgiveness. They also prove their rejection of Him and their want of love to Him. But "if any man love not the Lord Jesus Christ, let him be Anathema Maranatha" —let him be accursed. (I Cor. 16:22). "No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Luke 16:13). It is Christ or Freemasonry. Choose Freemasonry and you reject Christ. Reject Christ and you shall be damned. "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him." (Ps. 2:12). "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." (Rev. 22:17).

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THE BAPTIST EXAMINER

SEPTEMBER 23, 1967

PAGE SEVEN

Surprise

(Continued from page 1)
well as the District of Columbia, one foreign country and two Canadian provinces.

All the messages preached carried the theme of "Apostasy" as related to the doctrines of grace and the practices of the church. Some speakers were men with much formal education, others with less. Some were from the hills of Tennessee, while others hailed from the sophisticated areas of California. Despite their education and background all were convinced Baptists who preached with zeal and the anointing of the Lord. There were no "big" preachers present. To describe the sermons that you might say were the best would be a problem. Surely each messenger brought forth some truth that was more meaningful to different hearers. Thus

to compare preachers would bring dishonor to the Lord's calling of men into the ministry.

The last surprise I would mention is the **RESULTS**. If Calvary Baptist Church went into debt a few thousand dollars it would NOT be surprising. How any small church like this can feed eight hundred people or more, for four days and house them in motels and homes for this period of time is beyond me. Then to make things worse, they never pass an offering plate! Have you ever gone to a conference or convention where the offering plate was not passed and pleas made for money? Certainly, each person who attended should have a share of preventing any financial deficit.

What were the encouraging results? This writer is always caused to rejoice over hearing the great truths of God's Word. It gives new vigor and strength to one's soul. I over-heard sev-

eral newcomers to the conference talk into the wee hours of the morning on how the Lord had awakened them to see some very obvious truths of the Scriptures. Some convention preachers left at the end of the conference with a determination to sever their ties with the apostate conventions that they were in. The speakers did not merely speak about how apostate and corrupt organized religion at large is—no, they sought to show us how right in our own Baptist churches we already have the ugly signs of apostasy showing itself. We need not look over at the other corrupted churches but rather strive to keep our own churches pure and on fire for Christ. Likewise, the missionary-speakers made us all squirm because of our half-hearted, lukewarm concern for missions.

May the abounding influence of this conference continue to be felt and also, may our Lord give Brother Gilpin grace and strength to carry on the great ministry that has been entrusted him.

Appreciated Mail

(Continued from page seven)
God for TBE, because when we get to feeling like Elijah, thinking we are standing on the whole counsel of God and there is no one to stand with us, we can pick up TBE and realize as Elijah did, that He, the Almighty Sovereign God, is always going to have His faithful witnesses."

Daniel Stepp
(Ohio)

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Freda Blackwood
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PAGE EIGHT

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Word For Preaching

(Continued from page 1)
preaching won't do God's work, nothing else will. . . . We have fallen upon all sorts of carnal devices to pack the house with the argument, the end justifies the means. It is an admission that we have failed to follow the New Testament pattern.

God's method is to use a Spirit-filled church. Rather than pay the price of being Spirit-filled we substitute false fire and worldly expedients.

It is not the duty of the preacher to fill the house; it is his business to fill the pulpit. The church members should fill the house by being there themselves and bring others.

Lacking a Spirit-filled membership, fervent soul winning and a separated testimony, we are hard put to it to devise oth-

er means to secure the desired ends. Of course, the preacher may also be at fault in the state of his heart or the content of his message, and he may need to build a fire under the pulpit in order to warm up the church. But preaching is still the appointed means and although we are in a day when men will not endure sound doctrine but have "ear itch" instead of a heart burn, let us not forget that the command in that very connection is "Preach the word," and that God manifests His Word and His will through preaching. Let us pray that the people of God will grow weary of stones and seek bread. We do not believe ourselves by aspersions cast on great preaching or by low-ratings of a past generation; we could use a few today.

---Condensed from The Standard.

Spurgeon... Grace

(Continued from page one)
hot iron; and I can recall how I felt that I had grown a sudden from a babe into a man—that I had made progress in Scriptural knowledge, through having found, once for all, the clue to the truth of God. One week-night, when I was sitting in the house of God, I was thinking much about the preacher's sermon, for I did not believe it.

The thought struck me, "How did you come to be a Christian? I sought the Lord."

"But how did you come to seek the Lord?"

The truth flashed across my mind in a moment --- I should not have sought Him unless there had been some previous influence in my mind to make me seek Him. I prayed, "How came I to pray? I was induced to pray by reading the Scriptures. How came I to read the Scriptures? I did read them, but what led me to do so? Then in a moment, I saw that God was at the bottom of it all, and that He was the Author of my faith; and so the whole doctrine of grace opened up to me, and from that doctrine I have departed to this day, and I deplore to make this my constant confession, "I ascribe my change wholly to God."

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