

# 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

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WHOLE NUMBER 1585

## THE HOME

INSTALLMENT NUMBER FOUR

MILBURN COCKRELL  
Dorsey, Mississippi

Prov. 20:11

In many homes in our country children are "dogs not wanted." They are conceived in lust and born into the world unwanted. Our orphanages are filled with unwanted children. Babies are left in rooming houses, bus and railway depots, or on the doorsteps of houses. They are neglected and forgotten because they are in the way of worldly pleasures.

The juvenile problem which confronts us is additional proof that children are "dogs not wanted." When I see these spineless, luxury loving, cursing, smoking, dancing, theater-going, non-church-going youth, I realize that I see some "dogs not wanted." When I see these ducktailed, booted, sideburned, unwashed, leather jacketed slob, I know that there are some parents somewhere that have little or no concern for their children.

Youthful crimes and delinquency are at an all time high. Civil authorities are wondering what they are going to do. The policeman's club and the jailer's cell will not altogether solve this problem. Neither will nine o'clock curfew laws, nor reformation

tories nor orphan asylums. Neither church sponsored ball games or parties. What this country needs is some parents who really love their children, some fathers and mothers who fear God and believe the Bible, parents who



MILBURN COCKRELL

will rear their children under the stars and stripes. Now I mean by stars and stripes that parents ought to stripe their children when they do wrong until they (Continued on page 3, column 1)

## WHY WE TRANSFERRED TO CALVARY

By FRED T. HALLIMAN  
(New Guinea Missionary)

I am sure that many have wondered and some have ventured to inquire as to our reasons for transferring the Sovereign Grace Baptist Mission work from the Macedonia Baptist Church to the Calvary Baptist Church of Ashland, Ky.

I would like to discuss it first from the negative point of view. We did not leave Macedonia because of any rift between Brother Wyrick and myself. Brother Wyrick and I have worked together side by side in the Lord's work for the past 17 years and there has never been one cross word between us. First I was Brother Wyrick's pastor. I was his pastor for a little over seven years. Then Brother Wyrick was my pastor for just about nine years. Our long association

together has been one of the finest that I know of between any two men. When I was Brother Wyrick's pastor I found him to be faithful to his Lord and to his pastor. In those early days when the church was struggling to keep going Brother Wyrick's ever enduring spirit and encouragement to me will never be forgotten.

In the past nine years that he has been my pastor I believe he has been even more loyal to me, if that be possible, then he was when I was his pastor. This mission work is far larger than most folk realize and it takes a lot of money to operate. There have been many times that there just wasn't enough money for us to carry things on as they should be. When these times would come Brother Wyrick would lead the church to make up the difference and he would always take the

initiative in giving.

I didn't leave Macedonia because there was any rift between me and any other member of the church. Insofar as I know all the folk at Macedonia were my friends and I believe they still are. I did not leave Macedonia because I thought the grass was greener on the other side of the fence. Frankly I have little time for a church vagabond.

From the positive point of view, I left Macedonia primarily for the benefit of the mission work. For several years now Brother Wyrick's health has not been very good and part of the time he has been seriously ill, therefore, he was not able to take care of the business end of the mission work back there, and since the church has not a large membership he was hard pressed for help as most everyone either (Continued on page 8, column 1)

## FTH Continues The Story Of Most Interesting Patrol

FRED T. HALLIMAN  
(New Guinea Missionary)

In our last letter we had brought you through the third day since leaving home and this was on a Saturday. At the end of the last service, which was at the Guhabia Baptist Church, on Saturday afternoon there were 30 professions of faith. As I men-



FRED T. HALLIMAN

tioned to a brother in a letter this week, I do not know how many of them were really born from above but one thing I know for sure, i.e., they were not high pressured into making a profession and neither were they brought

down to the front and beat on the back or asked to pray through. Just as I had called for the prayer which would dismiss the service someone said he had been saved and would like to tell about it and so the other 29 followed.

On Sunday morning one of the missionaries was to take the service at Guhabia and I was going back to Budada for the first service and then to Tobia. These two services were held on Sunday morning and then I went back to Badada for an early afternoon service. This service was finished and we were back at Guhabia in time for another afternoon service. This was the second day in a row that we had held four services each day. Although we were going to spend one more day in the area this wound up the services at these three churches.

On Monday we were to go back to Pinde for a time of fellowship and preaching. We spent the entire day with the folk at Pinde and had a good time of fellowship with the people as well as a good time in the Lord. There were 13 professions of faith at Pinde at the close of the services on Monday afternoon. Upon arrival back at our base camp I began to get things ready for our (Continued on page 7, column 2)



"Yeah! The Baptist Examiner — I like to keep ahead of the times"

### READERS 'RITE

Enclosed is a gift for T.B.E. Trust it will help a bit to ease the heavy financial burden. I would certainly miss the paper for it has enlightened me to so many precious Bible truths I was ignorant of for over 50 years. I love the doctrines of Grace now. Mrs. Sanderson (Pennsylvania)

We wish we could tell you how very much T.B.E. means to us. We read it from cover to cover leaving your most excellent sermon till the very last. They are a real tonic, just what we need — so satisfying and (Continued on page 8, column 4)

## Bro. Burkett Writes Again Of Navajoland Experiences

ELD. BILL BURKET  
(Missionary to Navajos)

This is another report of the work among the Navajos. In the last few weeks the work has taken a different form as we have been looking for land on which to have a building for the purpose of having services. We find it more and more necessary to acquire a building as it is harder to find the people at home when we go to call on them. They will soon be moving to their summer homes, where there is better grazing for the sheep.

After talking over the land situation with the Navajos, we were told to take the matter up with the Chapter Council at a place called Carson. So the following Saturday we went out to pick up some people who would accompany us to Carson to speak to the tribe for us. When we got to Bisti we found that the Chapter meeting had been postponed until the next week.

Some time during the next week as we visited a trading post here in Farmington, the woman trader in a conversation with us, told us that the man we should see was in the vicinity, and proceeded to look for him. She introduced us and left us with him. He told

us that it wouldn't do any good to attend a chapter meeting unless we knew what land we wanted and had all the Bisti people with us to show their approval. He advised us to go to Crown Point, a distance of about 98 miles over dirt road, and talk to the man in charge of land development there. He offered to meet us there and introduce us to this person as they were friends. Now at this time, the land that we had in mind was Navajo land, and the Navajos were willing for us to have it. So before the next Wednesday, the day we were to appear in Crown Point, we took a couple of Navajos and went to look over the land again.

Mr. Simpson who is well acquainted with the land marks showed us some land and said it belonged to 'Washington.' This meant that it wasn't Navajo land but I had other ideas for I had seen another spot that I thought would be ideal for the purpose. It happened to belong to Mrs. Simpson's mother who owns most of the land in that area. They wanted us to talk to her so we went to her house. We could tell by the expressions on her face that she wasn't willing to release the land. She told her daughter that the Councilman from Carson had asked her not to give any (Continued on page 7, column 4)

### OUR RADIO TAPES

Our church has a tremendous number of tapes on hand, which have been used for our radio program, and we send these out from time to time to those who request them. There are about two dozen individuals who secure these tapes regularly on a weekly basis.

We send the tapes out and ask that they be returned to us within two to three weeks, and the only cost for these is the nickel which it costs to return them.

If any of our readers would be interested, then we'd be most happy to put you on the mailing list to have a tape sent to you once each week. We'll count it a joy to do so.

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "SLOTHFUL"

"The slothful man roasteth not that which he took in hunting; but the substance of a diligent man is precious."—Prov. 12:27.

This text pictures a man who spends his time hunting, who brings home an abundant supply of game as a result of his hunting experience, but after he has gotten the game, he doesn't use it. He doesn't dress it. He doesn't prepare it as food. He doesn't cook it. He makes no use of it. He has spent his time hunting the game, but he makes no use of it after he has done so, and the Word of God refers to him as a slothful man.

The word "slothful" means

"wasteful." It means an individual who is just careless. It tells us of an individual who carelessly and wastefully has at his disposal that which is worthwhile, but allows it to go unused. This leads me to say that the Word of God gives to us a number of exhortations as to slothfulness.

We read:

"The hand of the diligent shall bear rule; but the slothful shall be under tribute." Prov. 12:24.

This would indicate that if a man is diligent he will be the one that leads and bears rule, but if a man is slothful, he will be the one that is under rule, and will be forced to pay tribute.

Notice again:  
We read:

"He also that is SLOTHFUL in his work is brother to him that is a great waster."—Prov. 18:9.

Solomon indicates the man that is slothful, is right next door to the man that is wasteful. In fact, he says that such an individual is a brother to the man who is a great waster.

Listen again:

"I went by the field of the SLOTHFUL, and by the vineyard of the man void of understanding; And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the (Continued on page 2, column 2)



MR.

### CONFUSION

A slick, fast-talking radio preacher is fooling a good number of people today. He is Herbert W. Armstrong, who, with his son, Garner Ted Armstrong conducts the radio program, "The World Tomorrow," and publishes a magazine, "The Plain Truth." Like all cultists he speaks of the Bible and sounds as if he has a measure of truth.

But, he holds that nothing of any importance in church realms happened on the earth from A.D. 70 to January 1, 1934! It was on this date that Herbert W. Armstrong came on the scene with his "Radio Church of God." This he claims is the only true church! (Continued on page 8, column 3)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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## Mississippi Church Loses Property To The Convention

The Pine Haven Baptist Church of the Columbus, Mississippi, area, pastored by our good friend, Brother Elvis Gregory, has been in court relative to their church property. Though the suit was brought by a minority of disgruntled and blind followers of



ELVIS GREGORY

the Southern Baptist Convention, the church lost all her property — including the church building and the pastorium — to the minority.

When the matter came to court (which incidentally lasted for three days), it was just a matter of who were the Southern Baptists, and who were not. Brother Gregory and his followers will learn from this that a Southern Baptist Church is not sovereign and cannot vote as it pleases, unless it pleases the Convention, and it is

not autonomous. They have also learned that a Baptist Church is not always controlled by a majority vote.

Brother Gregory and his group have lost their building, but they have a temporary place to meet and we shall sincerely trust that God will bless them as they plan for the future.

May it please the Lord to use this experience to teach others that the best thing to do is get out of the old ecclesiastical organization known as the Southern Baptist Convention and to start a new work that is not associated, and unaffiliated with the Convention. Don't try to make over an old Convention church — it just can't be done. It is better to start a new one.



## "Slothful"

(Continued from page one)

stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travaileth; and thy want as an armed man."—Prov. 24:30-34.

This is a remarkable picture of a "rundown" farm, where a man has folded his arms, and has taken a little sleep, when he ought to have been working. The result is that the fence has fallen down, and the farm is overgrown with thorns and nettles. It is an abject sight as far as poverty is concerned. This is the field of a man who is slothful.

Then when we come to the New Testament we have another picture of slothfulness. Listen:

"His lord answered and said unto him, Thou wicked and SLOTHFUL SERVANT, thou knewest that I reap where I sowed not, and gather where I have not sowed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."—Mt. 25:26, 27.

This is the parable that Jesus gave whereby He told of the master who was going away, who gave to one man five talents, to another man two talents, and to another man one talent. The man with the one talent was a slothful man. He didn't use the talent that he had. He made no use of it. Jesus said to him, "Thou wicked and slothful servant."

The Apostle Paul likewise used this word concerning Christian people. Listen:

"NOT SLOTHFUL in business; fervent in spirit; serving the Lord."—Rom. 12:11.

Paul in talking about Christian people, is giving certain injunctions. He says that the Christian is not to be slothful in business.

I know some Christians that certainly don't look after the Lord's work like I think they ought to. I know some Christians that if they looked after their own work like they look after the Lord's work, their business would be in a sad state of affairs. Our Lord says through

## Crow Resigns Pastorate Near Washington, D.C.

Elder Wayne Crow, who has been pastor of the Calvary Baptist Church of Seabrook, Maryland, (a suburb of Washington, D. C.), has resigned to become effective as of June 1st.

Brother Crow will be available for Bible Conferences, revival work, and possibly another pastorate. He is a good preacher — one of the very best — and I hope the brethren will keep him busy.

There was no particular reason for Brother Crow resigning except that he felt that his work with the church was finished, and that the church should have someone else as a pastor.

May it please the Lord to lead Brother Crow into some new



WAYNE CROW

field. At the same time, might it please the Lord to send someone to be pastor of the church which he has resigned. Having visited there, it would seem to me, that it is an excellent location, and presents a marvelous opportunity for the preaching of the Word of God, and I would certainly encourage some preacher today, who is pastorless and who desires to become a pastor, to contact Brother Crow as to the possibility of settling there as pastor. Brother Crow's address is:

Elder Wayne Crow  
P. O. Box 505  
Seabrook, Maryland  
20601

Paul that we are not to be slothful in business.

We have another usage of this word "slothful" when Paul says:

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man TAKE HEED how he buildeth thereupon."—I Cor. 3:10.

In other words, this is the same idea as slothfulness, and he says to take heed how we build in the Lord's work.

Listen again:

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them SLIP."—Heb. 2:1.

Paul is saying that we who are saved, ought to be very careful as to the things which we have heard. In other words, we ought to be careful and cautious and sure that we are not slothful about our Christian ways. We should not allow the things we have learned to slip from us.

Beloved, I have read to you a number of Scriptures whereby the word "slothful" is used, and there are some things wherein you and I as God's people surely should be careful that we be not slothful.

I.

WE SHOULD NOT BE SLOTHFUL CONCERNING GOD'S STANDARDS OF CHRISTIAN

THE BAPTIST EXAMINER

MAY 3, 1969

PAGE TWO

## Why I Want To Attend The 1969 Bible Conference



WILLARD PYLE

When I think of the Conference of the Calvary Baptist Church, I think of a time of refreshing when the weary Christian pilgrims can find help in time of need. I think of a time of revival when the wayward Christian can regain the spiritual zeal that he needs to be faithful in the things of God. I think of a time of renewal, when the neglecting Christian can renew fellowship with those of like faith and order. I think of a time of remembrance when the precious truths of God's Word are brought before our minds again. My soul is moved just to think about it, so I can only say, I plan to be there, the Lord willing.

Very Sincerely,

WILLARD PYLE,  
Mt. Pleasant Baptist Church  
South Point, Ohio

### LIVING.

I have a feeling that God's people ought to be very careful about the way in which we live. I think that God has laid down some specific standards for us as Christians. We read:

"I beseech you therefore, brethren, by the mercies of God, that ye PRESENT YOUR BODIES a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:1, 2.

"What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore GLORIFY GOD in your body, and in your spirit, which are God's."—I Cor. 6:19, 20.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, LEST I MAKE MY BROTHER TO OFFEND."—I Cor. 8:13.

You can't read these Scriptures without realizing that God has set specific standards for Christians, and for Christian living, and one of those standards is that we are to look after our brother. We are to be very cautious lest we do something that may be the means of causing a weaker brother to be offended.

You will find the same thought

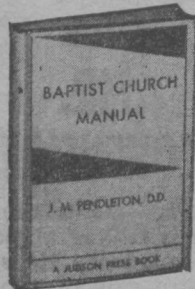
given again. Listen:

"Whether therefore ye eat, or drink, or whatsoever ye do, do ALL to the glory of God."—I Cor. 10:31.

"BE YE NOT UNEQUAL YOKED together with unbelievers: for what fellowship have righteousness with unrighteousness? and what communion have light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean things, and I will receive you."—II Cor. 6:14-17.

"Having therefore these promises, dearly beloved, let us CLEANSE OURSELVES from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—II Cor. 7:1.

I have read to you a number of Scriptures which show us that God has some standards for Christian living. Don't tell me that God just allows you and me to live any way we want to after we are saved. Salvation by grace does not license sin. God has some standards, and those standards call for us, to live at the foot of the Cross. I say to you, (Continued on page 5, column 1)



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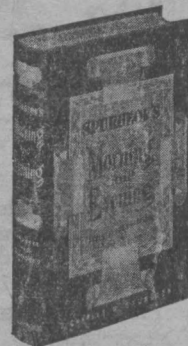
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## The Home

(Continued from page one)  
the stars. Down the drain  
with this psychology which says  
we ought not to whip a child.  
away with such an idea, for it  
is "earthly, sensual, devilish."  
First, I call attention to  
**WHAT CHILDREN ARE TO  
THEIR PARENTS**

The Bible reveals that children  
are gifts from God. We read in  
Gen. 4:1:  
"And Adam knew Eve his  
wife; and she conceived, and bare  
Cain, and said, I have gotten a  
man from the Lord." When Esau  
and Jacob met, Esau saw Jacob's  
children and asked: "Who are  
these with thee?" Jacob's serious  
reply was: "The children which  
God hath graciously given thy  
servant."

Then we read in Ruth 4:13:  
"So Boaz took Ruth, and she  
was his wife and when he went  
in unto her, the Lord gave her  
conception, and she bare a son."  
Then we read in Josh. 24:3:  
"And I took your father Abra-  
ham from the other side of the  
Jordan, and led him throughout  
all the land of Canaan, and mul-  
tplied his seed, and gave him  
Esau."

The birth of a child is a mir-  
acle. Man has made some won-  
derful achievements, but he has  
never been able to produce life.  
God alone has power to "kill"  
and to "make alive." (Deut. 32:

Our children are gifts sent  
down from Heaven. In Ps. 127:3  
it is written:

"Lo, children are an heritage  
of the Lord: and the fruit of the  
womb is his reward."

We do not own our children.  
They are property which God has  
lent to us for a while; they are  
given to us for an appointed time,  
and then, before we know it, they  
are gone from beneath our roof.  
One of the greatest blessings this  
world of Heaven is for God to en-  
dow a father and mother with  
children.

Children are called in the  
Scriptures "a crown to old men."  
Prov. 17:6 it is written:

"Children's children are the  
crown of old men; and the glory  
of children are their fathers."

Children should be a crown to  
old men, and if they conduct  
themselves worthily, they are so.  
Old men are blessed to be able

to see their children's children  
growing up and treading in the  
steps of their virtues. Nothing  
brings more joy to the gray-  
headed person than their grand-  
children.

Now let us consider the

### CHILDREN'S DUTY TO THEIR PARENTS

Boys and girls are command-  
ed to obey their parents. In  
Prov. 6:20 we read:

"My son, keep thy father's com-  
mandment, and forsake not the  
law of thy mother."

Then Eph. 6:2 says:

"Children, obey your parents  
in the Lord, for this is right."

The manner in which this obe-  
dience is to be yielded is "in the  
Lord." Children are to obey  
their parents, and especially in  
those things which pertain to the  
Lord. The reason enforcing this  
obedience is, "for this is right."

That is, agreeable to the law and  
light of nature. Then again we  
read in Col. 3:20:

"Children, obey your parents  
in all things: for this is well  
pleasing unto the Lord."

I understand parents here to  
include grandmothers, grandfath-  
ers, stepfathers, stepmothers,  
guardians, school teachers, etc.  
The scope of their obedience to  
their parents has a limitation.  
Eph. 6:1 said that it was "in the  
Lord." They are to obey their  
parents only in those things which  
are well pleasing in the sight of  
the Lord. They are not com-  
manded to obey the orders of a  
parent to sin against God.

"We ought to obey God rather  
than man." (Acts 5:29).

However parents are to be  
obeyed in things which are nei-  
ther commanded nor forbidden in  
the Scriptures. An instance of  
this is seen in the Rechabites  
whose filial observance was ap-  
proved by the Lord. We read  
in Jer. 35:6-10:

"And I set before the sons of  
the Rechabites pots of wine, and  
cups, and I said unto them, Drink  
ye wine. But they said, We will  
drink no wine: for Jonadab the  
son of Rechab our father com-  
manded us, saying, Ye shall drink  
no wine, neither ye, nor your  
sons for ever: Neither shall ye  
build house, nor sow seed, nor  
plant vineyard, nor have any: but  
all your days ye shall dwell in  
tents; that ye may live many  
days in the land where ye be  
strangers. Thus have we obeyed

the voice of Jonadab the son of  
Rechab our father in all that he  
hath charged us, to drink no wine  
all our days, we our wives, our  
sons, nor our daughters; Nor to  
build houses to dwell in: neither  
have we vineyard, nor field, nor  
seed: But we have dwelt in tents,  
and have obeyed, and done ac-  
cording to all that Jonadab our  
father commanded us."

Just what did the Lord think  
about this? We are told in verses  
18:19:

"And Jeremiah said unto the  
house of the Rechabites, Thus  
saith the Lord of hosts, the God  
of Israel: Because ye have obeyed  
the commandment of Jonadab  
your father, and kept all his pre-  
cepts, and done according unto  
all that he hath commanded you:  
Therefore thus saith the Lord of  
hosts, the God of Israel; Jonadab  
the son of Rechab shall not want  
a man to stand before me for  
ever."

Children are to obey their par-  
ents in difficult things which are  
disagreeable to the flesh. Some  
of you are familiar with Jephthah  
who promised to offer up for a  
burnt offering "whatsoever  
cometh of the doors" of his house  
to meet him. His only daughter  
ended up being this person. This  
dear obedient child said to her  
father: "My father, if thou hast  
opened thy mouth unto the Lord,  
do to me according to that which  
hath proceeded out of thy mouth;  
forasmuch as the Lord hath taken  
vengeance for thee of thine en-  
emies, even the children of Am-  
mon." See Judges 11.

Boys and girls, obedience to  
parents assures you of a long, rich  
life. In Ex. 20:12 it is written:

"Honor thy father and thy  
mother: that thy days may be  
long upon the land which the  
Lord thy God giveth thee!"

Now just what does God think  
of a disobedient child? I believe  
Deut. 21:18-21 tells us:

"If a man have a stubborn and  
rebellious son, which will not  
obey the voice of his father, or  
the voice of his mother, and that,  
when they have chastened him,  
will not hearken unto them: Then  
shall his father and his mother  
lay hold of him, and bring him  
out unto the elders of his city,  
and unto the gate of his place;  
and they shall say unto the elders  
of the city, This our son is stub-  
born and rebellious, he will not  
obey our voice: he is a glutton,  
and a drunkard. And all the men  
of the city shall stone him with  
stones, that he die: so shalt thou  
put away evil from among you;  
and all Israel shall hear, and  
fear."

We do not live under the Mo-  
saic law now, but we can be cer-  
tain that God has not changed  
his mind about a stubborn son or  
daughter in our day.

Boys and girls are enjoined to  
love their parents. Love prompts  
obedience: disobedience to par-  
ents is owing to a want of love for  
them. Although parents are to be  
loved, they are not to be loved  
more than Christ "He that loveth  
father and mother more than  
me," said Christ, "is not worthy  
of me." (Matt. 10:37).

Children are to honor their  
parents. Eph. 6:2 says:

"Honor thy father and mother."

Children ought to think highly  
of their parents. They ought to  
speak honorable of them and to

them. Cursing father and moth-  
er under the Levitical Code was  
punishable by death. Lev. 20:9  
reads:

"For every one that curseth his  
father or his mother shall surely  
be put to death."

Boys and girls who call their  
parents disrespectful names like  
"old man" or "old woman" will  
not stand guiltless before God at  
the judgment. Children ought to  
honor their parents in gesture  
and behavior. Joseph is a good  
example of this. In Gen. 46:29  
it is written:

"And Joseph made ready his  
chariot, and went up to meet  
Israel his father, to Goshen, and  
presented himself unto him; and  
he fell on his neck, and wept on  
his neck a good while."

Solomon is also a good ex-  
ample. In I Kings 2:19 it is writ-  
ten:

"Bathsheba therefore went unto  
King Solomon, to speak unto him  
for Adonijah. And the king rose  
up to meet her, and bowed him-  
self unto her, and sat down on  
his throne and caused a seat to  
be set for the king's mother; and  
she sat on his right hand."

Parents are to be feared and  
reverenced. Lev. 19:3 says:

"Ye shall fear every man his  
mother, and his father, and keep  
my sabbaths: I am the Lord your  
God."

Fear and reverence is shown to  
parents when children patiently  
bear their reproofs and correc-  
tions. Children ought to acknowl-  
edge their offenses to their par-

ents and ask for their forgive-  
ness.

Children owe their parents  
much gratitude. They should  
care for them in distress and in  
old age. Joseph nourished his  
father and his family in a time  
of famine (Gen. 47:12). Ruth  
gleaned for Naomi, though only  
her mother-in-law (Ruth 2:18).  
Even Ruth had a son, Obed, who  
was by prophecy to be a nourish-  
er of her in her old age (Ruth  
4:15). David, though in a state  
of exile himself, provided for his  
father and mother to be with the  
king of Moab until he knew how  
it would be with him (I Sam.  
22:3-4). Sad to say, but many peo-  
ple seem to care little for their  
parents in their old age. In Prov.  
23:22 we are urged to "despise  
not thy mother when she is old."

Parents should be respected in  
the multitude of years. Job 32:7  
declares:

"Days should speak, and multi-  
tude of years should teach wis-  
dom."

The multitude of years has  
taught them much wisdom. Their  
advice is worthy of consideration.  
Scornful children usually think  
themselves above and beyond the  
counsel of old people. Those who  
feel this way shall have much to  
answer for at the judgment.

In Lev. 19:32 there is a charge  
to young people to show respect  
to the aged. The verse says:

"Thou shalt rise up before the  
hoary head, and honor the face  
of the old man, and fear thy God:  
(Continued on page 8, column 5)

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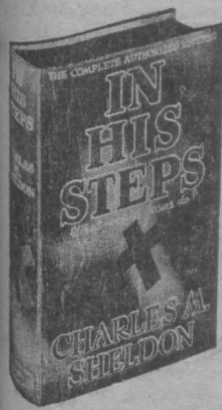
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PAGE THREE



## The Baptist Examiner FORUM

"Please explain I Tim. 2:4. If God wants all men to be saved, and yet some are not, it seems like man has the final say concerning his salvation."

ROY  
MASON

Radio Minister  
Baptist  
Preacher  
Arlpeka, Florida



If this verse were all that is said in the New Testament about salvation, one might well be led to conclude that the whole matter pertaining to salvation is left up to man, but such a view cannot be maintained in the light of other Scriptures. If Paul meant to teach that, then he contradicted himself, and likewise contradicted what Jesus said. Jesus said, "All that the Father giveth me shall come unto me." That signifies that God has certain ones in His eternal plan, and that these are given to Christ, and that every one of them will come unto Him and be saved. Again Jesus said, "No man CAN come unto me except it were given him of my Father." (John 6:65). Scriptures could be multiplied that teach the same thing.

I think we must make a distinction between the PLEASURE-ABLE and the PURPOSEFUL will of God. He says "I take no pleasure in the death of the wicked." Men go their downward way, and God is not gleeful as he sees them. He does not take pleasure in their going that way. For reasons known only unto God He chose certain ones in eternity, and concerning these He exercises His PURPOSEFUL will to bring them to repentance and faith, and to keep them on the road to heaven until they get there.

AUSTIN  
FIELDS

610 High Street  
Cool Grove, Ohio

PASTOR,

Arabia Baptist  
Church  
Arabia, Ohio



In answering this question, I wish to establish first of all that God's will of purpose is not dependent upon the will, or desire, or decision of the creature—rather His will is based upon His desires and His decisions—not ours. The Bible very clearly reveals that God is a sovereign. Since He is a sovereign, it is He who makes all decisions in the realm of salvation. Nothing is left for the sheep to do or decide.

"Having predestined us unto the adoption of children by Jesus

Christ to Himself, according to the good pleasure of His will."—Eph. 1:5.

"Declare the end from the beginning, and from ancient times the things that are not yet done, saying His counsel shall stand and I will do all my pleasure."—Isa. 46:10.

"And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the homes of the Lord, before the new court, and said, O Lord God of our fathers, art not thou God in Heaven; and rulest not thou over all the kingdoms of the heathen; and in thine hand is there not power and might, so that none is able to withstand thee?"—2 Chron. 20:5, 6.

If it is God's good pleasure that all men without exception be saved, then in the light of these verses could not we say that all will be saved? I realize that the verse under consideration declares, "who will have all men to be saved," but this could not mean that it is God's good pleasure that all men without exception be saved for He is sovereign, and He does what he pleases. All men without exception are not saved, thus it is not God's good pleasure to save all mankind. Listen as the Spirit tells us about God's soul desire:

"But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth."—Job 23:13.

From this verse, it becomes evident that God's will is not dependant upon something or someone outside of Himself. His will is absolute, and unconditional. There is not one verse of Scripture either in the Old Testament or the New Testament that stipulates certain conditions must be met by the sinner ere he can be saved. It is God's wants, God's desires, God's pleasure and will that is in view. What God wants, God gets. He wants all men to be saved, and all men shall be saved. The reason I know that this verse shall be fulfilled is there is no lack of power on the part of Christ to save whomsoever He pleases. Let us listen as the Lord prays and tells the Father about His power:

"Thou hast given me power over all flesh."—John 17:2a.

This is universal power which includes the beasts of the field, birds of the air, fish of the waters, and all saints and sinners. The Saviour does not leave us in the dark as to why all power was given Him.

"That He should give eternal life to as many as thou hast given Him."—John 17:2b.

Christ was given universal power over all fesh, and then specific power over those whom God had given Him. These (whom thou hast given me) are

the ones whom the Spirit is referring to in I Tim. 2:4. He would have all of those to be saved.

I have given Scriptural proof that God's good pleasure is fulfilled. What His soul desireth even that He doeth, and that all power was given to Jesus Christ to give eternal life to all those the Father gave Him. Therefore none of those whom God would have to be saved, shall fail for eternal life.

Included in those whom God gave to the Son, are all sorts of people — Jews, Gentiles, black, white, yellow, and red. It is God's will that all sorts of people be saved. Now, we can say, God will save some Jews, Gentiles, black, white, red, and yellow men or all kinds of people, but not all people without exception.

If salvation is as some men teach, that is—the sinner must have the final say, salvation would be of him that willeth and of him that runneth—Whereas the Bible says "it is not of Him that runneth or willeth."

"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy"—Romans 9:16.

In I Tim. 2:1, we are commanded to pray for ALL men. But it does not mean all men without exception, for that would include those who are in hell. No prayer should be offered for the condemned — neither should prayer be offered for those in Heaven—they don't need it. The word "all" in verse one is limited to Kings and those in authority. The word "all" in verse 4 is limited to those whom God would save, and they are the ones God gave to his Son, for whom he was born, bled, died, and finished the way of salvation for them.

Thus all whom God would have to be saved shall be saved. God is not willing that any of them perish. Read 2 Peter 3:9.

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Kings Addition  
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South Shore, Ky.



It is easy to make the Scripture say what we think it means or what we want it to say. This is not the correct way to divide God's Word. He tells us,

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH."—(II Tim. 2:15)

If we take a verse of Scripture without referring to the rest of the Bible we can be sure to find most any doctrine we want.

Let me remind you that God is a benevolent God. He does not delight in the sufferings of His creation. He is also a just God who must demand complete payment for sin. The "will" is not the word for "want" as our querist said in his question but more in the idea of desire. Here we see God showing the fact that man is responsible to believe. "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."—Rom. 1:19, 20.)

Man does not believe because he is dead in sins; but God does not compel man to sin, He allows it. We sin, we cannot come to Him because our nature will not

## The Greatest Test

Help me to walk so close to Thee  
That those who know me best can see  
I live as godly as I pray,  
And Christ is real from day to day.  
I see some, once a day, or year,  
To them I blameless might appear;  
'Tis easy to be kind and sweet  
To people whom we seldom meet.

But in my home are those who see  
Too many times the worst in me.  
My hymns of praise were best unsung  
If He does not control my tongue.  
When I am vexed and sorely tried  
And impatience cannot hide,  
May no one stumble over me  
Because Thy love they failed to see.

But give me, Lord, a life that sings  
And victory over little things,  
Give me Thy calm for every fear,  
Thy peace for every falling tear.  
Make mine, O Lord, through calm and strife,  
A gracious and unselfish life;  
Help me with those who know the best  
For Jesus' sake, to stand the test.

—Clipped

permit us.

"And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Because of the sin that we have, the resultant fact is that we cannot change.

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil."—Jer. 13:25.

Since this is true the only hope we have is God's grace which He bestows on those whom He wills (purposes).

"For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."—Rom. 9:15.

God, who is compassionate, does desire all men to be saved; but being a righteous judge demands payment for sin. The only payment that satisfies God is the blood bought payment through Jesus Christ.

"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.

E. G.  
COOK

761 Cambridge  
Birmingham, Ala.

BIBLE TEACHER

Philadelphia  
Baptist Church  
Birmingham, Ala.



On the surface I Tim. 2:4 seems to teach that God actually desires to see every member of Adam's race saved. The Arminian may jump over such Scriptures as "According as He hath chosen us in Him before the

foundation of the world," or "many as were ordained to eternal life believed," or "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Yes, he may jump over these precious Scriptures and never even see them. But when he comes to Tim. 2:4 you would not be able to make him jump over this even with Texas spurs. He takes the verse to his bosom and gives the meaning he wants it to have. And it does not bother him in the least that his interpretation of this verse is contrary to God's very nature, as well as to His precious Word.

If God desires that every one of Adam's race be saved, but He is not able to save some of them, then He did not tell the truth in Jno. 5:21. There He says He will "quickeneth whom He will." That statement certainly means that He saves anybody He wants to save. So, if that statement is true (and it most certainly is true) then I Tim. 2:4 cannot possibly mean that He wants to save people He is unable to save. That would be contrary to His very nature. If He cannot do anything and everything He wants to do, then He is not really God.

Then we must try to find the meaning of the "all men" in this verse. In Rev. 19:18 we see the same expression. There the fowls of the air are to eat the flesh of "all men." But we know this could not mean that these fowls eat every man who is living upon the earth at that time, because after that terrible battle of Armageddon we see the earth full of men. In fact, a thousand years after this time old Satan is loosed for a little season and he goes out and gathers up an army whose number is as the sand of the seashore. In Rev. 19:18 the "all men" means all kinds of men. The Greek word PAS from (Continued on page 5, column 1)



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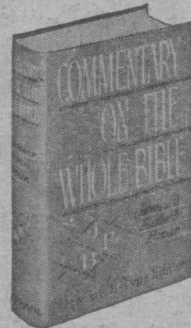
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## The Forum

(Continued from page 4)  
which the word "all" comes means, among other things, every kind of variety. So in I Tim. 2:4 our Lord desires to save all kinds of men. Just remember, I Tim. 2:4 simply cannot contradict Jno. 5:21.

## "Slothful"

(Continued from page two)  
should not be slothful as to God's standards of living.

II  
**WE SHOULD NOT BE SLOTHFUL RELATIVE TO OUR CHURCH ATTENDANCE.**

I think here is one place that God's children fail more often than anywhere else.

God's Word says:  
"And let us consider one another to provoke unto love and to good works: NOT FORSAKING the assembling of ourselves to-

gether, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

Notice, He is saying to us that we are to consider one another, and that we are to provoke one another to good works. It is easy enough for us to provoke one another, but not in this sense. He says that we are to provoke one another in good works, and the good works that we are to provoke one another in, is the matter of our church attendance. We are to be our brother's keeper in that respect, and to allow nothing to cause us to fail in the matter of church attendance.

I ask you, don't you find it difficult not to be slothful in the matter of your church attendance. Don't you find it rather easy to be slothful about the matter of going to church? If you tell the truth, you will say that you have to be on your guard all the time lest you allow something to stand in your way, to keep you from attending services in God's house.

We are coming to that season of the year when people find it so easy to go on vacations—when people find it so easy to stay away from the house of God—when people find it so easy to spend their time elsewhere than in the service of the Lord. It is so easy to find other things to do. It is so easy to find yourself tired and worn out and exhausted, so you think that physically you cannot come to the services. I came to this conclusion a long time ago that the average Baptist wears the knees out of his britches in the wintertime praying, and the seat out of his britches in the summertime backsliding—that the average Baptist is slothful about his church attendance.

I turn to the Word of God and I read about one Baptist who didn't go to church. Everybody else went to church on the Sunday following the resurrection of the Lord Jesus Christ but Thomas. And what kind of man was Thomas all week afterward? Do you know what that Baptist preacher missed by not going to church? He missed seeing the Lord. He missed the commission that the Lord gave, He missed the fellowship of the Lord. The result was that all that week he was a "doubting Thomas." He never got his fellowship or his joy restored until he stood the following Sunday in the presence of his Lord and said, "My Lord and my God."

Beloved, if it worked that way with a Baptist in the first century to miss services in the house of the Lord, then it works the same way in this 20th century for a Baptist to stay away from the house of God. I am saying to you, we ought to be careful and we ought to be very cautious that we be not slothful as to our church attendance.

III  
**WE SHOULD NOT BE SLOTHFUL AS TO OUR PRAYER LIFE.**

I have a feeling that the majority of us are mighty slothful about the matter of prayer. If I asked you if you believed in

prayer, I know that you would say that you did. If I asked you how much you practiced it, I know you would be ashamed to tell me. If I asked you how much you have prayed for me this past week, I dare say that it would be embarrassing to me and to you too, to know how little you remembered me in prayer. If I asked you how much you prayed for our missionaries and our mission program of our church, I am sure that there isn't a one of us but that we have done very little praying in that respect. I tell you, beloved, it is mighty easy for us to be slothful in regard to our prayer life.

Paul says:

"Pray WITHOUT CEASING. In everything give thanks: for this is the will of God in Christ Jesus concerning you."—I Thess. 5:17, 18.

This doesn't mean that you have to be on your knees all the time; it just says to pray without ceasing. In other words, we should be in an attitude of prayer all the time as we walk the street, or whatever we might do. Every time we have an opportunity we ought to breathe a silent

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## BILLY GRAHAM

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prayer up to God, that God will bless and have His way as far as our lives are concerned.

We have another marvelous exhortation as far as prayer is concerned. Listen:

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, BECAUSE YE ASK NOT. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James 4:2, 3.

Why is it that we don't have more than what we have? It is because we don't ask for it. Why is it we get along so poorly? Why is it we have such a hard time as Christians? Why is it as a church that we do not accomplish more than we do? We say that conditions are all against us and that it is hard to find a church that stands for the truth. The Word of God says, "Ye have not, because ye ask not." In other words, the majority of us are poverty stricken spiritually just because we do not ask of Almighty God.

We find that the Lord Jesus Christ definitely says for us to pray. Listen:

"ASK, and it shall be given you: SEEK, and ye shall find; KNOCK, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth: and to him that knocketh it shall be opened."—Mt. 7:7, 8.

You can't read these verses without coming face to face with this fact that God wants us to be men and women of prayer. Oh, how much we have failed in this respect! How slothful we are in the matter of prayer! How carelessly we live from day to day as far as our prayer life is concerned!

I say, "Lord, why is it that we get along so poorly, and why is it that when we pray, we don't get more answers than what we get?" The Lord says:

"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.

Why is it, beloved, that we do not get any more than what we do when we pray? Why is it we don't get more accomplished in our prayer life than what we do? He says that your iniquities have separated between you and your God, and it has caused God to hide His face and close His ears, that He will not see, and will not hear us when we pray.

I say to you, we ought to be mighty careful that we be not slothful as to our prayer life.

IV

**WE SHOULD NOT BE SLOTHFUL AS TO OUR GIVING.**

I am more and more convinced that tithing is necessary on the part of every member of this church. I am more and more convinced that God expects us to honestly bring our tithes to the Lord week after week. I turn to God's Word and it says:

"Will a man rob God! Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8-10.

I believe this Scripture. I believe it from personal experience. I believe it from observation. I believe it because it is right here in the Word of God. I say to you, if the Lord Jesus Christ hadn't been a tither, He couldn't have been the Saviour. Do you know why? Because He would have been a sinner just like you and me. In all my ministry, I have emphasized the fact that if Jesus had violated the law, He couldn't have been my Saviour.

Sometime ago I said that if the Lord Jesus Christ had ridden into the city of Jerusalem on a beautiful horse, He couldn't have been my Saviour, for He would have violated the Scripture, since the Scripture prophesied that He was going to ride into Jerusalem on an ass. But if He had ridden a horse as a conquering hero, He would indeed have been a sinner, and would have needed a Saviour just the same as we

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would have.

Beloved, I say to you, if Jesus hadn't tithed, He would have needed a Saviour too. But I hold up to you my Jesus, who not only died as a sacrifice for your sins, and not only brings salvation to you, but I hold Him up to you as an example—He had to be a tither before He could be a Saviour.

I say then, beloved, we should be mighty careful that we be not slothful as to our giving.

V  
**WE SHOULD NOT BE SLOTHFUL AS TO WHO APPEARS IN OUR PULPITS.**

The majority of churches are mighty slothful in this respect. They will let just anybody that comes along preach from their pulpit.

(Continued on page 6, column 1)

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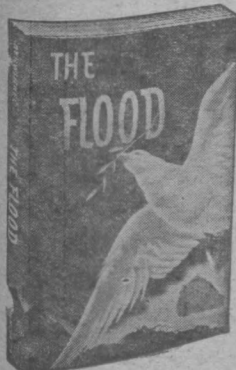
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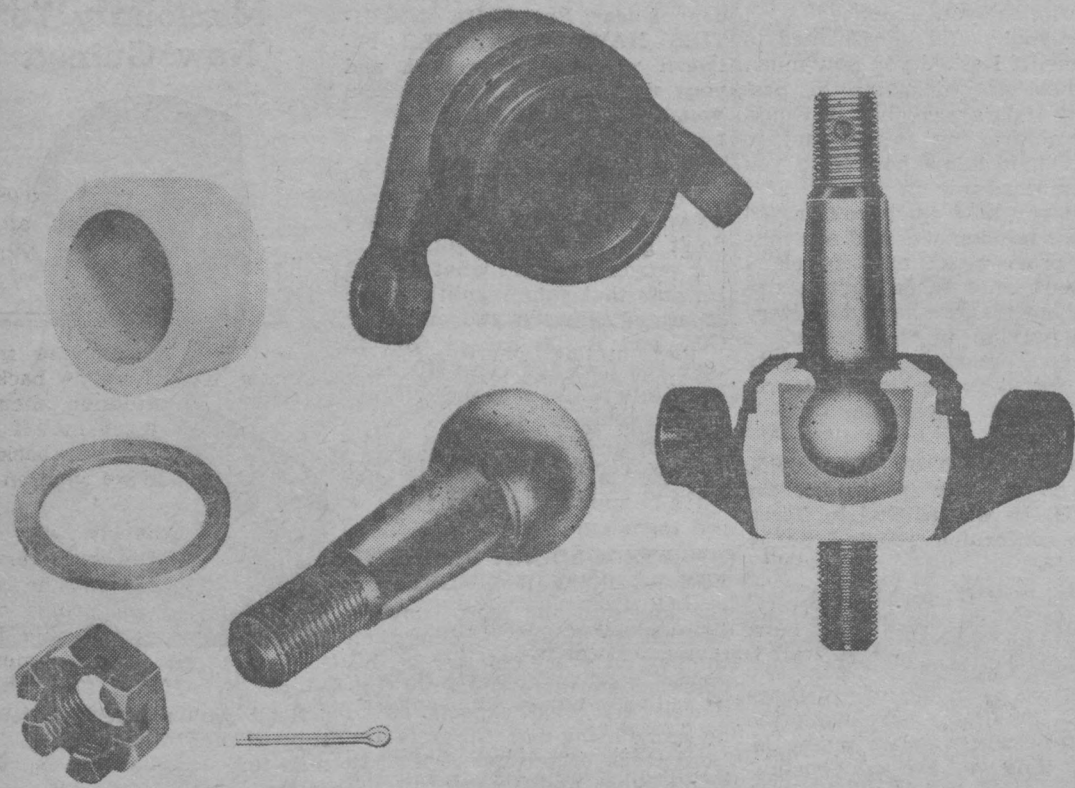
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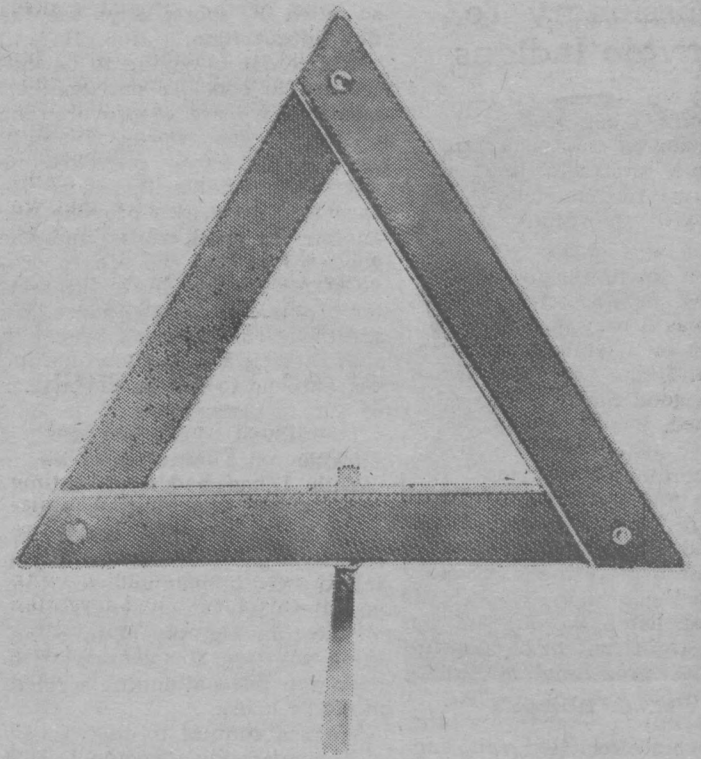
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## "Slothful"

(Continued from page 5)

When I was a younger man than I am now, it used to be that there were fellows that traveled around the country from one church to another, and then went on to another church for a special offering. I would allow these fellows to come in and preach. I have had people preach for me that I never had seen before in my life. I remember one fellow who came to me one day and told me he had a remarkable experience with the Lord and that he wanted to preach for us. He told me some of the preachers he had been with. I thought, that if they had let him preach for them, he must be alright. When he got up to preach, he told how he had been on a big game hunting trip over in Africa. He told how he had been a pugilist and a prize fighter. He told about all the things he had done by means of the world. He said that one night he promised God, "God, if you will stand by me, I will stand by you," and he said, "Right then I was saved." I said, "Brother, that is a lie. If that is all the experience that you have had, you aren't saved now."

I say to you, if a man says that that is his experience, then he is a lost man. The only way that a man is saved is by looking to the Lord Jesus Christ who paid for his sins on the cross of Calvary.

I say, beloved, that is one example whereby I learned, and learned the hard way, that we should be very, very careful that we be not slothful as to who preaches from our pulpit.

Each year that we plan for our Bible Conference I write hundreds of letters. I tell you truly, you would be amazed if you knew how many letters we have written backwards and forwards for preachers relative to our Conferences. Beloved, I have tried to be very careful about the men whom we have invited to come

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here to preach for us. I say to you, we have no business to allow anybody to fill the pulpit of this church unless that man is sound and substantially solid as far as the Word of God is concerned. Listen:

"Now I beseech you, brethren, MARK them which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID THEM."—Rom. 16:17.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW YOURSELVES from every brother that walketh disorderly, and not after the tradition which he received of us."—II Thess. 3:6.

"And if any man obey not our word by this epistle, NOTE that man, and HAVE NO COMPANY with him, that he may be ashamed."—II Thess. 3:14.

Beloved, we ought to make a man ashamed of himself by refusing fellowship with him unless he stands for the Word of God. A church ought to be ashamed of herself because of the heretics she lets preach from her pulpit. I tell you, we ought to be very careful not to be slothful as to who it is that fills our pulpits.

VI

WE SHOULD NOT BE SLOTHFUL AS TO THE MATTER OF BAPTISM.

I realize that we are living in a day when everybody is very, very lax in the teaching of baptism. The temptation has come

to me many times in the past, that since so many people are lax, and since so many churches are not cautious about baptism, how can we be sure about the matter of baptism of those we receive? Why don't I just throw all restrictions aside, and open up the gates, and take everybody in that comes along?

No, no, beloved, that may be a temptation of the mind, and it may be an idea that comes to us, but it is a false idea. We are to be true, and we ought to stand true, even if we are the only church that stands true on the question of baptism.

I find that Jesus said:

"Go ye therefore, and teach all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Mt. 28:19, 20.

What did Jesus say to do? Did He say to turn them over for somebody else to baptize? No. What does He say to do? Does He say to accept the baptism that somebody else administers—that is, alien baptism? No, He said, "You make disciples, and you baptize those disciples."

Beloved, He gave that commission to His church, and His church is to go out into all the world, and make disciples. His church is to do the baptizing of

those who have been saved. The only people that are really baptized are those that are baptized by a true Baptist Church of Jesus Christ.

Lots of people have been ducked in the water, but that is as far as they have gone. I can imagine an individual that every time the occasion arises, he makes a profession of faith and is baptized. At least he is ducked in the river. The fact is, I know some individuals that have been ducked so many times that every time they come down to the river, an old bull frog says, "Here he comes again." But he is not baptized until he has seen the truth that Jesus died for his sins and he has been saved, and then is baptized by the authority of a Baptist Church.

I say we ought to be mighty careful lest we be slothful about the matter of baptism.

VII

WE SHOULD NOT BE SLOTHFUL IN THE MATTER OF MISSIONS.

I believe that a church should be a Missionary Baptist Church. Jesus emphasized missions, for we read:

"Go ye therefore, and TEACH ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Mt. 28:19, 20.

"And he said unto them, GO YE INTO ALL THE WORLD, and preach the gospel to every creature."—Mark 16:15.

"And that repentance and remission of sins should be preached in his name AMONG ALL NATIONS, beginning in Jerusalem."—Luke 24:47.

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, EVEN SO SEND I YOU."—John 20:21.

"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be WITNESSES UNTO ME both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

Brother, sister, I say to you,

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you can't read these Scriptures without realizing that we ought to be mighty careful lest we be slothful in the matter of missions. We ought to be a Missionary Baptist Church in every particular.

Back during the depression there was an old lady who didn't have much of this world's goods. She passed by a drug store one day and saw a sign in the window which read: "Chicken Dinner — 5c." She had a nickel so she went in and asked for a Chicken Dinner. When the girl behind the counter got out a candy bar and laid it down, the old lady said, "No, I want a chicken dinner." The girl had a hard time explaining to her that a Chicken Dinner for 5c was only a candy bar. When the girl who was working behind the counter told me of her experience, I thought of this, there are a lot of Baptists just exactly like that candy. Now that candy is not a chicken, and it is not a dinner, and there are a lot of Missionary Baptists who are not missionary and they are not Baptists—it is just a name the individual goes by.

I say then, we ought to be mighty careful that we don't be slothful about the matter of baptism.

VIII

WE SHOULD NOT BE SLOTHFUL ABOUT THE MATTER OF CHURCH DISCIPLINE.

We ought to be mighty careful not to be slothful about the matter of teaching, the "all things" that are laid down in the Word of God. When Jesus gave the commission, the last third of that commission had to do with the teaching of all things He had commanded. I say that we ought not be slothful about it.

Shame on a Baptist preacher who apologizes for his conviction. (Continued on page 7, column 1)



## "Slothful"

(Continued from page six)

tions. One preacher said, "Now this is the way that I think. I hope you will agree with me. But if you don't, I beg your pardon." No, no, beloved, a preacher ought to preach a "thus saith the Lord," backing up the convictions that he has with the Bible.

When I was pastor years ago in another town, there was a man who was my associate pastor, and he was a very good preacher too. Once in a while I would be away and he would always preach a good message, yet after he finished, he would say, "Now if I have offended anybody, I am sorry for what I said." Beloved, he might as well not have said anything in the first place than to have made an apology after the sermon.

Beloved, listen, we ought to be mighty careful not to be slothful as to the preaching of God's Word. People today are not concerned about a woman keeping silent in a church. God was, and Paul was, and God is in this day. People are not concerned about whether man is elected or not elected. The whole Bible is concerned about it, and if God were concerned about it (He mentions it in every book of the Bible), then certainly we should be concerned about it today.

"But, Brother Gilpin, it is such a little thing to be concerned about the matter of Easter and Santa Claus," says some Christian brother, who is lax in his preaching. I can say this, we are to teach all things that are commanded in the Word of God.

"But Brother Gilpin, we ought not make people mad by talking about having their babies sprinkled on Easter," says another weakling. Brother, I can say that we ought to be very careful that we be not slothful as to the teaching of all things of God's Word, even though they do make men mad.

I ask you, would you rather make God mad by keeping still, or would you rather make some man mad by preaching that which is contrary to what he believes? I am going to live in Heaven with God throughout eternity. I am going to live here in this world just for a few more years. Why should I worry if I make someone mad in this world? The thing that I want to be concerned about is, that I please my Heavenly Father by the things that I preach. He has given me a promise that if I go, and make disciples, and baptize them, and teach them, that He will stand by me every step of the way, even down to the end of the world. I tell you, we ought to be very careful that we be not slothful in teaching the "all things" of the Word of God.

### CONCLUSION

In closing, I read from God's Word: "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich." — Prov. 10:4.

This says that if you want to

become poor in this world, just deal with a slack hand, but that the hand of the diligent makes you rich.

Beloved, if that be true so far as the material things are concerned, how much more is it true spiritually? We need to be diligent in what we do. We need to be careful that we be not slothful. We need to be sure that we do deal with a diligent hand, so that we be not slothful.

May God bless you!

## Fred T. Halliman

(Continued from page one)

departure on Tuesday morning. While I had had a good time of fellowship in my 5 day ministry in this area I was glad to leave because of the mosquitos. I usually take insect repellent with me but this time I had forgotten to take it and the mosquitos were very bad at night so I was glad from this standpoint to leave here.

From Guhabia I was to go back across the mountain and make a long walk on the other side and eventually come back to the road about 6 or 7 miles from where I was so rather than have to walk back to collect the motorcycle I decided to have some of the natives carry it near where I would come out to the road again and leave it there. So with this taken care of early Tuesday morning we broke camp here and started across a fairly large mountain. After 5 days of being in one place for the most of the time, it was good to get back on the trail again.

Some rain had fallen on Monday night and low misty clouds were covering most of the area when we started out and the atmosphere was dense and sticky. Half way up the mountain the clouds had cleared and the air at the higher altitude began to be brisk and refreshing. Having had a good rest and every one fresh, walking seemed easy that morning and in about an hour and a half we had reached the top of the ridge. This was my first time in this particular area and as we stopped on top of the ridge for a rest spell I looked across and down into a large valley. I could hear the roar of a large river down below and was told that this was the Pori River. Then as I turned and looked down the valley I could see for miles and miles, ridge after ridge where hundreds of people are living and practically all of whom are still in total darkness, so utterly removed from civilization, and yet, "God that made the world and all things therein . . . hath determined the times before appointed, and the bounds of their habitation," Acts 17:24-26.

As I stood atop of that high ridge that morning looking out over that vast stretch of country, unspoiled with the modern inventions of man, untouched insofar as civilization is concerned, and completely unknown and unheard of except for a few government officers and a couple of missionaries, I thanked God from

the depths of my heart for the call to New Guinea and for grace to stay and carry the gospel to these heathen folk. Beloved, the most glorious work in the world is that of an ambassador.

While most folk can see nothing in a place like this I can see souls by the hundreds, yea by the thousands, that must spend an eternity somewhere and they are even now right on the very brink of eternity, suspended over the great chasm between heaven and hell by one small strand of God's grace, waiting to be rescued. I am thankful that God has sent me to "rescue the perishing."

Suddenly I felt that we must be moving on for it seemed like we had been there for a long time, but a glance at my watch told me we had been there less than five minutes. In those few minutes my thoughts had traveled from America to New Guinea, across that vast valley to eternity and back to New Guinea and now as we moved on along the trail I was more determined than ever to reach as many of these people as I possibly could. Now that we had topped the ridge we had started descending and the track was steep, treacherous, and rough. We did not go more than half way down the mountain until the track led off in a direction that was taking us along the side of the mountain and we continued this for about three fourths of an hour when we came to a clearing and before long we saw a little building that had been erected for worship services and a house built for the missionary. I soon learned that this place was called Mande Pango.

The people at Mande Pango are mountain dwellers. This was the first time I had been to this place and they seemed overjoyed to have me visit them. They were very friendly and they brought plenty of good food. We had good fellowship with these folk all day and had preaching services. I had the best night's sleep that night that I had had since leaving home. Being high up on the mountain side there were no mosquitos and the air was just cool enough to make sleeping good. The next morning the folk were there early and we held another service before we left to visit another group of folk. There were 4 people that made professions of faith at Mande Pango.

About half past eight that morning we had finished services and were ready to leave for the next place. All of this was new country to me as I had never been to either of these places before. I saw new people all along the way and stopped and talked to many of them, some joined in with the patrol and went on with us to the next place where we were to have services. By noon we had arrived at a place called Hidobainda and we were to spend the next 2 days with these folk. Again food was brought and we would be staying there. During services that afternoon we had a big rain and wind storm and since we were still high upon the mountain side it got quite cool by the time the rain was over.

From Hidobainda, on a clear day, one can see for miles in three directions. Being about two thirds of the way up towards the top of this mountain and higher than any of the ridges below, the whole valley is stretched out before you and the Pori River, which is quite large, winds its way in and out of the jungles below and between the many small to quite large ridges on its way to where it eventually empties into the Sepik River and that in turn empties into the Pacific Ocean on the North Coast of New Guinea. We live almost right on the backbone of New Guinea. Where we live the water drains to the South Coast and about five hours walk from our Mission Station the water drains to the North Coast.

We woke up Thursday to a cloudless sky and upon arriving

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at the building where we had preaching services I spent quite some time looking out over the valley and across the ridges and could see at least one place where we had an outstation. From where I was standing it looked like the mountain just suddenly gave way and it appeared to be several hundred feet to the valley below. Besides the one place that I could see where we were having services two or three more places were pointed out where the natives were waiting for us to start services.

Thursday was spent talking to the people at Hidobainda and holding services. There were 9 professions of faith at that place. Quite a large crowd of people attended services there. Late that afternoon we began to get things ready for departure the next day. Next week we will continue the report of this patrol.

Fred T. Halliman

## Navajoland

(Continued from page one)

land to the white people. We took the Simpsons home, and went back to look at the land that belonged to "Washington." We found some land markers and after some walking over the most of the area I decided that it would be suitable.

On Wednesday morning we started out at 6:30, and since the sun was shining I decided to take the little car instead of the station wagon to save gas. At Bisti it was quite cloudy but the weatherman promised cloudy skies and rain that evening so we went on our way. About half way to Crown Point it started to snow. Soon it was coming thick and fast. The road was getting slippery and a few times we nearly went into a spin. (We never did get any snow tires for the car as we used the wagon for most of our driving during bad weather.) Then a truck came toward us, and, as I moved over to let him by, I started to slide and went off the road. There we were with the front of the car on the road and the rear sitting in the ditch. The man in the truck didn't even slow down but went on. Then a highway department truck came up the hill and stopped, but they had no tow chain, so they left us. We started to wonder if Charley Brown the Navajo man that was to meet us there was getting there any better than we were.

Then a truck came from the

same direction we came from, and stopped. He came back to look over the situation, then he began taking a chain off the truck. Soon he had us back on the highway, and we went on our way.

Jessie said that it was the same man that I moved over for. When I thanked him he said, "Oh I pull lots of people out." He let us go by him and then we had to try several times to make the next big hill and we did eventually get to Crown Point.

At the land office we were told to go right in to the man's office. As soon as we showed him the notes we had, he got out the land maps and looked up the sections we had marked. Then the blow fell. With a big smile he said, "The man you need to see lives in Farmington." He handles the Federal land grants and these particular sections that you are asking about. We thanked him and left. I decided to come home by another road since it is paved all the way for I knew that we wouldn't be able to get home by the way we had traveled before. We hadn't gone a mile until we found dry roads and sunshine. We could see the deep snows over the plains but didn't see any where we were traveling.

Sometimes it is hard to figure why these things happen. Why did we make all that trip for nothing? We are happy to leave these events with the Lord for truly He makes no mistakes.

When we got to Farmington we went to the land office and although the man we wanted to see wasn't in, we got enough information to know how to proceed with the next step.

Today, we went to the land office again and picked up application blanks for the first step. We are now awaiting a call from the local surveyor as this will have to be the next item on the agenda. We must go out there and survey the piece of land that we want. After the land is surveyed it will be appraised. The price will be a percentage of the appraised valuation. We have reason to hope that it will be less than ten dollars an acre. They have advised us to take six acres, which will give us room for parking, a house or whatever the need requires.

Pray for us; we will keep you informed as to details.

We made two trips out to Bisti this week so far for the purpose of visiting. At most of the homes (Continued on page 8, column 3)



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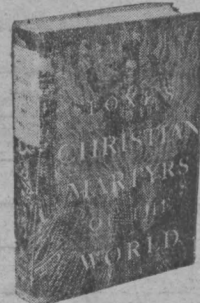
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THE BAPTIST EXAMINER  
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PAGE SEVEN



## Transferred

(Continued from page one)

lived a long way from the church or was working long hours and could not help for that reason. Brother Wyrick needed all the time he could get to regain his strength and yet the mission work needed attention. I felt that it was both in the interest of the mission work and Brother Wyrick's health that a change be made.

Since THE BAPTIST EXAMINER, which is owned by and is under the authority of, the Calvary Baptist Church of Ashland, Kentucky, has carried my articles, reports, and pictures of the mission work, and would no doubt continue to do so regardless of what church I moved to, I felt led of the Lord to petition that church for membership and to sponsor the mission work that I am doing. Let me assure you that this was no hasty decision for other churches were considered and it was only after several months of fervent prayer that we were directed of the Lord to move to Calvary Baptist Church. While we do not know of any church that we consider to be any sounder than the Calvary Baptist Church, we do know of several that we feel that they are just as sound and from that standpoint we could have asked other churches for membership. However, after considering every as-

pect of the mission work we do not know of another church that is as well equipped to do the entire job as it should be done as the Calvary Baptist Church is.

Beloved, we feel most confident that this move has definitely been of the Lord and that as a result of it not only will the mission work benefit by it but that each of you as supporters and both the Macedonia and Calvary Baptist Churches will be richly blessed of the Lord.

To the folk at Macedonia Baptist Church we wish to express our profound gratitude for your incomparable faithfulness to us as your missionaries. We are sure that the incalculable honors that you have bestowed upon our Lord in your untiring efforts to keep this work before God's people, even at the sacrifice of your pastor's health, will be greatly rewarded at the judgment seat of Christ. We shall continue to think of you folk as friends that are unexcelled, and look forward to your continued fellowship in this great work that the Lord has allowed to be under your pilotage for so long.

To the folk at the Calvary Baptist Church we appreciate your courage as Baptists and your willingness, under an already prodigious load, to receive us into the fellowship of your church and to authorize and sponsor this work. We shall do our utmost to carry our end of the load and shall al-

ways try to be an asset to the church.

To the folk who support this work let us insist that nothing has changed about the work except that we have changed churches and for the above mentioned reasons. We find occasion to thank God for each of you daily. Many of you have supported us in this ministry from the very beginning, others have joined in as God has impressed you but for all of you we are grateful. Your offerings have been most generous and no doubt sacrificial but we have put them to their intended use. This work continues to grow and we feel most confident that God will either make it possible for you to continue your support of the work or else raise up others to carry it on for this is **HIS WORK** and not mine. Please remember the Calvary Baptist Church in your prayers, her membership is small and her responsibilities are great. Pray about the work of THE BAPTIST EXAMINER and then send an offering as the Lord leads you.

May the Lord bless you all.

Fred T. Halliman



## Mr. Confusion

(Continued from page one)

He demands that his followers keep the old Jewish Passover, and worship on Saturday. He declares that Britain is the Israelite tribe of Ephraim and the United States is Manasseh! He teaches that Jesus Christ had to be born again, and that believers are not fully born again until they get to heaven! Salvation for man is by his observance of the law, and he will have a second chance after death!

He has been well named, "Mr. Confusion." Comparing the Scriptures with his messages soon verifies the nick-name! He is confused about himself, Acts 4:12. He is confused about the way of salvation, Romans 1:16, John 3. He is confused about Jesus Christ and the Holy Spirit, Matt. 28:18-20, John 16: 7-14. He is confused about the nations, Acts 17:24-31. He is confused about the future life, 2 Peter 3.

There is no need for confusion. Check the above Scriptures and let God's Word the Bible reveal the Truth. An open Bible and an open heart will open treasures of truth. Anything less (or more) will conceal and confuse.

—The Lively Oracle

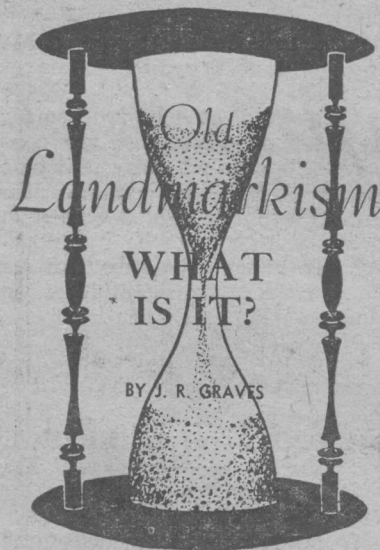


## Navajoland

(Continued from page 7)

that we went to we didn't find anyone at home. We were able to have but two services on Monday. However, our hearts were made glad in one home where a lady told us that she wanted us to have a service with them. We had met this woman once before and although we hadn't planned on having services at that time she asked us if we would. This time she was staying in another woman's home and again she requested that we conduct a service in the home. To our knowledge this woman never went to services any where. However, she listens intently to the reading of the Word and tries to sing along with us. Pray for her. Her name is Helen Smith. (Good old Navajo name.)

On Tuesday we tried visiting again. This time we were able to have one service. This was at Grandma Begay's home. Her daughter came over and then went back and brought her husband. To our surprise he interpreted for us, and did a very good job. He seemed very happy to do it. I asked him to read the Scriptures and then he prayed. I preached a little and he interpreted again. Later I asked him about doing this for me often but



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he said, "I'm busy." I would also ask you to pray for this man. I only know his last name, Wilson Nez. His wife attends every service there and may be born again. He talked to me once about the need of a 'church' in that area.

We want to thank all the folk again who have been faithfully supporting the work here. We have received many nice letters and we have been very encouraged by all of you.

We would like also to add a note regarding the sending of used clothing. We have been informed by some other missionaries that some truck lines will haul the clothing free of charge. This is brought to our door and it might be worth your while to check with your local truckers before shipping by mail. I understand that bus companies will haul packages a lot cheaper than you could send them by parcel post. We have already received some by mail and realize that the cost to you is very high. We do appreciate all that you people are doing and if you haven't heard from us since you wrote to us, we will have a letter on the way to you shortly.

Your missionary to the Navajos,

BILL BURKET  
and Family



## Readers 'Rite

(Continued from page one)

edifying, truly a spiritual feast. Thank you Bro. Gilpin. You say you are a homely man? Not so! In fact you are quite handsome if that picture in T.B.E. is really you.

The Curries  
(Maine)

I am enclosing a check for the renewal of my paper as well as a small contribution towards one of the finest missionary works the Lord has so graciously given those He loves. I speak of "The Baptist Examiner" which is a

valued possession in our home. My thanks be to God who has provided this means of bringing His truths to the world, and for brethren such as you who in these times remain true to the Word, never dipping the colors.

Tanya Rogers  
(Texas)

I can think of no greater privilege to a child of God; than to be a staunch supporter of The Baptist Examiner.

Words can never express the love God has given me for T.B.E. for you dear brother, its editor and all those who write the articles and take their stand for our Precious Lord Jesus.

Mrs. Joyce B. Smith  
(New Jersey)

Dear Brother Gilpin:

I've always said since I have been taking THE BAPTIST EXAMINER (and that is for over 20 years) that it was the best Baptist paper that I had ever read, and it seems to me like it gets better all the time. We must never lose sight of the fact that you have some good writers for the paper, and we give God the glory.

Clyde Thomas  
Snyder, Texas



## The Home

(Continued from page three)

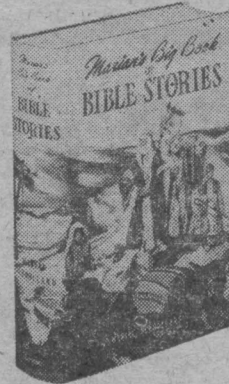
I am the Lord." It is the duty of aged men to receive honor, and it is the duty of younger men to give it. Not only is a young person to rise up before an aged person, but also he is to "honor the face of the old man." Old people's credit

## SEND TBE TO OTHERS

and comfort must be carefully consulted, their experience and observations respected, and their counsels asked for and hearkened to. There is great degeneracy and disorder in a society where "the child behaves himself proudly against the ancient, and the base against the honorable" (Isa. 3:5).

Young people, give earnest heed to the things which you have read in this sermon, lest at any time you let them slip. Why don't you go tell your parents what they mean to you right now? If you have wronged them in any way, confess it to them and to God.

"Remember now thy Creation in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccl. 12:1).



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