

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. 37, No. 7 ASHLAND, KENTUCKY, MARCH 16, 1968 WHOLE NUMBER 1528

WHY WE DO NOT OBSERVE . . .

EASTER

Easter is just around the corner and we take pleasure in reprinting from an earlier issue of THE BAPTIST EXAMINER, the following five reasons why Baptists should not observe Easter:

1. Because the Bible is our complete and all-sufficient standard for faith and practice, and the observance of Easter is utterly foreign to the Bible. The Bible declares its own sufficiency and completeness. In 2 Tim. 3: 16, 17, we read: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." The Greek word for perfect in this passage has been defined to mean "ready at every point," and "complete in all parts and proportions." To show that we are not alone in our interpretation of this passage, we list

the interpretation of it by other Baptists. H. H. Harvey, in commenting on this passage (in "An American Commentary on the New Testament"), says: "The Scriptures are a full and sufficient guide in all doctrines and duties, completely equipping the man who rightly uses them for every good work." In his book on "Baptist Beliefs," E. Y. Mullins says: "The Bible gives enough truth for all religious purposes." Turning to the New Hampshire Confession of Faith, we read that the Bible is "the supreme standard by which all human conduct, creeds, and opinions should be tried." The Philadelphia Confession says: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life is either expressly set down or necessarily contained in the Holy Scriptures; unto which nothing at any time is to be added, whether by new revela-

tion of the Spirit, or traditions of men." Such quotations might be multiplied, but these are enough. Note that the Philadelphia confession does not say that everything necessary to God's glory, man's salvation, faith, and life is expressly set down in the Bible; but that it is either expressly set down or necessarily contained in it. It is not expressly set down that churches are to have houses of worship, but is necessarily contained in the Bible that they should; for they are commanded to meet, and in order to meet must have some place to meet. It is immaterial whether their place of meeting is a dwelling of one of the members, or a building given by one of the members and permanently dedicated to the use of the church, or a building purchased or erected by all members in common. It is not expressly set down that a church

(Continued on page 2, column 1)

How did Paul regard, and how did he teach the churches he planted, to regard teachers of false doctrine? — How did he instruct the early Christians and churches to treat them? — Associate with, or withdraw from, and avoid them? — Can it be supposed that they invited them into their pulpits, and to the Lord's Supper, though those teachers belonged to the church at Jerusalem?

"—; but there be some who trouble you and would pervert the gospel of Christ. If we, or an angel from heaven, preach otherwise unto you than that which we have preached unto you, let him be accursed."

"I would they were cut off who trouble you. Now we command you, brethren, in the name of our Lord Jesus Christ, to withdraw from every brother who walks out of order, and not according to instructions which you received from us. And if any one obey not our word by this epistle, point him out, and do not associate with him, so that he may be ashamed."—Paul.

"It is affirmed that our position as Landmark Baptists, of non-association with the teachers of acknowledged heresies ministerially, and the non-recognition of their societies ecclesiastically, is contrary to the teachings of Scripture."

This charge is most persistently made by those Baptists who advocate and practice affiliations with Pedobaptists and Campbellites, and recognize their ordinations and immersions; and, by such misrepresentations, they prejudice us in the eyes of our own brethren and the world, as bigots and sectaries.

Now, I propose to show the reader that the Scriptures are not more opposed to rantism, or infant baptism, than it is to association with those ministers and teachers who teach things contrary to what the apostles taught, and that no one feature more characterized Baptist churches, from the fourth to the eighteenth centuries, than their refusal to recognize, in any way, the teachers of acknowledged heresies, and those organizations claiming to be churches, yet, in their estimation, human societies, and apostate from the truth. This charge must be the offspring of the most willing ignorance, or unprincipled opposition to truth and consistency.

1. What are the teachings of the Scriptures?

(Continued on page 3, column 1)

Another Problem The Pastor Faces Is Money Accusations

Eld. Milburn Cockrell
Henleyfield, Mississippi

I do not doubt that there are some hirelings who "careth not for the

Public disrespect for pastors arises from the fact that more than a few professed pastors are men unworthy of proper respect. Sometime ago I read of a white Baptist preacher who raped a Negro girl down in the state of Florida. A good many preachers have very bad credit references. In these days of the "new morality" it is not uncommon for a minister to divorce his wife and marry another woman. This is done in spite of the teaching of the Scripture that a bishop is to be "the husband of one wife" (1 Tim. 3:2). Thus it is that the immorality of a few has brought the whole ministerial profession into disrepute to the man on the street. In many cases a pastor must prove himself to be a man worthy of respect before he can enjoy at least a portion of the ministerial respect due him.

It has been commonly rumored from time immemorial that preachers are out for the money.



Milburn Cockrell

sheep" (John 10:13), but I maintain that they are the exception

OUR REVIEW OF AN ARMINIAN BOOK OF POISON

The following is our answer to the book, "THE DEATH CHRIST DIED," which was written by Mr. Litener of the Johnson City Baptist Bible Seminary. It presents the unlimited atonement view, and was written as a mimicing answer to John Owens' book. It is the poorest presentation of anything pertaining to the Word of God that I have ever seen. Please accept these following notes as our review, and if you had any intention of purchasing the book, please forget it. Don't waste your money.

GOD HAS FAILED

(A dialogue in mini-theology)
Deacon Heriz: Pastor, does God love absolutely everybody?

Dr. Litener: Oh, yes, God the FATHER LOVES EVERYBODY

More Impressions As To The South Pacific Missions Field

By RALPH A. DOTY
Missionary
to the Solomon Islands

bridge, one can look up on the next point and see the Roberts' house. I personally believe that the view from this angle reveals one of the most picturesque sights

In a previous article I described Bro. Halliman's house but I think it would be interesting for the readers of TBE to know something of the house the Roberts' family lives in. The house is located on one of the highest points on the mission station where there is an unexcelled view of the surrounding countryside. As one begins the ascent from the mission garage where the Land Rover is kept, he looks up first to the Tanggi Baptist Church which is situated on a point at the southern end of the mission station. From the church or "Lotu" as it is called, a trail leads northeast past several small buildings and sheds towards Bro. Halliman's house. The path goes in front of the Halliman house, but at a much lower level than where the house is located. After passing the Halliman house the trail makes several turns and suddenly after crossing a small



Ralph Doty

one will see in all of the southern highlands. On a prominent point stands the Roberts' home.

It is different from every other house on the mission station. It

(Continued on page 7, column 1)

APPRECIATED LETTERS

"Dear Brother Gilpin:
"Enclosed is a check for \$25.00 which I am sending you to use in any way you see fit. I enjoy the paper very much, and have received many blessings from it."
Mrs. Mabel Elswick (Virginia)

"The Lord gave us a special blessing this fall in sending Brother Halliman our way. We felt that we were entertaining one of the old prophets from the pages of Scriptures. Bro. Halliman is truly a great man of God. His visit was much too short, but he will long be remembered. May God bless him and his people."
D. G. Currie (Maine)

"Brother Gilpin:
"Blessings in abundance plus a deeper insight to the Scriptures
(Continued on page 8, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE BORROWED AXE"

"And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down

a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it."—II Kings 6:1-7.

I think there is a rather intimate connection between this chapter, and the preceding one. As you may notice, in the preceding chapter we have the story of Gehazi's sins, how he coveted the money and the clothes which Naaman had offered to give to Elisha, and which had been refused by Elisha. Then Gehazi's covetousness got the better of him, and we find him running after Naaman, as he was returning home. He said, "My master, Elisha, has changed his mind.

Two of the sons of the prophets have come to see us unexpectedly; therefore we need two suits of clothes, and also a talent of silver." Sudden company, you know, caused extra things they needed, so Gehazi would take a talent of the silver as well as the clothes. Naaman had brought it along as a gift for Elisha, so he said, "Here, take two talents. Not only take it, but we will carry them back for you." So they carried the clothes and the money back to the tower where Elisha and Gehazi lived, and then went on their way.

Elisha said, "Gehazi, where have you been?" He said, "Thy

(Continued on page 2, column 4)

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In answer to many inquiries as to the availability of bound volumes for 1966, may we say that we have located one new copy for that year, and it is available to the first person from whom we hear. The price is \$6 post paid. If any others become available, we will notify you through the columns of this paper.

Easter

(Continued from page one)

shall have a clerk, but it is necessarily contained in the Scriptures that they shall, for a clerk is necessary to the doing of all things in decency and in order, which is enjoined upon us. (1 Cor. 14:40).

Now the observance of Easter is neither expressly set down nor necessarily contained in the Scriptures. It can be supported by no teaching or practice in the Bible. It is a clear and complete addition to the principles, practices, and precedents of Scripture.

The term "Easter" occurs once in the King James Version, but this is a glaring mistranslation. It is found in Acts 12:4. The Greek word in this place is the same word that is everywhere else translated "passover," and this is its undoubted meaning. Why the King James translators rendered the word "passover" everywhere else and "Easter" in this one place is strange indeed.

OUR COSTS ARE INCREASING

In addition to other costs, particularly as to labor and paper, we have likewise had an increase as to the mailing costs at the post office.

This postal increase is about a 40% increase over what we have been paying.

As for paper, the cost of it has raised about 10%, and as for labor, we are now paying 50 cents more on the hour than we have been paying previously.

There seems to be no end in sight as to these increases in costs, by which we are plagued, in producing TBE.

In view of these added expenses, we ask our friends to remember us especially in prayer, and when you make contributions. By God's grace, and through the benevolence of our readers, we have kept TBE in the mails through the years, and we expect to do so in the future on the same basis. Please don't forget us when you pray, and if God moves you to do so, remember us with an offering each month.

and practice from the traditions. Earlier versions had used the word "Easter" freely, and it seems that although the King James translators corrected this mistake in every other place, yet they could not get completely away from the prejudice that had influenced earlier translations. They doubtless wanted some justification for Easter observance, and they knew the only way it could be found in the Bible was through a mistranslation also. Matthew Henry, a witness above suspicion on this matter, says the passage should read: "After the passover" instead of "after Easter;" and then adds: "So it ought to be read, for it is the same word that is always so rendered; and to insinuate the introducing of a gospel feast instead of the passover, when we have nothing in the New Testament of such a thing is to mingle Judaism with our Christianity."

2. Because the observance of it minimizes the two ways the Bible has given us of commemorating the resurrection of Christ, viz., baptism and the Lord's Day. Both of these are solemn and sacred memorials of Christ's glorious resurrection. In regard to the first we have an explicit command. In regard to the latter we have clear Scriptural precedent. To set up another commemoration of the resurrection is to minimize these.

It is to say that the two God-given, Scripture-authorized commemorations are not sufficient. It is to add to God's rule of faith

of men. This was strongly condemned by Jesus in the Jews. Matt. 15:8, 9. The observance of Easter tends to rob baptism and the Lord's Day of their significance.

3. Because the day is of heathen and Judaistic origin; and to presume to observe such a day in honor of Christ is to endorse a compromise between heathenism and Judaism and Christianity. Let us note the following facts concerning the observance of Easter: (1) Early professed believers of Judaistic tendencies continued in some manner to commemorate the passover. (2) At about the same time of the year the pagans held a festival in honor of Eostre, the Saxon goddess of Spring. (3) When Christianity finally displayed paganism as the state religion of the Roman Empire, the commemoration of the passover and the festival in honor of the goddess of Spring were combined and made a commemoration of the resurrection of Christ. Such a combination is nauseating to one who has caught the true spirit of Christianity, which is exclusive and intolerant toward every other system.

4. Because the observance of Easter is aping Roman Catholicism. The adoption of Christianity as the state religion of the Roman Empire finally brought about both the displacing of pag-

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OR IF YOU DESPISE—

BILLY GRAHAM

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anism with Christianity and the consummation of the Roman Catholic hierarchy. Thus the Roman hierarchy came into the possession of Easter. We will endorse none of the frauds and inventions of this Judo-paganistic imposter, the great spiritual whore. We want nothing to do with anything that has any of her filthy spots on it. Protestants may well observe Easter for they are the harlot daughters of Rome and ape her in many things; but Baptists cannot afford to do it.

5. Because the observance of Easter corrupts the simplicity of New Testament worship. New Testament worship was very simple and spiritual. All empty formalism and ritualism were conspicuous for their absence. There was no attempt at display or entertainment. Their worship was spirit-directed and spontaneous. But, as has been well said, early erring bishops "transferred the attention of Christians from the old confederacy for virtue to vain shows at Easter time, and a thousand other Jewish ceremonies, adulterated, too, with paganism." Easter exercises are ever a perversion of the simplicity and spirituality of New Testament worship. For the most part they are empty and formal, and are for the purpose of making a fair show in the flesh. — Reprinted from TBE (1932).

"Please find check enclosed for to keep TBE in the mails. It is the best paper I know of. I like it." Ira Vaughn (Colorado)

THE BAPTIST EXAMINER

MARCH 16, 1968

PAGE TWO

Pastor Harris Announces Bible Conference For April

The West Coast Bible Conference of the Missionary Baptist Church of Citrus Heights, California, will be held this year April 9, 10, 11, and 12.

This is the church that is pastored by Elder O. C. Harris, which, as a reflection of the pastor, is a mighty citadel for the truth. The church offers bed and board to all the guests free, and they invite the readers of TBE to attend this Conference if at all possible.



A. C. Harris

The general theme will be: "A Body of Divinity." It will be selected sermons on the part of every preacher presenting a capsule of truth, which, added to the total presentation, should be a miniature "Body of Divinity."

Sermons start on Tuesday evening, April 9 at 7 p.m., and will continue for the three following

"The Borrowed Axe"

(Continued from page one)

servant went no wither." Elisha said, "Are you sure about that? Your heart covetously went after money. Didn't you go with your heart? Then Elisha said, "Gehazi, I'll tell you what is going to happen to you. As a result of your sin of lying, and your sin of covetousness, the leprosy that Naaman had, of which he was miraculously cured in the Jordan—that leprosy is going to cling to you and your seed — not just to you, but to your children as well."

Then the Word of God says that the sons of the prophets said, "The place where we dwell is too crowded for us." What happened? Gehazi was gotten rid of. He was uncovered, and seemingly, God began to bless in a tremendous way. When Gehazi is uncovered, and his sin is exposed, and Gehazi is removed out of the way, then apparently God began to bless them in a marvelous way, and the place got too crowded. They were too "strait." They were too pressed in, or too crowded. They said to Elisha, "What do you think about us going unto Jordan, to the woodland, and cut-

(Continued on page 3, column 3)

days. Morning sessions will be from 9 a.m. to 12 a.m. Afternoons from 1:30 p.m. to 4:30 p.m., and evening sessions from 7 p.m. to 9 p.m.

Sermons on Absolute Predestination, Soul Winning, The Church And Her Ordinances, Election And Missions, Baptism, The Law And Christ, The Satisfaction Of Christ, The Impeccability Of Christ, and Baptist Perpetuity are characteristic of this Conference. There will be 39 of these messages in all for your enjoyment of the Word.

As for speakers, in addition to the editor of TBE, the following are scheduled to speak:

Joe C. Shelnutt, pastor, East Side Baptist Church, Benton, Arkansas;

Wayne Cox, Missionary, Woodlawn Terrace Baptist Church, Memphis, Tennessee;

Lawrence Crawford, pastor, Missionary Baptist Church, Hayward, California;

Jack L. Green, pastor, Faith Baptist Church, Ventura, California;

John Mattox, pastor, Gibsonton Baptist Church, Gibsonton, Florida;

W. W. Wilkerson, pastor, Calvary Baptist Church, Tampa, Florida;

Noel B. Brown, pastor, Highlands Missionary Baptist Church, North Highlands, California;

Carroll Bierbower, pastor, Grace Baptist Church, Lancaster, California;

Charles Souder, pastor, Mountain View Baptist Church, Elizabethton, Tennessee;

William Mayes, missionary, Missionary Baptist Church, Citrus Heights, California;

Glen Tweet, pastor, Park Avenue Baptist Church, Seattle, Washington;

Eugene Madison, pastor, Spray Baptist Church, Spray, Oregon;

Donald Chance, pastor, Sovereign Grace Baptist Church, Hobbs, New Mexico;

Harry Morris, pastor, Nubieber Baptist Church, Nubieber, California;

Hamilton Beam, pastor, Palm Avenue Baptist Church, Sacramento, California;

Claude Crawford, Missionary Baptist Church, Hayward, California;

Edsel Roberts, pastor, Bethel Baptist Church, Fremont, California;

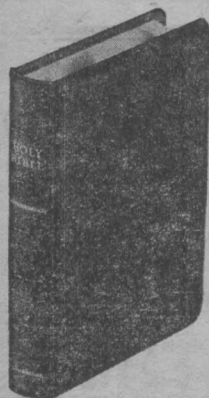
John Shafer, pastor, Trinity Baptist Church, Central Valley, California;

In addition to these, if time permits: Robert Berkey, Donald Bierbower, Lonnie Reeves, John Durst, Leo Moraine, and Eugene Barrow will, likewise, present messages at this Conference.

On behalf of Brother Harris and the church, we would urge our readers to attend this Conference, if God makes such possible. It will be a blessing to everyone that attends and we will certainly insist upon your presence for this great Spiritual feast.

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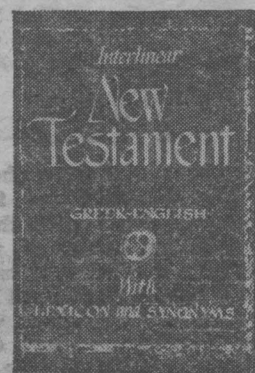
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Old Landmarkism

(Continued from page 1)

(a) This much will be admitted by all Baptists, that our churches are *Scriptural church organizations*. If so, they alone constitute the visible kingdom of Christ, which is the antitype of the kingdom of Israel, in the Old Testament.

Paul and Peter distinctly affirm this, (Heb. 12 and I Peter 2:9) and the teachings of the type should find a fulfillment in the antitype. What were those teachings? God of all nations selected but one to be unto him "a peculiar treasure above all people, a kingdom of priests, a holy nation," and he straightway commanded them that they should not affiliate with the nations around them in their religious rites and ceremonies, neither "walk in the manners of the nations;" for, by so doing, they would render themselves idolaters, since the worship of those nations was purely human, and corrupted the religion which he had given them. The churches composing the antitype must, therefore, keep themselves separate and distinct from all human organizations and societies claiming to be churches, and, in no way, affiliate with them or their teachers, or recognize their rites and ceremonies, which are human inventions, and by so doing admit they are divine, and thus make themselves *idolaters*. This is the teaching of the type, and upon it the apostles base their earnest exhortations to the churches:

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," etc. (I Pet. 2:9).

But teachers of false doctrine abounded in Paul's day, for the mystery of iniquity had already commenced working in his day; and, let us mark how he taught the churches to regard every one who preached contrary to the doctrine he had taught them. By his teachings, the charge of our opposers must be tested, and our own practice as Baptists determined, whatever may have been the practice of our historical ancestors. It should be borne in mind that these teachers, who subverted the faith of many by their false doctrines, were not heathens, nor infidels, nor heads of alien and formidable organizations, set up in direct opposition to the churches of Christ, as all Pedobaptist and Campbellite societies are, but what made it more delicate and difficult to fix relations and determine the character of the intercourse, they were Baptists — influential members of the church at Jerusalem, and of the churches which He Himself had planted. They did not teach the churches to substitute sprinkling for the act Christ enjoined, nor to baptize infants, nor that baptism is "the law of pardon," nor "a seal and sacrament essential to salvation;" and thus subvert the gospel of Christ, and make the law of God of none effect by their traditions; but these teachers did it quite as effectually and far more *plausibly*, and, if charity should be extended to false teachers, it should have been to those whom Paul antagonized. Those teachers, like Pedobaptists, taught that the covenant made with Abraham was binding upon Gentiles, as well as Jews — was the covenant of Grace — and, therefore, unless all were circumcised, and kept the law, as well as the requirements of the gospel, they could not be saved. There were many thousands of these Judaized brethren in the church at Jerusalem, even after that church with the apostles and elders had answered the question sent up by the church at Antioch, that the Gentiles were free from the law of circumcision; for teachers from Jerusalem had troubled this church with this doctrine:

"And certain men, which came down from Judea, taught the brethren, and said, Except ye be circumcised, after the manner of Moses ye can not be saved" (Acts 15:1).

And when this question was raised in the church at Jerusalem, the record reads:

"But there rose up certain of the sect of the Pharisees which believed [i.e., in Christ, and were members], saying, That it was needful to circumcise them, and to command them to keep the laws of Moses" (v. 5).

Paul, in his letter to the churches at Galatia, thus speaks of these brethren:

"And because of false brethren, unawares brought in, who came privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage. To whom we gave place by subjection, no, not for one hour, that the truth of the gospel might continue with you. But of these, who seemed to be somewhat (whatsoever they were, it maketh no matter to me, God accepteth no man's person), for they who seemed to be somewhat in conference, added nothing to me, but contrariwise," etc.

And in this language he taught these churches to regard them and their teachings:

"I marvel that you are so soon removed from him who called you into another gospel, which is not another; but there be some who trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach another gospel unto you than that we have preached unto you, let him be accursed. . . . I would they were cut off who trouble you" — [excluded from the church, which it was not in Paul's power to accomplish, but he could wish and advise it.]

"Behold, I, Paul, say unto you, that if ye be circumcised, Christ

(Continued on page 6, column 1)

Treasury of David

A Commentary on the Psalms

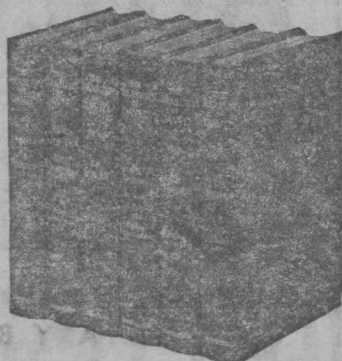
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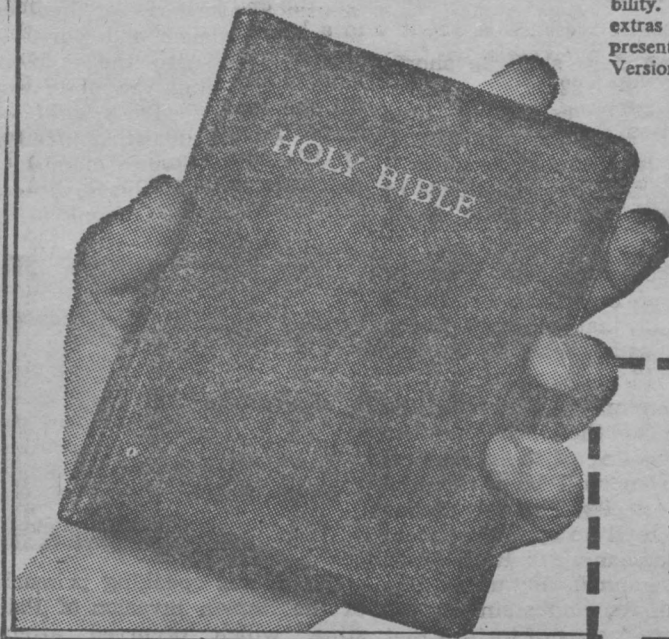
Spurgeon regarded this work as his greatest written effort. It is a verse-by-verse commentary on the Psalms, with a great host of quotations from other writers added. On the Psalms there is nothing better than this set.

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"The Borrowed Axe"

(Continued from page two)

ting down some trees and building us a new place of worship?"

Building in those days was a whole lot more simple then today. Then, all they had to do was take their axe, and go out in the woods, and cut down the trees, and build a house thereby. They didn't have to worry about lots of things that we have to worry about today. The interesting thing about this is that these fellows said, "How about us doing this?" They didn't say, "Somebody else do it for us," but, "How about us doing this for ourselves?" Elisha said, "That is a good idea. Go on and do it."

Apparently, every one of them was perfectly willing to go out and cut those trees without Elisha, but one. This fellow said, "How about you going with us? Be content to go with us, I pray you. I beg you that you go along. I don't want to go to cut wood without the master of the prophets being there." Elisha said, "I'll go." Accordingly, Elisha went with them to the Jordan to cut wood.

They were very busy cutting wood. You can hear the axe as it strikes against the tree, and you can hear them call "timber" time after time, as the trees fell to the ground. But there is one fellow cutting on his tree when all of a sudden the axe head flies out into space. He had been so busy chopping that he didn't have time to notice the axe head. He didn't have time to realize what was taking place, until the axe head flies out into space and falls into the stream. Of course, true to nature, the axe head sinks.

The fellow turned to Elisha and said, "Alas, master! for it was borrowed." Elisha said, "Where fell it?" and he showed Elisha the place. Elisha picked up a little stick and tossed it out over top of the place where the iron axe head had fallen, and immediately the iron axe head came to the top of the water. As the Scripture says, "The iron did swim." Then Elisha said to the fellow, "There it is. Reach out and take it and go on about your work."

Ever since I was a boy this passage of Scripture has made a tremendous impression on me. During the 1913 disastrous Ohio River flood, I lived about 15 to 18 miles from the river. Today that is no distance at all, but in that day it was a tremendous distance. I kept reading about, and hearing people talk about the flood, how that folk were leaving their houses, and how their furniture

was floating down the river. I heard how the people who lived near the river were making a fortune out of what they were salvaging out of the river. One fellow had just gotten married and he had salvaged a whole house full of furniture that had floated away some place farther up the river.

One day my father decided that he was going to take us to see the high water. He hooked a couple of horses to a steel-tired wagon, and we drove those 15 to 18 miles to the river to see the high water. I remember that everybody took a straight chair and put it up in the wagon, and each one had his own reserved seat to the river and back, to see the high water. Just before we got to the river, there was an iron bridge, and just before we got to the iron bridge there was a store. The storekeeper said, "You can't go across, for that bridge is floating." My father said he had never heard of an iron bridge floating. My mother, who was a good Christian woman, said, "Iron floated in the Bible, and she referred to this passage of Scripture. From that time on, I have had in mind that iron floats under certain conditions. I have thought about this Scripture many times, but I have never preached from it until this morning. I have a message that I believe will bless your heart."

THIS INDIVIDUAL HAD LOST HIS POWER FOR SERVICE.

Can you imagine this fellow cutting away with that axe, when all of a sudden, the last chip falls to the ground, and the next time the axe comes down, the head flies out into space, and the axe handle falls harmlessly against the tree? No chips fall this time. Nothing is accomplished. He

merely hits the tree with the axe handle. I hear him cry, "Alas, master! for it was borrowed."

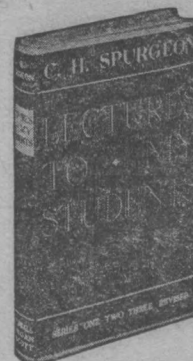
You'll notice he lost his power for service when the head flew off the axe. Once he had power. Once he was able to chop. Once he was able to do effective work. Now he is helpless to do anything that is effective.

I am wondering if this man isn't a good illustration of the majority of Christians. I am wondering if he isn't a good illustration of all of us at some time or other in our lives, for I am satisfied that there's many a child of God that once has been spiritually powerful, and able to be of service to the Lord, that loses his power in some manner. Just like this fellow lost his axe head, so do each of us sometime or other in life lose our effectiveness for service.

I think of the story of Samson in this respect. To me, Samson was a remarkable individual. The Word of God would indicate that he was remarkably strong to begin with, and then on top of it, God gave him unusual strength at various times, in addition. The time came when Delilah was searching for his power. She wanted to get rid of him, and she asked him as to his power. He said, "If you would bind me with seven green withs that had never been dried, I'd be weak and powerless like anybody else." When she persuaded him to put his head over on her lap and she stroked his forehead until he fell asleep, the Word of God says that she bound him with those seven green withs that had never been dried. Then she cried, "Samson, the Philistines be upon thee," and he jumped up. The Word of God says that those withs were just as so much rope in the fire.

Then Delilah said, "You didn't tell me the truth." He said, "If you would bind me with seven

(Continued on page 4, column 5)



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P. O. Box 910—Ashland, Kentucky

THE BAPTIST EXAMINER

MARCH 16, 1968

PAGE THREE

The Baptist Examiner FORUM

"In Mt. 24:19, what will happen to mothers and children?"

AUSTIN
FIELDS

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Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



sake those days shall be shortened." Matt. 24:22.

During this period of time there will arise the Anti-Christ, whose persecution of Israel will be so terrible that two-thirds of Israel will perish. Read Zech. 13:8.

In discussing this time of trouble for Israel the Lord tells us, "But he that endureth to the end, the same shall be saved." Matt. 24:13.

Their enduring, is not for the salvation of their souls, rather it is the saving of their physical bodies. They will be persecuted from city to city. The only means of escape will be by fleeing from one city to another. Read Matt. 10:23. They will be hunted like wild animals, and slain on the spot. Every means of torture that is known to man will be used against the Israelite. The Anti-Christ will try to wipe out every semblance of Christianity. He would if possible destroy every copy of the Word of God, then set himself up in the temple as God.

Those that are with child, or have small children will be hampered in their attempt to flee from the armies of "the Man of Sin." Those who are not successful in their attempt to escape will be ravished and then slain. Mothers will see their children slain before their eyes. The children will look on as their mothers are ravished and slain.

"For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Zech. 14:2.

Great was the sorrow, misery and woe of Israel under Hitler, but their tribulation under Hitler cannot compare with the sorrow that they will suffer under the Anti-Christ. So vast will be the atrocities of this man, that Jesus referred to this as the worst time in history. Read

Matt. 24:21.

Mother and children will be separated, taken captive and led away as slaves to all nations of the earth. When it would seem that surely Israel is to perish as a nation, the Son of God puts in His appearance on the top of Mount Olivet. What a glorious sight that will be to the mother and the children, for it will bring to a halt the atrocities, and they will be returned to their homeland. Peace and joy will then fill the land, our Redeemer defeats the Anti-Christ, and sets up His own kingdom, which He will rule with a rod of iron.

ROY
MASON

Radio Minister
Baptist
Preacher
Arlpeka, Florida



Christ was speaking primarily of the Roman invasion of Palestine, which occurred around A.D. 70 and resulted in the destruction of Jerusalem and the dispersion of the Jews, and He warned His followers to flee the city without delay. He remarked, "And woe to them that are with child, and to them that give suck in those days." Evidently He meant that the pregnant woman and the woman with infant children would be greatly handicapped in that time because they could not get up and flee with the alacrity of those not so burdened. In great disasters such women are always handicapped.

I think I should add that this is one of the Scriptures designed to have a double fulfillment—one near at hand and one in the distant future. Historians say that the followers of Christ heeded His warning and fled at the beginning of the Roman invasion to a place called Pella on the east side of the Jordan, and that there is no record that any of them were left in Jerusalem. But as I started to say, this Scripture as it is believed by Bible scholars, will have a second and greater fulfillment when Anti-Christ and the Great Tribulation come upon the world.

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



Matthew 24 is talking about the tribulation of the last days as well as the rapture of the saints. We see the advent of the Anti-Christ.

All we can say about this is that in the day of the tribulation there will be terrible suffering. Mothers and children will suffer as much as anyone.

For those who may object, let me remind you that people suffer constantly. We have people all over the world in every age going through great suffering.

All we can say is that man is receiving what he deserves. He constantly sins against God.

In this verse our Lord is not denouncing, nor condemning women for being with child, nor for having very young babies at this time. Rather, He is pointing out the fact that either of these things will hinder the woman in her flight into the mountain. This is the time we read about

in Jer. 30:1-7. In verse 7 we read, "Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." And

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in Dan. 12:1 where we read, "And at that time shall Michael stand up, the great prince which standeth for the children of the people: and there shall be a time of trouble, such as never was since there was a nation even to that time: and at that time thy people (the Jews) shall be delivered, every one that shall be found written in the book."

I am convinced that this awful time begins in the middle of the seven years tribulation which takes place after this church age ends with the rapture of the saints (not just the church). At this time, as I see it, Satan is to be cast down to the earth (Rev. 12:9), and he vents his wrath upon the Jews (Rev. 12:13). This is the time when the false prophet (anti-christ) whom our Lord calls "the abomination of desolation" is seen standing in the holy place (the rebuilt temple). In Mt. 24:15 the word "stand" should be standing. This old anti-christ takes to himself the place of God. In II Thes. 2:4b we read, "so that he as God sitteth in the temple of God, shewing himself that he is God." He is the one that our Lord says was spoken of by Daniel the prophet. In Dan. 9:27 we are told that "he shall confirm the covenant with many (the non-elect Jews) for one week (7 years): and in the midst of the week he shall cause the oblation (offerings and sacrifices) to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation," that is, until the end of the tribulation.

So, in Mt. 24: 15-22 our Lord is telling His elect Jews who will be living on the earth at that time that when they see this terrible person standing in the temple. Mark 13:14 says "where it (should be "he") ought not," for them to "flee into the mountains." And I am persuaded that the women and children who are among God's precious elect ones will be able to get to the place God has prepared for them.

In Rev. 12:14 we read, "And to the woman (the elect remnant of the Jews) was given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished (probably fed on manna from heaven) for a time, and times, and half a time (3½ years) from the face of the serpent." In verse 6 of this same chapter one translation says,

"And the woman fled into the wilderness where she has a place prepared by God, in which to be nourished for one thousand two hundred and sixty days (3½ years)." This is probably the time that Hosea speaks of in 2:14 where we read, "Therefore, behold, I will allure her, and bring her into the wilderness and speak comfortably unto her."

"The Borrowed Axe"

(Continued from page 3)

new ropes that never were occupied, "I'd lose my strength." She did that, and she cried out, "The Philistines be unto thee," and he jumped up, and broke those ropes.

Then Delilah said, "Samson, you mocked me. You didn't tell me the truth." He said, "I'll tell you the truth now. If you will take these seven locks of my hair and weave them into a web, I'll lose my power." He was getting closer to the truth all the time. Delilah did this, but again it was of no value.

Then Delilah said, "You have mocked me these three times," and she pressed him, saying, "Wherein is your strength?" Finally, he told her that his strength was in his hair. The Word of God tells us that she had him put his head over on her lap and while he was asleep she had the barber come in and shave off his hair. Then she shouted, "The Philistines be upon thee." Samson said, "I'll go out as heretofore. I'll be just like I have always been." The Word of God says:

"And HE KNEW NOT that the Lord was departed from him."—Judges 16:12.

I look first at Samson who knew not that the Lord had departed from him, and then I come back to the poor fellow that lost his axe head, and I realize that this individual had lost his power for service. I realize that Samson lost his power for service. I realize that many and many a child of God—in fact, all of us—from time to time, have the same experience, in that we lose our power for service. The sad thing about Samson was, he didn't know he had lost his power. His power was gone, but he didn't know it.

II

THIS INDIVIDUAL LOST HIS POWER WHILE WORKING.

If this man had lost his power through idleness or laziness, we wouldn't think too much about it, but here is a man who is working, and he loses his power while he is at work. My impression is that he was so busy in felling that tree, that he didn't realize the iron was slipping from the handle. He didn't know what was taking place until the iron flew out into space, and fell into the river. In other words, he lost his power while he was at work.

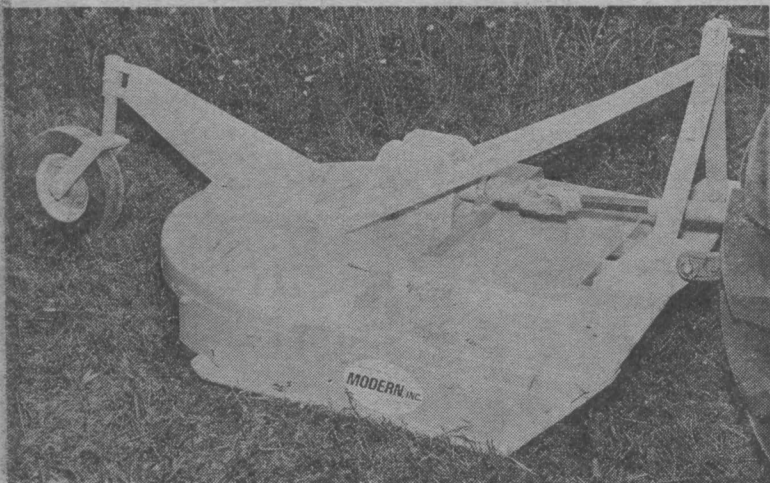
I am convinced that there is many and many a child of God who is so busy with material things, he doesn't have time to take care of the spiritual life of his own soul.

Years ago, I knew a man who

(Continued on page 5, column 1)

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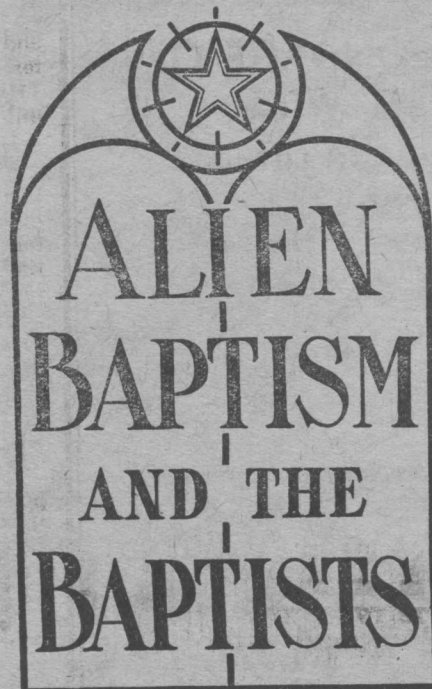
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THE BAPTIST EXAMINER

MARCH 16, 1968

PAGE FOUR



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You hear a good many echoes in the world, but mighty few real voices.

Missionary Baptist Church Of Hollywood (Miami), Florida Invites You To Visit Them.



It is always a joy to say a few words relative to any good preacher or church, and accordingly, we are glad to present herewith the Missionary Baptist Church of Hollywood, Florida, which is pastored by our special friend, Elder Gene Hensley.

The Missionary Baptist Church was organized in Miami, Florida, in August, 1967. It has recently moved into its new building in Hollywood, Florida (a suburb of Miami) at 6010 Dewey Street.

Brother Jim Washer, whom we know intimately, and for whom we thank God, as a layman, had acted as church moderator until January 1, 1968, when the church extended a call to Elder Gene Hensley to become its pastor.

Brother Gene, as most of our readers well know, was pastor of Caddo Baptist Church of Stockdale, Texas, for 8 years prior to the beginning of his work

with the new church in Florida.

The church presently conducts a weekly radio broadcast over WGMA in Hollywood, Florida — 1320 on your dial — and they would invite all of our Florida readers to listen to their broadcast.

Furthermore, Brother Hensley, who is well known to the readers of TBE, invites all those who live within the area to come worship with them at any time that God might make such possible. If you wish to contact Brother Hensley at any time, you may call him at 981-5332.

It is a joy to us to be able to say these few words in behalf of Brother Hensley and Brother Washer and the balance of the church, and we certainly pray God's blessings upon this new church in Florida.

"The Borrowed Axe"

(Continued from page 4)

was a good preacher. Then the time came that that man's preaching seemingly didn't have any power. A friend of mine said to me one day, "Do you know what's wrong with him? He is so busy he doesn't have time to read his Bible for his own spiritual good, and he is so busy he just doesn't have time to take care of his own spiritual life." His church had grown, and gotten to be a big church of 1,500 members. He was busy running here and running there — looking after the various needs of the work that he didn't have time to take care of his own spiritual life. I talked to that man at a later date, and he told me, "I am just exactly like the man who lost his axe head. He lost his power while working, and I lost my power while working."

I have often said that the majority of preachers are so busy trying to get other people's children saved, that they take very little time trying to get their own children saved. The majority of preachers are so busy about other things, that they neglect their own spiritual life. Here was a man who lost his power while he was working.

Let's notice Mary and Joseph where they lost Jesus, and under

what conditions they lost Him. They had been to the temple at Jerusalem to worship. The caravan started back home and they started with them, supposing that Jesus was in the crowd. They were so busy talking about the good things that had taken place, and rejoicing over the blessings that had been theirs at Jerusalem, that they forgot about Jesus, and went a whole day before they knew that Jesus wasn't in the crowd. They lost Jesus in the temple. They were so busy about their work, that they forgot all about Jesus, and went a day's journey without Him.

Beloved, I say to you, it is a mighty easy thing for a child of God to lose his spiritual power, even while he is working, like this man lost his power for felling trees while he was working.

III

THIS INDIVIDUAL LOST THAT WHICH WAS NOT HIS OWN.

When this fellow lost the axe head, all that he said about it was, "Alas, master! for it was borrowed." In other words, what he lost wasn't his own, for it was a borrowed axe.

Beloved, do you realize that the power that we have for service is not ours — that it is a borrowed power? You don't have any power for service to the Lord.



Eld. Gene Hensley

Listen:

"For I know that in me (that is, in my flesh), DWELLETH NO GOOD THING: for to will is present with me; but how to perform that which is good I find not." — Rom. 7:18.

Notice, you haven't any power yourself — it is a borrowed power.

When the Lord Jesus Christ was giving to us the story of the talents, He indicated that those talents all came from the Lord. We read:

"He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and DELIVERED THEM TEN POUNDS, and said unto them, OCCUPY till I come." — Luke 19:12,13.

Where did these men get their talents? They got such from the nobleman who was going into the far country. I take for granted that the nobleman going into the far country represented Jesus Christ going into Heaven, and these individuals represent every one of us. Where did they get their power? They got all that they had to invest, and to work with, from their Master.

Beloved, where do we get our power? It is a borrowed power that you and I have. There is nothing good about us. There is

nothing good in our flesh. We have no power in ourselves, but we get it from the Lord. Listen:

"And Jesus came and spake unto them, saying, ALL POWER IS GIVEN UNTO ME in heaven and in earth." — Mt. 28:18.

Notice, all power resides in Jesus Christ. He said, "Therefore, go ye, and teach all nations."

Don't you see that this man lost that which was not his own? It was a borrowed axe that he had, and he lost that which didn't belong to him. I say to you, any power that you and I have in the service of the Lord is a power that is not ours, because there is no good in our flesh. There is nothing but sin so far as our flesh is concerned, and any power that we have, is a power that we have gotten from the Lord. It is a borrowed power that God has allowed us the use thereof.

IV

THIS INDIVIDUAL WAS PAINFULLY CONSCIOUS OF HIS LOSS.

He realized he had lost the axe. He was not only conscious, but painfully conscious of that fact, for he said, "Alas, master! for it was borrowed." Any further effort on his part was useless, and he quit work immediately until everything was made right.

Suppose that poor fellow had gone right on, though he knew the axe head was gone? Suppose he had kept right on with that axe handle, hitting it against the tree? Wouldn't it have been a

strange spectacle, and wouldn't he have been a strange specimen, and wouldn't the folk that were with him have thought he was actually mad or insane, if he had gone on chopping against that tree, with that handle, without the axe head? However, he didn't do that, for he was painfully conscious of his loss.

Beloved, there is many a child of God that has lost his spiritual power, that didn't stop as this fellow. I think many times that preachers go on painfully beating the air. I think many times that preachers and Christian workers go right on trying to serve the Lord, even though they know they have lost their spiritual power.

There are three great verbs in the New Testament, as used in the following Scriptures:

"COME ye after me, and I will make you to become fishers of men." — Mark 1:17.

"And, behold, I send the promise of my Father upon you: but TARRY ye in the city of Jerusalem, until ye be endued with power from on high." — Luke 24:49.

"GO ye into all the world, and preach the gospel to every creature." — Mark 16:15.

Notice, "come, tarry, go." We have no business going, as a Sunday school teacher, or as a Christian worker, or as a preacher — we have no business trying to serve the Lord from the standpoint of going, until first of all we

(Continued on page 6, column 3)



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THE BAPTIST EXAMINER

MARCH 16, 1968

PAGE FIVE

Old Landmarkism

(Continued from page 3)

shall profit you nothing. . . . Christ is become of none effect unto you. . . . Ye did run well; who did hinder that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump."

And there was another element in this doctrine that made it popular, besides that of its being held and taught by those metropolitan ministers, who came down from Jerusalem and taught them to despise Paul, which Baptists of this age should notice.

Let Paul state it:

"As many as desire to make a fair show in the flesh, they constrain you to be circumcised; ONLY LEST THEY SHOULD SUFFER PERSECUTION FOR THE CROSS OF CHRIST! And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased."

Thousands and tens of thousands would be "Old Landmark Baptists" today were it not for the overweening desire "to make a fair show in the flesh," and to avoid the odium and persecution that the consistent advocacy and practice of Baptist principles would bring upon them. Every strict, consistent, faithful Baptist knows, full well, that the days of persecution have not passed, and they know, like Paul, something of the "perils among false brethren." I must be allowed to add that the above language of Paul ought to settle the question concerning intercommunion among the apostolic churches. Many of them, like the church at Jerusalem, were corrupted by these false teachers whom Paul calls "leaven," and he specifically commands the church at Corinth to purge out all leaven that the feast might be kept pure.

To the church at Corinth he wrote thus:

"For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers [these brethren were not aware that they were the ministers of Satan] also be transformed as the ministers of righteousness; whose end shall be according to their works."

Can it be that God ever allowed a true child of his to live and die in the service of Satan? Those who teach doctrines that subvert the gospel, Paul declares to be the ministers of Satan, and that their end will be answerable to such a service! Was he uncharitable? Not only Paul's usefulness and happiness were measurably destroyed, but his very life was put in peril by these false brethren. (2 Cor. 11:13-16; 26).

To the church at Philippi he wrote thus:

"For many walk, of whom I have told you before, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction" (Phil. 3:18).

2. HOW DID HE INSTRUCT THE CHURCHES TO TREAT THESE FALSE TEACHERS, THOUGH PROFESSED CHRISTIANS AND BRETHREN?

Did he exhort them to be liberal, and very charitable, and associate with them as brethren beloved? and did he advise Timothy and other ministers to affiliate with them, invite them into their houses to teach people, as so many of our prominent ministers now do?

To the church at Rome he wrote:

"Now I entreat you, brethren, to watch those who are making factions and laying snares, contrary to the teaching which you have learned, and TURN AWAY FROM THEM; for such like ones as they are not in subjection to our anointed Lord, but to their own appetite; and, by kind and complimentary words, they deceive the hearts of the unsuspecting."

And, alas! how successfully do they do it in this age! Can a Baptist possibly misapprehend this language? Will our churches refuse to listen to so earnest an entreaty? Then let them heed the emphatic command of Paul to the church at Thessalonica:

"Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw from every brother who walks disorderly, and not according to the instruction which you received from us. . . . But if any one obey not our word, by this letter point him out, and do not associate with him, so that he may be put to shame."

We ask our brethren if Pedobaptists and Campbellites do teach the doctrine that Paul taught, and walk according to his teachings? and if it is "withdrawing from and putting them to shame" to invite them into our pulpits, to preach, as ministers of Christ, to our people, and associate with them in "Evangelical Pastors' Meetings," "Evangelical Alliances," and "Young Men's Christian Associations?" Brother, you may treat this question lightly at your peril; for Christ has said: "Whosoever shall be ashamed of me, and of my words in this age, of him also shall the Son of Man be ashamed when he cometh in the glory of His" (Continued on page 7, column 4)

"The Borrowed Axe"

(Continued from page five)

have tarried, and are sure that we have right connections with all spiritual powers.

I see this poor fellow who was so painfully conscious of his loss. He realized that he had lost his power. He said, "Alas, master! for it was borrowed." I look at him and I think how many times that preachers and Sunday School teachers, and Christian workers, and I, myself, go on beating the air, not right with God—not conscious of our loss.

V

THIS INDIVIDUAL IMMEDIATELY APPEALED TO HIS MASTER.

All of this crowd was content to go out to the Jordan River, to cut trees without Elisha, but one man. There was just one man who wasn't willing to go without Elisha, and that one man who wasn't willing to go, was the one that did more work than any of them. I'll tell you how he did the most work — it was because he saw to it that the master was there with him.

A lot of people get interested in the building fund, or they get interested in the general work of the church, or they get interested about things being done for the church, to the extent that they are indifferent to the presence and the fellowship of the Master.

Every one of this crowd was just exactly like that, but one. There was only one man who wasn't indifferent to the fellowship of Elisha, and he insisted that Elisha go with him. Beloved, this one man that insisted that Elisha go along with them, did more, and accomplished more, than anybody else in that crowd, because he had Elisha there, when Elisha was needed.

Let's notice a Scripture in that respect:

"And he said unto him, If thy presence go not with me, carry us not up hence."—Ex. 33:15.

Moses said, "Lord if you don't go with me, then I don't want to go." That was the way this man was. Now that Elisha is out there so that he can be appealed to, this man immediately appeals to his master.

This would tell us the proper thing to do if we have lost our spiritual power. Suppose you have come to the place that you realize that you don't have the power you ought to have? Suppose that you are weak, and you don't have any power with the Lord? What ought you to do? I'll tell you what you ought to do; take it to the Lord in prayer.

What did this fellow do when he lost his axe head — when he realized that he was painfully powerless? He said, "Alas, master! for it was borrowed." He appealed to Elisha for fellowship and help.

I am saying, beloved, if you and I realize our helplessness and lack of power, the thing we need to do is to take it to the Lord in prayer. Listen:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chron. 7:14.

How do you get your power back? What did this fellow do when he realized he had lost his power for service, with the axe head fallen into the water? He appealed immediately to Elisha for help. If we are going to have power in the service of the Lord, we need to appeal to our Master, for fellowship, and His presence.

Notice again:

"If I regard iniquity in my heart, the Lord will not hear me."—Psa. 66:18.

Many a man is crying out to God for soul-winning power, yet he remains powerless just because

of iniquity in his heart — maybe not in his life, but in his heart. David says, "If I regard iniquity in my heart, the Lord will not hear me."

Notice a third Scripture:

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Isa. 59:1,2.

Notice this: God's ear is just as good as it ever was. Sometimes as you and I grow older, we get deaf. Some people get so deaf that they can't enjoy life at all. Beloved, age never hurts God's ear. God doesn't get deaf. Some people lose their strength as they get older, but God never loses His strength. God has as strong arms, and as good ears, today, as He ever had.

What is wrong? Your sin perhaps has hid His face from you, that He will not hear. I say to you, as this poor fellow who had lost his axe head, pleaded to his master Elisha for strength and help, so if you and I realize that we have lost our power for the service of the Lord, then take it to the Lord in prayer.

VI

THIS INDIVIDUAL GOT HIS POWER BACK WHERE HE LOST IT.

The axe head fell into the water. Elisha tossed a stick into the water right over the spot where the axe had fallen. The axe head swam to the top of the water and the man put out his hand and picked it up. Where did he get power back? Right where he lost it.

This leads me to say that we get our power back right where we lose it. Did you gossip about somebody and lose your power? You'll get it back when you make right what you have done that is wrong.

Are you a worrier? Are you busy worrying all the time about what is going to happen to you, your family, your grandchildren, and your great grandchildren? You'll get your power back when

you go to the place you lost it. Did you lose your power because of worldliness? Did you lose your power because of self-seeking? Did you lose your power because you were so busy serving you didn't have time to pray? You'll get your power back right where you lost it.

This man got his axe back right where he had lost it. He got his power back right at the spot where that axe had fallen into the water.

I contend that a child of God will get his power back right where he lost it. Sometimes you have an apology to offer. Sometimes you have to get on your knees and look up to God's face a long time. Sometime, like the jailer, you may have some stripes to wash. Sometimes you have to make a lot of confessions to God but you get your power back right where you lost it.

We have a good illustration of that in the case of the Lord Jesus when He was lost in the temple. His mother and father went away without Him. It took another day to get back to Him. On the third day they found Him in the temple. Where did they find Him? Right where they had left Him.

I contend if you have lost your spiritual power, and if you don't have the power that you ought to have, or that you want to have, you get that power back, by coming right back to the spot where you lost it.

CONCLUSION

This was a miracle, because iron doesn't swim. It only came to the top of the water because Elisha was a miracle-working prophet of God.

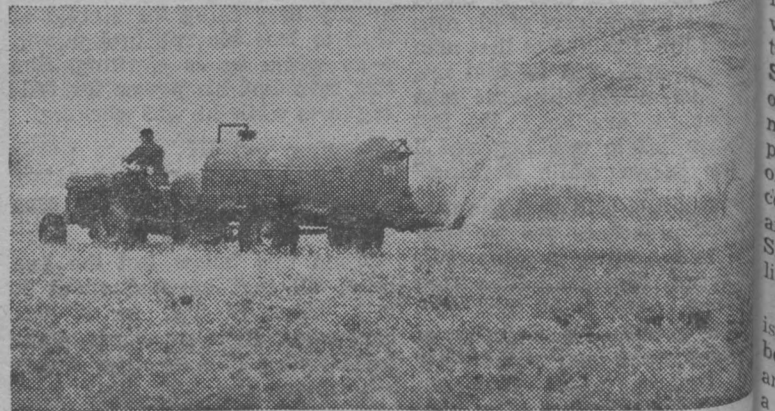
Beloved, your salvation was a miracle, too. Your power for service is a miracle, too. As it took a miracle to get that axe out of the water, and back on to the handle, so it could be used again, it takes a miracle of God to save a soul, and it takes a miracle of God to give us power in Christian service.

May God's blessings be upon us as a church, and may God help us and enable us to search out (Continued on page 7, column 4)



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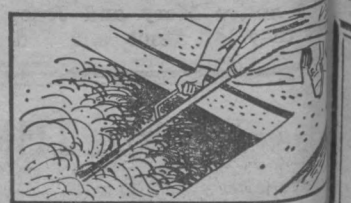
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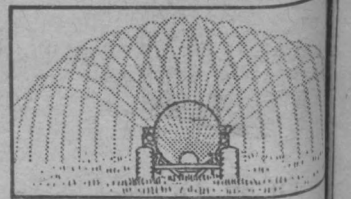
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THE BAPTIST EXAMINER

MARCH 16, 1968

PAGE SIX

Ralph A. Doty

(Continued from page one)

has a high peaked roof of kunai grass, with long eaves extending about 4 feet past the walls of the house. There is a front porch where one can sit in the cool of the evening and drink in the beauty of a Southern Highland sunset as the sun dips slowly over the mountain range and disappears in the Lavani Valley. Long fingers of deep red probe their way into the heavens as the golden sun sinks gloriously from view and the cloak of darkness begins to cover the scene before us. After a hard day's patrol to some of the closer mission points it can be very gratifying to sit quietly on the front porch and gaze out into the deepening darkness of the evening. There is no twilight in New Guinea. As the last rays of the departing sun slowly fade away it suddenly becomes very dark in Tanggi Valley. Now the night noises begin. Various types of nightflying insects begin to make their appearance. Others which we don't actually see, nevertheless make their presence known, by tuning up for the night's concert. Biologists tell us that insects make much of their music by rubbing their legs together . . . perhaps so, but it is difficult to believe that the cacophony of sound that falls on our ears at dusk on New Guinea is all due to pairs of legs being rubbed together! There are chirps and squeaks and squeals and repeated burps as well as high pitched whines and harsh "grump-grump" noises. Some kind of night - flying bird whizzes around through the darkness emitting trilling notes while some member of the owl family questions all that is being said with his "Who? who? who?"

Turning from the fascinating noises of the night we open the front door and enter the tastefully furnished living room. The wall before us catches our eye as it is artfully woven of split bamboo into all sorts of intricate designs. On this wall we see a large shield, carried we would imagine by some dark warrior of the past . . . a shield carved and painted in some manner with blacks and yellows and stripes of varying hues. On either side of the large shield are two smaller counterparts, designed and painted I am told, not by some native chief but by Sister Roberts. To the right is a small bookcase and the doorway leading to the kitchen. On the opposite side of the room is Sister Roberts' diminutive pump organ. It is a product of the Yamaha factory in Japan whose prime interest is the manufacture of motorcycles. The room also contains a Danish-modern chair and a JFK rocking chair, in which Sister Roberts sometimes rocks little Paul to sleep.

At the left of the living room is a door leading into the Roberts' bedroom. It has a fine double bed and a window which looks out on a jungle clad mountain. On the other end of the house is the kitchen and shower room. It is just a shower room and not a

bathroom. The bathroom is at the end of a stone-covered path away from the main part of the house about 50 feet. This bathroom as you can perhaps well imagine is not really a bathroom at all. (That's just the name of the place).

The Robert's kitchen has a large wood stove as well as a two-burner Kerosene stove. (I hope I don't hear some soul complaining because Missionary Roberts has TWO stoves . . . I think he would be overjoyed if he had whatever kind of stove YOU are using instead of his two stoves). Mrs. Roberts is a spectacular cook and can come up with the most unlikely dinners on the spur of the moment. When we first arrived on the mission station Sister Roberts had outdone herself with a turkey dinner with all of the trimmings . . . and she had ice cream for dessert! The Roberts' kitchen is also singularly blessed with a tiny freezer which operates on kerosene. I won't call it a "deep freeze" because it isn't very deep. In fact it appears to be about 14 inches deep and has a capacity of about 2 cu. ft. However, it does keep food frozen and is used by both the Roberts and the Hallimans. The Roberts have no refrigerator as yet. Sister Roberts makes her own bread as well as cakes and cookies. It is pleasant to drop into the Roberts' kitchen for a spot of tea. Let me say that while I am a great ice tea drinker, I don't think I had consumed more than 12 cups of hot tea in my life, until I came to New Guinea. Here it seems the most natural thing in the world to do. I guess I became conditioned to tea drinking on the plane on the way over to Australia. We were always offered either tea or coffee on the plane, but one drink of Australian coffee made me a confirmed tea drinker! (It was the opposite with Bro. Halliman)! The Australians favor milk in their tea and this I tried for awhile, but I soon came to the conclusion that I would shift over to the British system and use lemon and sugar. Anyway, Sister Roberts always has a pot of tea resting somewhere on her stove for any stray caller who may happen to drop in.

A porch across the back of the Robert's house has a bed for the wayfaring stranger and also houses Bro. Roberts' study. Before taking our leave of Bro. Roberts' house I want to tell you of a delightful evening I spent recently with that family. After a fine dinner prepared as only Sister Roberts can do it, we sat around talking over the affairs of the day. After a time Sister Roberts retired and Bro. Roberts and I chewed the fat for awhile as preachers do. I was lamenting the fact that it had been some time since I had anything more than a sponge bath . . . there being no bath in Bro. Halliman's house. True, there is a bathroom but it has no shower or tub, but only a wash basin. (I never did fit too well in a wash basin)! Anyway, Bro. Roberts says, "Why not use our shower room?" "Shower room? What shower

room?" I asked. Bro. Fred led me to a little alcove just off of the kitchen and introduced me to their shower room. It was different than any I have ever seen. The floor was of lattice work and any water going through it would run outside in a small ditch. I had not been aware that there was any running water in the Roberts' house, so I wondered where the shower water was going to come from. The answer soon came. High in the ceiling of the shower room was a pulley through which a stout rope was passed on the end of which was a special kind of a bucket. It had been altered by the addition of a shower "rose" in the bottom. A shower rose is a perforated attachment much like the fitting found on a large garden watering can. It has an "on and off" valve. The bucket is filled with water of a temperature satisfactory to the subject and pulled to the top of the shower room by means of the rope and pulley. The bather enters the shower room and by turning the valve on the shower rose he can adjust the amount of water drizzling down on him. Believe me one had better work fast! A quick soaping all over and a quick rinse and your bucket has run dry and the shower is over unless you have some kind soul who will bring you more water off of the wood stove. Yet, I found this primitive arrangement a very satisfying thing and heartily recommend it to those who might not happen to have a shower room in their home. (Sometimes I think that these missionaries are going to get soft with all of these modern conveniences)!

All in all, I found the Roberts' home to be very nice. I suspect that tourists in Hawaii would give a sum of money to live for just a few days in a house such as the Roberts will perhaps live in for several years. Yet I doubt that many Americans would be willing to trade their house for the one in which the missionaries on the foreign fields spend their whole tour of duty in. In closing, let me remind every reader to remember your missionaries in the South Pacific as you approach the throne of Grace.

Pastor's Problems

(Continued from page one) and not the general rule. Most pastors are "not greedy of filthy lucre" (I Tim. 3:3) and have done much to make "the gospel of Christ without charge" (I Cor. 9:18). The average income of pastors is about \$4,000 a year. This is much lower than any other profession. The man who decides to become a Baptist preacher to get rich quick, is not only a deceived and ignorant person, but a down right fool of the first rank. If the reader feels this is a radical and monstrous statement, I ask him to sit down and name all of the Baptist preachers who got rich preaching the whole counsel of God to Baptist people. Peradventure, the reader may name even one, I will gladly name one hundred Baptist preachers who died broke, and homeless for each rich preacher the reader may name. That there are some rich Baptist preachers I do not deny. But (Continued on page 8, column 1)

"The Borrowed Axe"

(Continued from page 6) hearts, and if we have lost power — if we have lost favor — if we have lost strength, then may God help us to be as concerned about this loss, as the fellow was over the axe head that had fallen into the water — the axe head that was borrowed.

May God bless you!

THE BAPTIST EXAMINER

MARCH 16, 1968

PAGE SEVEN

Old Landmarkism

(Continued from page 6)

Father with the holy angels."

That I have not an improper construction upon these Scriptures, the testimony of A. Barnes and Adam Clark will convince all Pedobaptists upon Paul's advice to Timothy (I Tim. 5:22):

"He was not to invest one with the holy office who was a wicked man, or a heretic; for this would be to sanction his wickedness and error. If we ordain a man to the office of the ministry, who is known to be living in sin [disobedience to the commands of Christ is sin], or to cherish dangerous error, we become the patrons of the sin, and of the heresy. We lend to it the sanction of our approbation, and give to it whatever currency it may acquire from the reputation which we may have," etc.

Now every thoughtful reader will see the principle is all the same whether we are personally instrumental in putting a man, whom we know to be living in the sin of disobedience or who is a heretic, into the ministry, or whether we sanction and encourage his being in it, we equally endorse his errors and make ourselves partakers of his sin. It matters not one whit whether we engage him to preach for us *once*, or one hundred times, or *continually*, as our pastor, we can not divide a principle. If it would be right in us to introduce him into our pulpit to preach *once*, it would be just as right for us to employ him to preach for us *always*.

Adam Clark says on v. 22:

"To help him forward, or sanction him in it, is to partake of his sins."

Will any one presume to deny that we do sanction a *heretic* being in the ministry, and "help him forward in it," when we invite him to preach and attend upon his ministry?

Mr. Clark says on 2 John 1:10,11:

"For if there come *any* unto you, and bring not this doctrine, receive him not into your house; neither bid him God-speed."

"He that acts toward him as if he considered him a *Christian* brother, and sound in the faith, puts it in his power to deceive others by thus apparently accrediting his ministry."

"No sound Christian should countenance any man as a *gospel* minister who holds and preaches erroneous doctrines."

Do not Pedobaptists and Campbellites hold and preach erroneous and dangerous doctrines? I can prove it by *themselves*. The Presbyterians and Campbellites will affirm that the Methodists do. The Methodists and Campbellites will agree that the Presbyterians do; and both Presbyterians and Methodists stoutly declare that the Campbellites do; and all Baptists know that they all do. But hear Mr. Clark further, and then show what he says to your Methodist friends, who think you are too strict and bigoted.

"Nor can any Christian attend the ministry of such teachers without being criminal in the sight of God. He who attends their ministry is, in effect, bidding them *God-speed*, no matter whether such belong to the *established* church, or to any congregation of dissenters from it." [Italics his.]

Barnes quotes and endorses this view, and says:

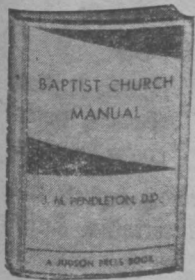
"It is as applicable *now* as *then*."

This is farther than many Landmarkers have generally gone, but I believe it is the true *ground* upon which we all ought to stand undeviatingly. Does not our crowding their places of worship constantly with our families apparently *accredit* and sanction their ministry, and encourage them in their work? Let every Baptist settle this with his own conscience before his God. We must not bid them *God-speed*, or we become upholders of their errors and partakers of their sin.

How the early churches understood the instructions of the apostles with respect to those who "taught contrary to the apostles' doctrine," we learn from Prof. Curtis' statement, who examined the history of those times upon this point, and is undoubted authority. He says:

"In former ages of the church — that is, from the close of the second century downwards until heathenism was obliterated — it was generally supposed by almost all, that Christian fellowship, or communion, consisted chiefly in *praying together*. Christians would never unite in saying, 'Our Father, who art in heaven,' would not even pray in the same house of worship, with those whom they did not consider orthodox Christians. Heathens, unbelievers, HERETICS, persons suspended, or excommunicated. . . and members of other sects, were admitted to hear the Psalmody, and reading of the Scriptures, and the discourses, but were invariably excluded from the building before the prayers of the church were offered."—Curtis on

(Continued on page 8, column 4)



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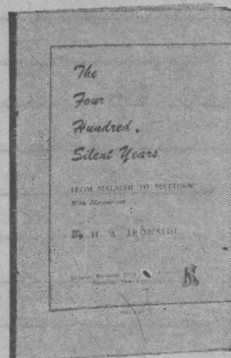
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Pastor's Problems

(Continued from page seven)
these preachers accumulated their wealth by devoting their time to some other work while making preaching a sideline job.

People think nothing about the governor of the state making \$25,000 a year, or the medical doctor making \$20,000 a year, or the laborer making \$15,000 a year. But all precautionary measures must be taken to see that the preacher does not get over-paid. Some are more fearful of the pastor being over-paid than his being under-paid. The services performed by the medical doctor who cares for the parishioner's body are well worth what ever he must pay for them, but the services of the spiritual doctor who cares for the churchgoers' soul are to be secured at a very cheap price. Some church members want a minister with the strength of an eagle, the

gentleness of a dove, the grace of a swan, the eye of a hawk, the friendliness of a sparrow, the night hours of an owl, the industry of a woodpecker, the attractiveness of a peacock, the tough skin of a gander, and when they get the bird they want him to live on the food of a canary. Pastors are looked upon as charity cases, even though they have spent many hard and expensive years preparing for "the work of the ministry." Some parishioners pay little attention to the words of Christ: "The laborer is worthy of his hire" (Luke 10:7). At least a few churchgoers just do not believe I Cor. 9:14 which reads: "Even so hath the Lord ordained that they which preach the gospel should live (not just exist or survive) of the gospel." When it comes to pastoral support, many pastors can ask with Paul: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carn-

al things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." (I Cor. 9:12) Baptist preachers have not outstripped Peter of old who had to confess: "Silver and gold have I none" (Acts 3:6).

(To be Continued)

A Review

(Continued from page one)
without any distinguishing difference.

Deacon: You mean that God loves everybody in a general way as the creator?

Dr.: No, I mean God the Father loves everybody in a redemptive way. God's love is eternal without beginning or end. God loved Esau in the same way He loved Jacob and He loved Judas just like He loved Peter. (See Ro. 9:11-13, Ps. 7:11, 5:5).

Deacon: Did Christ make a general atonement for every person without exception?

Dr.: Yes, CHRIST DIED FOR ABSOLUTELY EVERYONE with out exception. It does not matter whether that person lived 5,000 B.C. or today, and it does not matter whether the person was in hell or in heaven or on earth.

Deacon: If God's love is universal and Christ's redemption is universal in every sense of the word, would you say that the HOLY SPIRIT EQUALLY CONVICTS EVERY CREATURE of their sin and need of Christ?

Dr.: Yes, the plan and ministry of the Triune God is perfect so no person can stand before God and say, "I was not convicted of my sin and nor did I know not about Christ as a means of salvation."

Deacon: It sounds like the perfect plan of salvation. But I am perplexed as to why so few people are saved in so vast of a populated world.

Dr.: Ah, the problem and difficulty is with man. Man just "will not" accept this free salvation. You see, the great sovereign God is dependent on man to make the plan of salvation successful.

Deacon Hertz: Pastor, I am confused. You have told us from the pulpit, using Bible texts to tell us that man is born a sinner, he practices sin, and that man is inherently depraved, and that his mind, emotions, and will were affected. In fact, you even told us that man was dead (Eph. 2:1). How can corrupted man become alive to help God make salvation a success?

Dr.: If man will only will himself to be willing, God will save him.

Deacon Hertz: It would seem to me that God the FATHER POTENTIALLY loves us, and that Christ the REDEEMER OFFERS salvation but has not secured such, and that the HOLY SPIRIT IS TRYING to bring men to Christ.

Dr. Litener: Oh, my, you are talking like a Calvinist. This is horrible! Such conclusions that you are coming to will be harmful. We must defend God and protect Him from looking like one who makes distinctions. I think I will sit down and write a book defending "unlimited atonement." It is necessary that we realize the success of salvation depends on man's free-will.

(Just then another person enters the conversation. His name is Mr. Avis).

Mr. Avis: We'll try harder to help God out so He will be number One.

A few comments: Arminian theology makes human salvation the main theme of the Bible and man as the chief character. The

Old Landmarkism

(Continued from page 7)

Com., p. 80.

This testimony establishes beyond controversy two facts:

1. That any practice looking toward "open communion" at the Lord's table received no countenance in those early ages.

2. That there certainly could have been no "pulpit communion," no exchange of "ministerial courtesies," — as the exchange of pulpits, inter preachings between the orthodox ministers of those ages and the teachers of manifest heresies, even though the latter belonged to orthodox churches — as the false teachers in Paul's day did — much less when they belonged to opposing sects.

3. That the orthodox ministers and churches in those ages certainly held no "union meetings," did not labor together in public worship, or co-operate in the preaching of the gospel and promoting the spread of Christianity generally with those ministers and members who preached, or held, doctrines contrary to the teachings of Christ, and, therefore, subversive of it. How could two consistently walk or work together unless they were agreed? and from the teachings of the apostles, the early Christians understood that they did, by their act of worshipping even in prayer together, say to the world that they were in fellowship with their doctrine and religion.

Who will say, with the teachings of the apostles and the facts of history before their eyes, that the apostolic churches, and the orthodox churches of the earliest ages downwards, were not "Old Landmarkers" of the strictest sort? Let the candid Christian reader decide between us and those "liberal" brethren, who say that we are trying to bring in new customs and ways of our own invention, unsustained by the Word of God, and unknown to the Baptists of the earliest ages.

CONCLUSION.

I. It would have been in open violation of Paul's instruction for the primitive churches to have invited all members of other sister churches, to participate with them in the celebration of the Supper, since all those "false teachers," "ministers of Satan," "enemies of the cross of Christ," subverters of the gospel "leaven" — the very characters he commanded them to "withdraw from," "avoid," "have no company with," "not to eat," belonged to Baptist churches. There could have been no intercommunion among Baptist churches in Paul's day, or association in preaching the gospel, or in gospel work, with teachers of false doctrine.

II. It is as unscriptural and as sinful in this age for us, as for Baptists in that age, to violate these plain instructions. Verily, those who do so God will judge.

Calvinist makes God with His plan, works, and glory the chief character and theme. God is not dependent upon sinful rebellious man to fulfill His designs. Man should humbly confess his wickedness and cry out to the living God for mercy and grace.

Appreciated Letters

(Continued from page one)
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PAGE EIGHT

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