

Others first, self last, is the right order.

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"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. 38, No. 24

ASHLAND, KENTUCKY, JULY 12, 1969

WHOLE NUMBER 1595

Most Recent Letter From Brother Burket

WILLIAM BURKET
Farmington, N. M.

Dear Brother Gilpin:

It was good hearing from you again and I am very thankful and pleased with the contributions that came in last month. There is nothing new about the purchase of the land as yet.

We went to see the Red Rock and Lukachukia section of the reservation in Arizona. This part of the reservation has been on my mind for sometime, as only the Catholics are working there, I believe. We had intended to visit this area on July 4th and then to go on to Ganada, Arizona to spend a couple of days with some missionary friends.

While ascending the Lukachukia Mountain (about 11,000 feet above sea level) the automatic transmission in the Travel-all gave out, i.e. the high and reverse gears or clutch. This was discovered after we had descended the mountain. As I couldn't get the transmission fixed at the two garages that were on our way, it was necessary to travel over 200 miles in second gear, and without any reverse, at speeds of 40-50 miles per hour, until we finally arrived home on Sunday morning at 10 o'clock.

Today I put the car in a transmission garage. I was hoping until the end that it would just need some kind of an adjustment, but after a short while the mechanic

assured me that the transmission would need an overhauling as the high-reverse clutch was gone. Estimated cost \$125 to \$150. Oh, well, that's the way the money goes.

We shall certainly continue to pray for you as a church and that the Lord might be merciful regarding Mrs. Gilpin's health.

I ordered ball joints for the Travel-all from Andrew Parts Mfg. Co. from an ad that had appeared in TBE. They cost me \$25.00 including postage, and this was a savings of about 100% over retail price. I expect to install them myself as they are put on with nuts and bolts instead of rivets. This will be another saving. (Continued on page 6, column 2)

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Family Worship Demanded Of God, Yet So Neglected

By A. W. PINK

There are some very important outward ordinances and means of grace which are plainly implied in the Word of God, but for the exercise of which we have few, if any, plain and positive precepts, rather are we left to gather them from the example of holy men and from various incidental circumstances. An important end is answered by this arrangement: trial is thereby made of the state of our hearts. It serves to make evident whether, because an expressed command



A. W. PINK

cannot be brought, requiring its performance, professing Christians will neglect a duty plainly implied. Thus, more of the real state of our minds is discovered, and it is made manifest whether we have or have not an ardent love for God and His service. This holds good both to public and family worship. Nevertheless, it is not at all difficult to prove the obligation of domestic piety.

Consider first the example of Abraham, the father of the faithful and the friend of God. It was for this domestic piety that he received blessing from Jehovah Himself,

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." — Gen. 18:19.

The patriarch is here com-

manded for instructing his children and servants in the most important of all duties, "the way of the Lord"—the truth about His glorious person, His high claims upon us, His requirements from us. Note well the words "he will command" them; that is, he would use the authority God had given him as a father and head of his house, to enforce the duties of family godliness. Abraham also prayed as well as instructed his family; wherever he pitched his tent, there he "built an altar to the Lord" (Gen. 12:7, 13:4). Now my readers, we may well ask ourselves, Are we "Abraham's seed" (Gal. 3:29) if we "do not the works of Abraham" (John 8:39) and neglect the weighty duty of family worship?

The example of other holy men are similar to that of Abraham's. Consider the pious determination of Joshua who declared to Israel, "As for me and my house, we will serve the Lord."—24:15.

Neither the exalted station which he held, nor the pressing public duties which devolved (Continued on page 7, column 2)

Don't You Want An Investment In New Guinea?

By FRED T. HALLIMAN
New Guinea Missionary

Dear Pastor and Church:

After a week's absence while I was out on mission patrol I will resume my letters in which I am attempting to better acquaint you with every phase of the Mission Station and the work that branches out from here. In the last letter I had given you something by way of a general overall view of the Mission Station including the buildings, livestock, equipment and tools. I have several pictures made and have already assorted the proofs of these from which I will make some enlargements and start them coming next week. These pictures will tell you far more than I can on paper. However with the pictures and the explanation that will go with them each one should be most helpful in giving you a better understanding of our work here.

The purpose of this letter is to give you an overall view of our (Continued on page 8, column 4)

How Precious To Know That Our Times Are In His Hands

By JOSEPH WILSON
Winston-Salem, N. C.

"My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. Make thy face to shine upon thy servant: save me for thy mercies sake." Psa. 31:15, 16.

There is a song popular with the religious world, which of course most of those who sing it, don't believe, that has a lot of truth in it: "He's Got The Whole World In His Hand." Now this is a great, comforting and wonderful truth of God's Word. God does have the whole world in His hand. He has the physical world with all the changes of weather and all the physical activities in His hand. He has the world of politics in His hand. He has the world of people, and all their activities in His hand. Now, having all these in His hand, He does as it pleases Him with them and He does according to His eternal purposes with all the world. Certainly then, we can say that the times of the believer are in the hand of God. "But our God is in the heavens:

he hath done whatsoever he hath pleased." Ps. 115:3.

"Whatsoever the Lord pleased that did He in heaven and in earth, in the seas, and all deep places." Psa. 135:6.

"He doeth according to his will in the army of heaven and among the inhabitants of the earth: and none can stay His hand, or say unto Him, what doest thou?" Dan. 4:35.

"... him who worketh all things, after the counsel of His own will." Eph. 1:11.

From these verses — and their number could be greatly multi-



ELD. JOSEPH WILSON

plied — we learn the absolute sovereignty of God over all His creatures and all their actions. Nothing will ever come to pass that varies a hair's width from the eternal purposes of God. All creation and all creatures are under His absolute and sovereign control — in His hands — and will accomplish His eternal purposes. Now this is a doctrine that is hated and opposed by the world, and by the religious world more than by the irreligious world. But man and devil opposition to this doctrine does not change the truth thereof. This is a blessed truth to the Spirit-taught child of God who delights to bow to the authority of Holy Writ. (Continued on page 6, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"An Examination Of The Greater Ashland Crusade For Christ"

"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.

In order that I might give you an examination, or an analysis, of the proposed Greater Ashland Crusade for Christ, which is a union revival meeting, that is to be held July 27-August 10 here in Ashland, may I say first of all that I sincerely trust that there shall be souls saved as a result of this crusade. It is always my desire to see souls saved, and I certainly pray in this instance that God will save lost people as a result of this

campaign. I wouldn't say anything against this "Crusade for Christ" that would in any way stand in the way of an unsaved person, but rather, in the light of my text, I feel that it is my solemn obligation and bounden duty to give to you an examination of this Greater Ashland Crusade for Christ, lest you and I should allow the things of the Lord that we have been taught to slip away from us.

The general chairman of this Crusade is Mr. Louis M. Ader, who is pastor of the First Baptist Church of Russell Kentucky. As you well know, I was pastor there for over twenty-five years,

and I am personally responsible for Mr. Ader being pastor of the First Baptist Church of Russell. I might say that which he probably will wish that I didn't say — that he was pastor in another state, and was standing for the Word of God in a rather remarkable manner, because he was pastor of a church which was rather strong. A committee came from the First Baptist Church of Russell to see me (a group of my friends), and to talk to me relative to Mr. Ader, and it was in my power, humanly speaking, to say whether he be, or not be, called by telling them whether, (Continued on page 2, column 1)

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The Baptist Examiner

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JOHN R. GILPIN Editor

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"An Examination"

(Continued from page one)

or not, he was standing for the Word of God. Being honest before the Lord, I told the committee that Mr. Ader, for some period of time, had been pastor of this other church, and that the church itself had been rather strong for the doctrines of God's Word, and that Mr. Ader had been standing for those things. As a result thereof, this man was called as the pastor of the First Baptist Church of Russell.

After he became pastor of the First Baptist Church of Russell, he forgot about the things for which he had been standing. It is so easy for lots of preachers to be strong when they are with strong folk, and to be weak when they are with weak folk. It is so easy for a pastor to take a stand when he has a strong church to stand with him, and it is so easy for him to drift when he doesn't have the backing of strong characters to stand beside him. Since Mr. Ader has been pastor in Russell, due to the fact the majority of the church are weak as branch water, his position there has been one of a pusillanimous milksop, and the result is that his stand for the Word of God is nil.

I need not enter into the various activities that he has taken part in, and the various compromises that he has entered into except to say this: I am most disgusted for having in any way at all recommended him to become pastor of said church.

I would like to say also a word relative to the man who is to do the preaching in this revival here in Ashland, and that is Brother E. J. Daniels of Orlando, Florida. He and I have been personal friends for over a quarter of a century. I first became acquainted with him when he was pastor of a Baptist Church at Eagle Lake, Florida. At that time he was a student in a Baptist school in Florida. The school it-

self had three outstanding men as teachers: Brother Roy Mason, Brother C. D. Cole, and Brother D. F. Sebastian. At that time, the church of which Bro. Daniels was pastor, was a member of the Southern Baptist Convention. He himself was an Independent Southern Baptist preacher, and took a position very similar to the position I take today, relative to a complete independence on the part of preacher and church. However, as the years have passed, Brother Daniels has forgotten what he was taught in school in Florida. He has forgotten the things he learned there. He has visited with me in my printing shop, and I know him well. I know he has deteriorated to the extent that he now takes this attitude toward all so-called churches — that they are on the same plane of equality, and he now conducts "build them up," "stir them up," "sing them up," "pray them up," "clap them up," "whoop 'em up" revivals, and as far as he is concerned, there will be more of a demonstration of the flesh night after night in the revival meeting that is to be in progress here in Ashland, than any revival meeting that you have been to or heard tell of.

In this advance bulletin announcing the revival in Ashland, he makes the statement, that this effort would be geared to bless the lives of all people, "regardless of church preferences." When I read that statement, I knew at once that there isn't going to be any truth preached.

This article goes on to say concerning Brother Daniels, that he is a Southern Baptist that spends most of his time "conducting crusades with all denominations cooperating." He says, "He feels a true revival must cross the denominational lines." When one reads statements like that, you can know that there is not going to be any truth preached.

There are some other statements that are as equally perverse. For example, on page three of this bulletin, it says:

"We believe that we can have overflow crowds and thousands of decisions for Christ."

That sounds like Billy Graham, and anything that sounds like Billy Graham doesn't sound like the Bible.

Talking about some other revival meetings that Brother Daniels has held, it says:

"Those coming to make decisions will average from 100 per night to 2,600 per night."

Beloved, that is better than these computers can do. There isn't a computer made that can give you that kind of information, but here is a statement whereby it is said that there will be from 100 to 2,600 decisions per night.

Then on page four of this bulletin there is a headline which I wish to call attention to. The headline says: "Success is up to You." Somehow, my mind goes back to Zechariah 4:6, which says:

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Frankly, I would rather believe

Zechariah 4:6 than to believe that "success is up to you." I can't believe that in this revival effort, nor in any revival effort, that success is up to the individual but that success is up to the Lord. Of course, this is a union meeting and the Lord is shut out to start with.

I recognize the fact that there are those who would say, "Brother Gilpin, you have no business saying anything contrary to this Crusade, but just let them go on, and do as they please; let them have the meeting that they have, and whatever good comes from it, thank the Lord for it."

Well, that is exactly the position I take, and yet, at the same time, I am reminded in the Word of God that there were some preachers in the Bible who spoke out against things that were wrong and contrary to God's Word. Paul said:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; Which is not another; but there be some that trouble you, and would PERVERT THE GOSPEL OF CHRIST. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, LET HIM BE ACCURSED. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." — Gal. 1:6-9.

Beloved, it seems to me that the Apostle Paul was rather frank in saying that anyone preaching anything other than the Word of God is to be rebuked for his preaching.

Notice again:

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" — Acts 13:10.

You can't find anything much stronger than this statement. I never did say anything that strong. I don't know of anytime when I ever used words as penetrating and as strong as those Paul uses in this instance when he tells an individual that he is "full of all subtilty and all mischief." He says that such is a child of the devil and an enemy of all righteousness, and that such a one perverts the right ways of the Lord.

Listen again:

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." — Jer. 17:5.

Jeremiah is saying that the Lord puts a curse on the man who trusts in man, and doesn't put his trust in God — in other words, that individual who says "success is up to you."

The Apostle Paul met Simon Peter one day, face to face, and withstood Peter because Peter was to be blamed: We read:

"But when Peter was come to Antioch, I withstood him to the face, because HE WAS TO BE BLAMED. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" — Gal. 2:11-14.

In this instance, Paul withstood Peter face to face, because Peter was preaching a false doctrine.

Somebody may say, "Brother Gilpin, the Bible says, 'Judge not, that ye be not judged.'" I'll not

Why I Want To Attend The 1969 Bible Conference



ELDER GERALD B. PRICE

I have missed only one conference and that was due to being in a meeting, ministering to a church. I shall attend this year unless I am in a meeting again or otherwise providentially hindered. I attend these conferences first of all simply because I love the Word of God. Some God called preachers will be there who are consecrated and dedicated to the Lord and His work. They will preach the truth even if they were beheaded for it like John the Baptist. As a whole the saints and preachers who are there, believe in the true Grace of God and an assembly built around the testimony of grace and its ordinances.

Secondly I attend because I love the children of God and wish to have spiritual fellowship with them. I truly appreciate the wonderful food and hospitality shown me by the good people of Calvary Baptist Church while there.

For these reasons I plan to attend the Conference. May God bless you and the church there.

Elder Gerald B. Price,
Bristol, Tennessee

take time to give you a detailed explanation of that Scripture, though it is a most misunderstood portion of God's Word. I'll say this in passing, I am not sitting in judgment upon Brother E. J. Daniels, nor upon Brother Ader. I am not sitting in judgment upon any of the folk that are going to attend this meeting. I am just taking the position of a fruit inspector. Jesus said, "By their fruits ye shall know them." Our Lord said something about examining the fruit, and seeing whether or not the fruit is of the proper type. Regardless of whether or not I am judging, I want you to know that I am taking the position of a fruit inspector when I tell you that I am "plum ag'in" this Greater Crusade for Christ that is to be held here in Ashland this summer, and I want to give you some reasons why I am against it.

I
IT IS NEVER RIGHT TO DISOBEY GOD ON THE PRETEXT OF DOING GOOD.

We read:
"And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come?"

whose damnation is just." — Rom. 3:8.

Some people were accusing Paul of saying, "Let us do evil, that good may come." Paul says that that is a slanderous statement — that it was not his position.

That is not the position of any true man of God. No man of God would take the position of doing evil, that good may come. So I say that it is never right to disobey God on the pretext of doing good.

If you were to ask E. J. Daniels why he prefers to step over the denomination lines, and prefers to hold union revival meetings, rather than to stay with Baptist Churches, as he himself is a member, he would say he could do more good and accomplish more thereby, and he is willing to step over the line on the pretext of doing good. However, the Word of God says that it is never right to disobey God, in order that we might live under the pretext that we are doing good.

II
WE ARE NOT TO BID "GOD SPEED" TO HERETICS.

(Continued on page 3, column 1)

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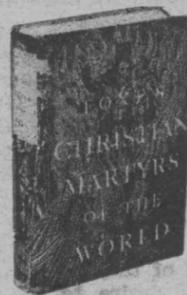
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"An Examination"

(Continued from page two)
We are not to bid God speed to anyone who is heretical concerning the Word of God. Listen: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither BID HIM GOD SPEED; For he that biddeth him God speed is partaker of his evil deeds." — II John 1:9-11.

Beloved, this means that we are not to bid God speed to heretics, and I am going to show you before I finish this message that E. J. Daniels will be preaching an heretical, compromising, watered down message all the way from the first service to the last. He will not preach the true Word of God — that is, all of it. He will not preach the full counsel of God. He will not dare stand for the full teachings of God's Word. God says that we are not to bid a man like that God speed — that if you do, you will become a partaker of his evil deeds.

I don't want to be a partaker of any man's evil deeds. I don't want to shake hands with any man that isn't standing for the Word of God.

I say to you, we are not to bid God speed, nor shake hands with, nor invite into our home, anybody that is heretical, because if we do, we are bidding God speed to the individual.

III WE ARE TO WITHDRAW FROM THOSE WHO WALK DISORDERLY.

We read: "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.

E. J. Daniels will not in any way preach the doctrines of the Word of God. I'll say now that he will not say one word about the fact that Jesus Christ established a Baptist Church when He was here in the days of His ministry. He will not say one word favorably about the doctrine of election. He will not say one word

favorably about baptism by immersion. He will not say one word favorably about the doctrine of close communion. He will not say one word favorably about the doctrine of security — that a man cannot lose his salvation after he has been saved. He will not say one word about these things because he would lose his congregation. The congregation wouldn't listen to those things. If E. J. Daniels does not preach the traditions of God's Word, then he would be walking disorderly, and God said we were to withdraw from those who walk disorderly.

IV CHURCH TRUTH WILL NOT BE PREACHED.

We read: "I will build MY CHURCH; and the gates of hell shall not prevail against it." — Mt. 16:18.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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 always, even unto the end of the world. Amen." — Mt. 28:18-20.

"Unto him be glory IN THE CHURCH by Christ Jesus throughout all ages, WORLD WITHOUT END. Amen." — Eph. 3:21.

The church that Jesus built will last. Jesus said that it would last, and Paul said that it would last. Beloved, it will be here, world without end.

But you will not hear one word said about church truth in this campaign. Do you suppose Brother Daniels would dare stand up in front of that congregation and say, "You Methodists don't have any right to have a church. You were begun by a man who was not even saved at the time you were started — by a man who said himself that he wasn't even saved until after the church had come into being. Do you think that he would dare to tell them that they shouldn't have started a church back during the time of John and Charles Wesley, but they should come into the church that Christ built?"

Do you think that he would dare say to that group of Episcopalians, "Your spiritual leader had six wives and he found out

that it was a lot easier to cut their heads off than to divorce them; therefore he started a church on the basis that he wanted a divorce and the Pope would not give him one?"

Do you think he would dare say to the Lutherans that Martin Luther persecuted Baptists, and burned Baptists at the stake, and did everything contrary to Baptist truth?

I can hear Brother Daniels saying to the Lutherans, "I am so glad to have you in this congregation and in this service," yet every one of them has descended from Martin Luther — the Baptists' worst enemy. I tell you, there will not be one word said about church truth. If there were, there wouldn't be any campaign the next night.

When Jesus was here on earth, there were five thousand that came out to eat fish with Him one day. The next day they came

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around just as hungry as they were the day before. The Lord Jesus said to them, "I want to preach to you today; I don't want to feed you," and He started to talk about election and depravity, justification by faith, security of the saved, and the fact that you have to be drawn by the Holy Spirit. The result was, when He had finished His sermon, He saw coattails going in every direction. He looked around and started to count, and He only had His twelve disciples left. He said to them, "Will ye also go away?" Peter said, "Lord, to whom shall we go? Thou hast the words of eternal life." In other words, when Jesus spoke on the truths of the Word of God, even He lost his congregation.

If E. J. Daniels were to dare to say to this congregation that Jesus established a Baptist Church in the days of His ministry, and not the Protestant churches at subsequent dates, every last one of the crowd would forsake him. I say to you, I could have nothing to do with that campaign because church truth will not be presented.

V THE FIVE GREAT TRUTHS OF GRACE WILL BE DENIED.

I believe we ought to stay by the Book. We ought to preach it all. God's Word says:

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

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JULY 12, 1969
PAGE THREE

—Isa. 8:20.
Everything that a preacher preaches, is to be tested by the Word of God. If you don't find it in the Word of God, just say there is no light in what the preacher says.

I say that the five great truths will be denied. There is not a time that E. J. Daniels will talk about the doctrine of election. He will tell them that they are sinners, but he will never tell them that they are totally depraved.

He may tell them that it is well for the Holy Spirit to draw them, but he will never tell them that they can't make a decision apart from the irresistible power of the Holy Spirit. He will be urging for decisions night after night, and the man who urges for decisions doesn't depend upon the Holy Spirit for conversions.

He will never preach the security of the saved — that God saves a man and all Hell can't take him out of God's hand. He would be foolish to stand before that congregation and say that God saves once and for all, and that you never lose your salvation because of the sins you commit thereafter.

This reminds me of the man who was married to two women; one of them was old and one of them was young. Every time the young wife would see a gray hair in her husband's head, she would pull it out, and every time the older wife would see a black

hair in his head, she would pull it out. It wasn't long before his head looked like Heaven — no parting there, because soon he had no hair.

Beloved, in this revival meeting, E. J. Daniels will know that the Methodists do not like the doctrine of the security of the saved and he will pull that doctrine out. He will know that the Campbellites do not like the doctrine of salvation by grace and he will pull that out. He will know the Presbyterians do not like the doctrine of baptism by immersion, and he will pull that out. The first thing you know, E. J. Daniels is going to be preaching a "bald-headed doctrine" to the congregation. I say to you, five great truths of grace will be denied.

VI BAPTISM AND THE LORD'S SUPPER WILL BE SOFT-PEDALED.

I can remember the time when E. J. Daniels stood firmly and squarely and honestly on the ordinances, when he preached the doctrine of the ordinances as fearlessly as any man. I can remember the time when he was at this school in Florida that he believed in Baptist baptism, which is the only kind of baptism there is. I can remember when he believed in close communion. I can remember the time when he was very bold in regard to those two things. But (Continued on page 5, column 3)

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The Baptist Examiner FORUM

"If a pastor points out several sins among the members such as the unscriptural methods of excluding a member, non-attendance, drinking, trying to exclude others just to kill their vote, and these guilty ones start trying to run off the pastor, and the pastor resigns, then these sinning members exclude the pastor without notice, not for doctrinal, but personal reasons — is such exclusion Scriptural? Are other churches obligated to honor this act? Should this pastor apologize?"

E. G. COOK

761 Combridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



If there has ever been a situation like the one described in our question, I would say an exclusion was most certainly not Scriptural, and furthermore, no other church would be obligated to honor such an act. However, I am persuaded that this pastor having remained at such a church should apologize. But his apology should be to his Lord for staying as long as he did. However, I am inclined to believe this is a highly hypothetical question, that is, that it is just an assumption on the part of the one who gave us this question.

ROY MASON

Radio Minister
Baptist Preacher
Aripelka, Florida



This sounds like a typical church scrap, and can anything be more devilish, and more dishonoring to the Lord than a big, unscrupulous church fight? Most church fights don't come about because of people being opposed to doctrinal looseness, they come about because of personal differences and personal bitterness. I have known church people during church trouble to resort to things that the people of the world would hesitate to do, and they dragged the church down in the slime until it had little or no influence for good in the community.

It is often the case that there is a bunch of people in a church that are determined to have their way right or wrong, and woe betide the pastor who gains their enmity. Such a church can't do anything until that gang is gotten rid of. All too often those who know how wicked the little evil clique is, lack the courage to oppose them, and often the pastor

hasn't the courage to stand his ground, but resigns. If he is in the right he ought to stay and do his best to clean up the church.

In the case referred to in the question, it is asked was it Scriptural to exclude the pastor? The answer is NO!

1—It is not right to exclude anybody without notice. There should be definite charges made and these should be substantiated.

2—Persons should never be excluded because some don't like them.

The querist asks, "Are other churches obligated to honor this act?" Certainly not. When a church does something grossly wrong it should be made to feel the displeasure of sister churches. "Should the pastor apologize?" asks the querist. . . . For what? Well, maybe he ought to apologize for resigning instead of seeking to rid the church of its ungodly element.

I think just here of a church that turned out a group of its members. They opposed receiving alien immersion, and under the pastors leadership they were ousted from the church. Several years later a revival was held in that church and there was a real spiritual awakening. This immediately resulted in that church apologizing to those excluded members, and receiving them back into fellowship.

JAMES HOBBS

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RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



When we talk about church exclusions and the obligations one church has to another, we are referring to God fearing churches. In the past we have answered questions relative to church discipline and I have made it clear that a church is obligated to observe a sister church's conclusions.

There will be, of course, individual exceptions to any rule. If a church is guilty of all the things mentioned in this question, I would say that the church is made up of unsaved members and not authorized to make any decisions. Any time there is a question as to the validity of any

actions of another church we must investigate and try to find the truth. Our church has done this in the past. Anytime a charge has been made that is questionable we try to find the truth of the matter. There have been times when we agreed with the charges and times when we have found that the charges were malicious false charges brought by people who were jealous or had hatred in their hearts. When we found this to be true we disregarded the charges and accepted the statement of the individual.

Let me remind you, brethren, that, according to the Scripture, any discipline whether it is ex-cising or corrective is to be done by those who are concerned about the Lord.

"Brethren, if a man be overtaken in a fault, YE WHICH ARE SPIRITUAL, restore such an one IN THE SPIRIT OF MEEKNESS; considering thyself, lest thou also be tempted." (Gal. 6:1).

My friends, exclusion should be for a purpose — for two purposes actually. When a church excludes a member it should be to help the individual.

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan FOR THE DESTRUCTION OF THE FLESH, that the Spirit may be saved in the day of the Lord Jesus." (I Cor. 5:4, 5).

"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).

We are not to forget about a person when we exclude him. We should pray for him and do everything we can to get him to see his sinfulness and confess it to the Lord.

A sinful member of the church should be excluded in order to keep the church clean.

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness but with the unleavened bread of sincerity and truth." (I Cor. 5:7, 8).

We must make certain that leaven does not remain a part of our church. Any wickedness that is permitted to remain in the church, hurts the church.

Whenever we consider exclusion we must have a Scriptural reason. What reasons can we use. Since we have been using the account of I Corinthians, Chapter 5 as a basis for study in this answer, we will use this passage to notice one reason. There is no order of importance. All reasons are equally important and must be considered. I Corinthians 5 is referring to moral sinfulness. The man about whom Paul was speaking was guilty of sexual perversion. Any moral sin is degrading to the individual and the church. The only action a church can take is exclusion, if the guilty person does not repent and ask forgiveness by the church.

"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).

Another reason to exclude a person is on the grounds of doing something to, or saying something about a brother or sister. (The offence should be bad enough to warrant action by the church. I am not referring to minor differences of opinion or arguments).

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. . . ." (Matt. 18:15).

The next few verses say that if he will not hear you, take a witness and finally bring it be-

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fore the church if he still refuses to listen.

The third major reason for church discipline is if a person refuses to stand for the great doctrines of the Bible. "Now I beseech you, brethren, mark them which cause division and offences contrary to the doctrines which ye have learned, and avoid them." (Rom. 16:17). I Timothy 6:3-5 tells us to withdraw ourselves from such people.

As we have said in the past, exclusion is not the only way to practice church discipline. If we teach our members the truth of the Bible and the teachings of the Bible relative to Christian living we are practicing church discipline.

Now, to answer the questions you have asked about this problem. In the light of what I have just shown you I would have to say that such an "exclusion" is not Scriptural. A church cannot exclude a person unless he is guilty of moral sins, personal offenses, or doctrinal rejection. Any other reason is not acceptable. Other churches, after thoroughly investigating the matter, would not be obligated to honor such an unscriptural exclusion, and the pastor would not have to apologize. So the answer to the question is "no."

Let me go one step further and say that a church consisting of such calibre of members should not be recognized. We should denounce such a church for hurting the testimony of the Lord.

AUSTIN FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Such exclusion is definitely not Scriptural, nor within the bound of reasoning. If a pastor reprimands a church because of their unscripturalness or acts of sin, he is only obeying the orders that he received from the Founder and Head of the church, Jesus Christ. The pastor of a New Testament Church is placed as

overseer of the body of Christ, and he is given instruction as to what the church is to be taught, and how to handle the business of the church.

"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."—II Tim. 4:2.

There are times when a pastor must use sharpness to correct error in the church. This isn't something that he relishes; he would much rather commend them for good works, than rebuke them for sin. Yet, when he follows the command of the Lord to reprove sin, some will rise up against him, putting on a smear campaign, and rally around them others who are indifferent to the cause of Christ, oftentimes seeking out others who are not members of their particular church, but are opposed to the pastor, and they band together to destroy him. They did this in apostolic times, and men have not changed from that time unto this.

"Alexander the coppersmith did me much evil; the Lord reward him according to his works. Of whom be thou ware also; for he hath greatly withstood our words."—II Tim. 4:14-15.

The Lord has warned us concerning unwarranted attacks against His ministers with these words:

"Touch not mine anointed, and do my prophets no harm." Psa. 105:15.

To you who are guilty of running off the pastor because he told you the truth, may I warn you that your fight in reality is not against the pastor, but against God who holds the pastors in His hand. Read Rev. 1:20.

No church is under any obligation to honor such an act. The action of those who oppose the truth should never be recognized by any true church. Brethren, a Baptist Church was created and placed within the world as the guardian of the truth. She is commanded to contend for the faith (Word of God) once delivered unto the saints. She has no authority to change that faith to suit the fancy of some people who oppose its stipulations. To honor the action of a group of people who opposed the pastor because of his stand for the truth, (Continued on page 5, column 1)



LECTURES TO MY STUDENTS

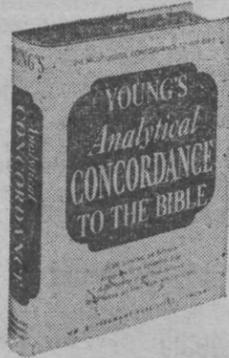
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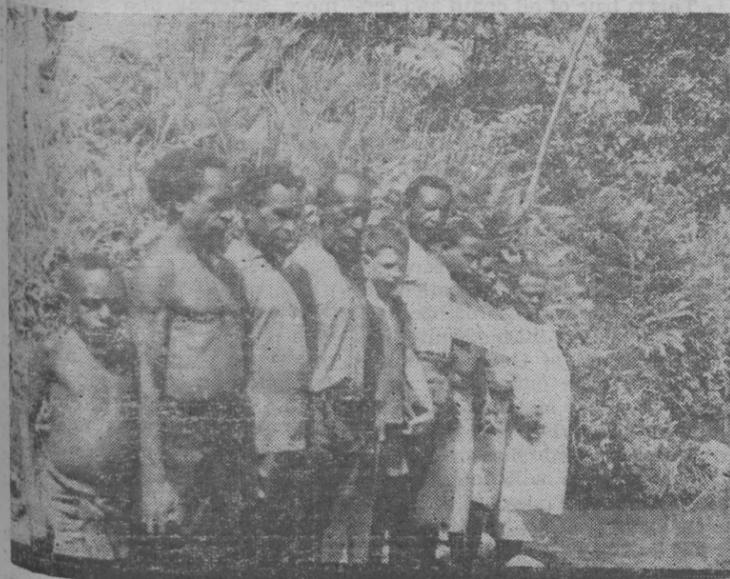
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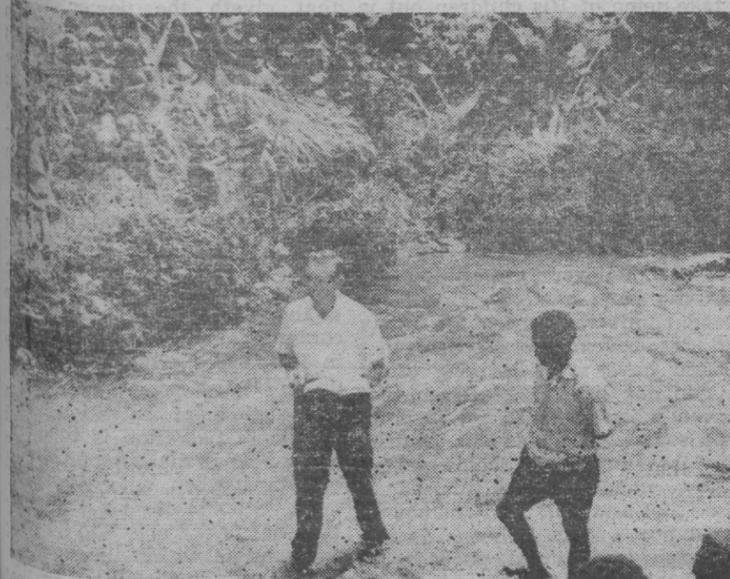
PAGE FOUR

New Guinea Photo Story

NOTE: We have recently had an article in TBE in which we told about a recent baptizing here on the Mission Station. The pictures that you will see in this group, with the exception of ne, will let you see some of the people that were baptized.



This picture shows the group just before they were baptized. There were 9 in all. Eight were baptized into one of the local churches here and one into the Calvary Baptist Church of Ashland, Kentucky.



At each baptismal service I hold a preaching service at the place of baptism. Here in this picture the preaching is well under way. The river makes a sharp bend right about where the edge of the picture is on the right as you face it. Just below that is a hole about 5 feet deep and that is where we baptize. In back of me several of the native folk can be seen sitting near the water's edge.



In this picture I am just about to baptize our son Daniel. He was saved just before we transferred to Calvary Baptist Church. This makes three of our five children that have been saved. We are grateful to the Lord for His goodness to us in the salvation of our children.

The Forum

(Continued from page 4)
a church would become guilty of partaking of their sin.

The latter portion of this question I wish to answer with a thundering "NO." Pray tell me what he did that he must needs apologize for? If the members of this church were guilty of the sins mentioned in this question, he was justified in reprimanding them. Were he to go before this church and apologize for that which he knows was the truth, would make him a hypocrite.

How could he apologize from the heart, for his heart declares he was right. His apology should be he make it would only be lip service.

Our forefathers sealed their testimony for the truth with their own blood. They laid down their lives rather than apologize for the truth. Shall we in this age compromise the truth, and try to tone down the Word of God, in order to have a false peace? I declare unto you "NO." The Apostle Paul says:

"I have fought a good fight, I have kept the faith."

Brethren a good fight does not consist of a compromise of the truth.



"An Examination"

(Continued from page three)
you will find these doctrines soft-pedaled during this campaign. He can't afford to offend or say anything that would turn his congregation away. Somehow he will have to forget a portion of the Word of God. He will have to forget:

"Hath the Lord great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, TO OBEY is better than sacrifice, and to harken than the fat of rams."—I Sam. 15:22.

I say then, E. J. Daniels will have to forego entirely this Scripture as he soft-pedals the truths of baptism and the Lord's Supper.

VII

THERE MUST BE AGREEMENT BEFORE COOPERATION.

You can't have cooperation unless you have agreement. That is true in your home. That is true in your business. That is true in any place you work. I say, before you can have cooperation there must be agreement. Listen:

"Can two walk together, except they be agreed?"—Amos 3:3.

I do not believe in union revival meetings. I do not believe in cooperating with all denominations. I do not believe in crossing over denominational lines. I don't think it is right to hold a revival meeting and tell the converts to choose their church preference. In the first place, you have no right to have a preference to a church. Jesus established His church, one church, and only one church, and you have no right to have a church preference. You can only accept what Jesus Christ has given us. I say to you, there must be agreement before there can be cooperation.

VIII

THIS REVIVAL MEETING WILL ONLY FURTHER THE ECUMENICAL MOVEMENT.

We are living in a day when Ecumenicalism is thriving, and when most everybody is doing everything he can to cause an Ecumenical spirit to take hold of the religious life of America, to the extent that all denominations shall be united together under the Pope of Rome.

I received a letter from a Catholic a few days ago. He wrote: "I am so happy to write to you, and I do so in order to further the spirit of Ecumenicalism."

Behold, everybody is doing all he can to stop division, and join together, and believe the same thing, which is nothing. Every time you have a union revival meeting, you are having a meeting that will further Ecumenicalism, which will make it easier for the Ecumenicalists to prosper as to their aims and desires.

We read:

IX

WE ARE TO TURN AWAY FROM THOSE WHO DENY GOD'S SOVEREIGNTY.

"Having a form of godliness, but denying the power thereof; from such TURN AWAY." — II Tim. 3:5.

This tells us that in the last days, people will have a form of godliness. There is a Methodist form of godliness, a Holy Roller form of godliness, a Presbyterian form of godliness, a Catholic form of godliness, and a Baptist form of godliness. The sad thing is, many, who have a form of godliness, will deny the power thereof. God's Word says, "From such turn away." When anyone denies the sovereignty of God, God says, "From such turn away."

I tell you, beloved, I have no (Continued on page 6, column 1)

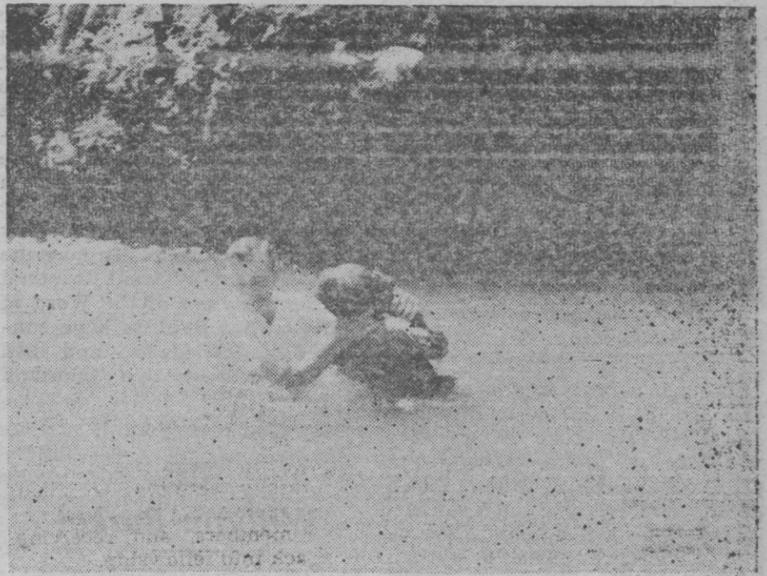
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PAGE FIVE



In this picture I am about to baptize one of the finest Christian men that I have ever met. He has had a long acquaintance with us and the most of it has been pleasant. He has been a professing Christian for quite some time and has been preaching for a good while, doing a marvelous work in one of our far away outposts. I am grateful to God for men like this to help me carry on this work.



This fellow is on his way to the watery grave. And so it was with each one until the nine had followed the Lord in baptism. We rejoice as we see these heathen folk lifted from the very pits of sin, saved by grace and then follow their Lord in baptism. I know that you folk will rejoice with us as you have had such a great part in this ministry also.



This picture is different, and it was meant to be. From time to time we have mentioned the fact that we have some cattle on the Mission Station but have never furnished any proof of it until now. On the left is a young heifer that is supposed to be a full Jersey. The other two, the black one a female and the other one a male are just cows. The black one has a calf that is two weeks old at this writing and the other heifer is expecting most any day. We are having the first fresh milk, other than while we were at home, that we have had in nearly 8 years. Apart from powdered milk being just what it is and taste like that also, it is quite expensive. These cows are a definite part of our mission work here in that they will save us, and you that support the work, hundreds of dollars, plus the fact that we will have some good wholesome milk. If someone has a couple of old metal churns that you are not using and would like to pass them on to us we could sure use them. Crockery churns would be fine but I am afraid that none of them still exist and besides that they would most likely get broken in shipment. Perhaps some of you have an old butter mold you have been trying to get rid of for years — well send it on over if you have, we will make good use of it also and will give it a good home. Incidentally, the baby calf is a heifer also.

Hath God Cast Away His People Which He Foreknew?

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part is happened in Israel, until the fulness of the Gentiles be come in."

Rom. 11:1-25.

"An Examination"

(Continued from page five)
business helping, aiding or abetting any individual who denies the sovereignty of Almighty God. God's Word says, "From such turn away."

X

WE ARE TO AVOID ALL ASSOCIATION WITH HERETICS.

We read:
"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.

Notice, there are two things to do: mark them, and avoid them — mark them, and stay away from them.

I am not telling you what to do relative to this campaign. Rather, I am preaching to you the Word of God. As far as I am concerned, I am going to live in the light of Romans 16:17, which says, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." In other words, check them, and check them off.

A preacher wrote me some time ago, who is trying to stand for the truth. In the town where he lives, sometime before they had one of these "Whoop 'em Up" campaigns. All the children and young people had been invited to all the meetings. Everything had been done to get all the young people to go, and nearly every young person in the town had gone. This pastor wrote me and said, "Brother Gilpin, God only knows what a problem I have had this last week when my children can't even understand why I shouldn't allow them to go to such a meeting. They can't understand why I would tell them not to attend, especially where they claim the Bible is being taught." I wrote back and said, "I can understand, for once, years ago, when my girls were little girls, a similar thing took place. An evangelist came to town and they had all the young people there night after night. It was insisted that my little girls attend. In fact, it was insisted that they go to the point that it was embarrassing to me. I can understand how hard it is for a man to stand up for the Word of God."

I stand in your presence with

this Bible and give you the Scriptures that I have, and I say to everyone that is here, may God give you grace to tell the folk you come in contact with this next week, and in the weeks to come, why you and the members of Calvary Baptist Church can have no part in this so-called Greater Ashland Crusade for Christ.

I am in favor of revival meetings, but I am in favor of those meetings coming through the church. I am in favor of those meetings, wherein the church shall be given its rightful place, and where all the doctrines shall be truthfully presented. I am not in favor of any kind of meeting where some of the things of God's Word shall be soft-pedaled and left out entirely. I say to you, I would to God that E. J. Daniels would come to Ashland and take a stand for the Word of God and preach it nightly, as he has in the years gone by, and take a stand in such a way that the result would be that everybody would turn away except those who really love the truth, and really want to stand for the doctrines of the Word of God — what Baptists have contended for, bled for, and died for, these past two thousand years.

May God bless you!

William Burket

(Continued from page one)
ings on labor.

I always have the Veterans Administration take care of my dental needs and it hasn't cost anything due to the fact that I am an ex-prisoner of war. It looked lately as though the V.A. was going to quit taking care of my dental work and my denture had broken all to pieces.

I have been wondering about coming to the Bible Conference due to the expense. I promised the Lord that I would go to the Conference if the V.A. fixed my denture with the money I would save. Well, I finally called the V.A. after not receiving a reply to two letters and they sent a letter saying that they would be glad to take care of my present need as soon as my local dentist sent in his report on the X-rays and examination that were over due.

I called my dentist, Dr. Walters

and asked him to fix my teeth right away and that if the V.A. didn't come through for the bill that I would pay it. To this he agreed.

The night Dr. Walters called me down to pick up my denture we talked about the Bible and things of the Lord for about 3 hours before I could get away. This man is a former Methodist that doesn't go to church anywhere but has had a compulsion for reading his Bible lately. He can't understand it as he used to always study about the future and read business magazines and think about the space age. Suddenly he is interested in the Bible and Christ. He finds many answers in the Bible to the present evil age and it could be that he isn't far from the kingdom.

Bro. Gilpin you might insert a little notice in T.B.E. that if there is some brother traveling through my way from the S. W. or California, I would appreciate his company on the way to the conference and share in expenses and driving. I'd better come to the Conference after my fleece, or it might cost me more than a broken transmission or teeth.

I hope this rambling letter doesn't bore you. May the grace of our Lord Jesus Christ be with you all.

Yours sincerely,
Bill Burket

Our Times

(Continued from page one)

Now as a part of this overall sovereignty and control of all things by God, we see the special doctrine that the times of the believer are in the hand of God. This simply means that everything which comes to pass, that remotely touches the life of God's child, is in the hand of God, and comes to the child of God according to the purpose of God for that one. What a blessed and comforting truth this is to the sorely afflicted and persecuted children of God! How we delight that this is so! We would not want it any other way. Who would a truly saved person rather have in complete charge of his life, and all that touches that life, than the loving heavenly Father who has made him His child? We would not want the devil in control. We would not want man in control. We would not want chance in control. We would not want to be in control ourselves. No, we are glad that our times are in His hands, and we are well pleased to leave them there.

David uses this truth as an encouragement to his soul in the time of trouble and affliction. He uses this truth as a ground of complete trust in God. He uses this truth as an inducement to pray. Yea, beloved, what ground of trust in God do we have, and what inducement and encouragement to pray do we have, if God is not in absolute control of our times. David's and our trust in God's delivering of us is based upon His sovereign control of all things, in that our times are in His hands.

The time of the believer's birth is in the hand of God. We have nothing at all to do with our physical birth. We did not choose our parents, our station in society, the material condition into which we were born, the geography of our birth, or the time in history in which we were born. Now all these things have a tremendous influence upon our whole life, and yet we had nothing at all to do with them. They were entirely in the hand of God and according to His own purpose. Who can tell what a controlling influence the fact of one's parentage has upon the whole life. Maybe we would have had it different. Maybe we have often wished it were different. Let us

not murmur nor complain, but remember that this was in the hand of God.

The time of the believer's physical death is in the hand of God. "Seeing his days are determined, the number of his months are with thee, thou has appointed the bounds that he cannot pass." Job 14:5.

This is true of all death and certainly true of the believer. God has many and varied ways of taking one out of this world. He is not at loss for a way to accomplish it when the hour of one's death arrives. All the care of doctors and nurses, and all the accumulated knowledge of medical science cannot keep one alive one second beyond God's predestinated time. All the carelessness of man or the so called accidents and tragedies of life, will not usher one into eternity one second ahead of God's appointed time. God has determined man's days, and appointed man's bounds, and when that boundary is reached, and those days are filled up, man will go into eternity. You will say: "Can't man shorten or add to his days?" He may do those things which from a human standpoint would seem to shorten or add to his days; but man can in no wise change the appointed time of his death. His death is in the hand of God. Now God is sovereign in this. He will take some of His children out in the tender years of early life; some in middle life, some in extreme old age. Man often says of early death that one's work was left undone. Not so! Not so! All men finish the course that was appointed to them, and their work is done, when God calls them out.

Not only is birth and death in the hand of God, but all the times of the believer in between are in the hand of God. We all see and admit that there are many things beyond our control that often have a determining effect upon our lives. We all see that even when some things seem to be somewhat under our control, we are unable to decide aright. How wonderful and blessed to see that things beyond our power, and our wrong decisions do not change the eternal purposes of God relative to our lives, but that even those things are in the hand of God. Beloved, we can all look back at the failure of our own lives, and at tragic decisions we have made, and at what sometimes looks like the "mess" we have made of things. How good to know that even those things are in the hand of God, and that He is working out His own eternal purpose in our lives.

The time of health is in His hand. When our bodies are strong and healthy — when we feel good all the time — when we do not have any of the terrible hindrances of poor health, and are able to work, and to go beyond what others can do, we must realize that this is in the hand of God. It is not wholly due to our care for ourselves that we have health. Health is the gift of God and He bestows it where He sees fit. If we have good health, or a measure thereof, or if we are able to go at all, we should realize

that it is God's gift to us and we should praise Him for it and use it to His glory.

The time of sickness is in His hand. Few of God's children will go through this life without many times of sickness, and bad health and pain. As we move down the hill toward the end of life, it is quite likely that we will have more suffering and pain. Let us remember that sickness is in the hand of God. That our God is wise, powerful, and loving and will only put on us the sickness that is for our good and His glory. He truly is sovereign in this. Some of God's children are made to suffer greatly, scarcely ever drawing a breath free of pain. Oh, I have seen many suffering saints of God — bodies drawn with pain — longing to be set free, and yet trusting God even in their pain. Then some of God's children are relatively free from great sickness and go down to the grave without ever knowing a great deal about bad health. Let us remember that however it might be with us in the matter of health or sickness, that our times are in His hand.

The times of poverty and prosperity are in His hand. Whatever measure of the wealth of the world we have, we must remember that it is not merely because of our industry and ingenuity, but that it is the Lord thy God that giveth the power to get wealth. Let not the rich man glory in his riches, but in that he knoweth the Lord. Then if we are poor — and God hath not chosen many rich, but hath chosen the poor of this world — we must remember that it is in the Sovereign will of God that we have no more than we do. We must not grumble at the providence of God, and we must not be envious at the prosperity of the rich. We must learn to be content in whatever state God in His sovereignty, is pleased to place us.

The time of salvation is in His hand. Salvation is the work of God. It is the gift of God, and bestows it when, where, how, and upon whom it pleases Him. Whether or not one is to be saved does not lie within the power of man, but is in the hands of God. Salvation is not left to the will of man. If it were, who would be saved? Man's will is so depraved that if left to him salvation would be non-existent. Yet God has determined from eternity who shall be saved, and has elected a multitude that no man can number, and predestinated them to be the recipients of saving grace. And friend, whether or not you and I are in that number, is entirely in the hand of God.

But then also, in the matter of the time of the salvation of each one of the elect, this too, is in the hand of God. God has only appointed who shall be saved, but also the time and the circumstances under which each one shall be brought from the hateful ways of sin to enter the fold. The believer did not choose to be saved, and did not choose the time of his salvation. This was all in the hand of God. (Continued on page 7, column 1)

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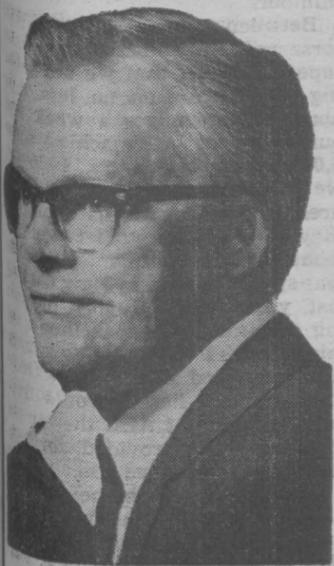
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Our Times

(Continued from page 6)

worked it according to the counsel of His own will.

The believer's life and service after being saved are in the hand of God. The believer ought to live a clean, holy, separated life to the glory of God. But if he is enabled, in a measure to do this, must not boast as if he did it, but must realize that it is only by the grace of God that we can live in anywise pleasing to Him. The believer is obligated to live right. He is responsible to live right. If he does not live right, he will answer to God for it. Yet if he does live right, God's grace is responsible. Look at Joseph and David under the same temptation. Joseph was victorious. Why? Because he was superior to David. By his own strength? No! it was the sustaining grace of God, that held him up in the trying hour. David fell before that same temptation. Would not the grace that held Joseph up have held David up? Did not God, in His sovereignty

withhold from David the grace that He gave to Joseph? Beloved, our times are in His hand. Each time we stand, and each victory we win is due entirely to the grace of God. If He, in His sovereignty withdraws or withholds that grace, we will fall and fall hard, and we will not get up until grace lifts us up.

The time of our service is in His hand. The part of the field in which we labor is determined by God. The part of the great work to which we are assigned is determined by God. The measure of success that we have is due to the power and grace of God, and is determined by God. God is sovereign in this, as He is in everything else. Some of His servants labor with great seeming success. Some labor on in difficult fields without ever seeing much of outward success. But God is sovereign and He appoints the place, and gives, or withholds, as He sees fit. We are to be faithful where God places us, and at the task He gives us, knowing that our times of service are in His hand.

The text at the head of this article closed with the words: "For thy mercies sake." The truth of this text is certainly one that is designed by God, and that will promote the glory of God. Now this truth is humbling to man, as it leaves him nothing whereof to boast. This is why man hates this truth. I say again, and say it with thanksgiving to God, that man's hatred of and opposition to this truth, does not change it. It is still true that the times of the believer are in the hand of God. No truth will give glory to God like this one does. That is why the Spirit taught child of God loves this truth, since it is his desire and delight to give God the glory. May God bless you all.

Family Worship

(Continued from page one)

upon him, were allowed to crowd out his attention to the spiritual well-being of his family. Again, when David brought back the ark of God to Jerusalem with joy and thanksgiving, after discharging his public duties, he "returned to bless his household" (2 Sam. 6:20). In addition to these eminent examples we may cite the cases of Job (1:5) and Daniel (6: 10). Limiting ourselves to only one in the New Testament we think of the history of Timothy, who was reared in a godly home. Paul called to remembrance the "unfeigned faith" which was in him, and added, "which dwelt first in thy grandmother Lois and thy mother Eunice." Is there any wonder then that the apostle could say "from a child thou hast known the Holy Scriptures"—II Tim. 3:15.

On the other hand, we may observe what fearful threatenings are pronounced against those who disregard this duty. We wonder how many of our readers have seriously pondered those awe-inspiring words

"Pour out Thy fury upon the" (Continued on page 8, column 3)

Another Great Obstacle As To Real Spiritual Revival

(FROM LECTURES ON REVIVALS, \$3.50, ORDER FROM OUR BOOK SHOP)

(Continued from last week)
IV. The last hindrance to a revival which I shall notice, IS AN ERRONEOUS OR DEFECTIVE EXHIBITION OF CHRISTIAN TRUTH.

As it is through the instrumentality of the truth that God performs His work upon the hearts of men, it is fair to conclude that just in proportion as any part of it is kept back, or is dispensed in a different manner from that which he has prescribed, it will fail of its legitimate effect. It is not at the option of God's ministers to select one truth from the Bible and omit another; but they are required to preach the whole counsel of God; and where they neglect to do this, it was unreasonable to expect a blessing. In the experience of their own judgment of this subject, they may come to the conclusion that particular parts of divine truth are of little importance; and that even some of the peculiar doctrines of the gospel may well enough be lightly passed over; but this is an insult to the Author of the Bible which they have good reason to expect He will punish by sending them a barren ministry.

There is a way of preaching certain doctrines out of their proper connection, which is exceedingly unfriendly to revivals of religion. Suppose, for instance, the doctrine of God's sovereignty be exhibited in such a partial or insulated manner as to leave the false name for tyranny;—or suppose the doctrine of a divine influence be preached in such a way as to authorize the inference that man has nothing to do in respect to his salvation, but wait to be operated upon like a mere machine; or suppose the doctrine of man's apostasy be so exhibited as to lead sinners to deny their responsibility for their transgressions, and to take refuge from the accusations of conscience in the relation which they bear to the father of our race;—in either of these cases, there is little probability that they will be converted or even awakened. It is natural for them to find excuses for remaining in a state of sinful security as long as they can; and so long as they are furnished with such excuses as these, and by ministers of the gospel, there is not the least ground for expecting that their consciences will be disturbed. The evil to which I refer, has, I have no doubt, often existed in all its extent, where the minister has actually believed all the truths of God's Word; and yet he has exhibited some in such a manner as to neutralize the power of others, and even to prevent the legitimate effect of those he has attempted to enforce.

There is also an unnatural mixing up of human wisdom with God's Word, which, so far as it has any effect, must be unfriendly to the influence of divine truth. Let the naked sword of the Spirit be brought home to the consciences of men, and the effect of it must and will be felt, and the anxious inquiry will be heard, and sinners, in all probability, will be renewed. But let the wire-drawn theories of metaphysicians be substituted in place of the simple truth; or even let the genuine doctrines of the gospel be customarily exhibited in connection with the refined speculations of human philosophy; and though I dare not say that God in His sovereignty may not bless the truth which is actually preached, yet I may say with confidence that but little effect can be reasonably expect-

ed from such a dispensation of the Word. And the reasons are obvious; for God has promised to bless nothing but His own truth; and the refinements of philosophy are to the mass of hearers quite unintelligible.

I may add that a want of directness in the manner of preaching the gospel, may prevent it from taking effect on the consciences and hearts of men. It is only then, I say, that they hear it to any important purpose. Suppose that its doctrines, instead of being exhibited in their practical bearings, and enforced by strong appeals to the conscience, are discussed merely as abstract propositions and with no direct application, the consequence will be that though the great truths of the Bible may be presented before the mind, yet they will rarely, if ever, sink into the heart. Sinners will hear them, and instead of realizing that they involve their immortal interests, will probably be as indifferent, as if they were matters of idle speculation. So it has been in a multitude of instances; and so, from the very nature of man, it must continue to be.

In closing this view which we have taken of the obstacles to a revival of religion, I know not, my Christian Brethren, how we can use the subject in a single word, to better purpose, than to gather from it a deeper impression of our own responsibility. Christians, ye who profess to desire a revival of religion, and to make this a commanding subject of your prayers, let me ask whether, in view of what you have now heard, you have no reason to fear that you may yourselves be standing in the way of the bestowment of the very blessing for which you profess to plead. The great obstacles to the revival of God's work are no doubt to be sought in the church; what these obstacles are, at least some of the more prominent of them, you have now heard; and I appeal to each of your consciences, as in the presence of the Searcher of the heart, whether the guilt of hindering God's work, in some or other of these ways does not lie at your door? Wherefore is it that the Holy Spirit is not now as manifestly in the midst of us, by His awakening and converting influences as He has been in other days? Is it not because you have replaced in some measure into a habit of worldliness; or because you value the blessing less; or because you are less united and vigorous in your efforts to obtain it? Or is it for any other of the reasons which have now been spread before you? Christians awake, one and all, to a deeper sense of your responsibility. Let it not be told

Eld. Fred T. Halliman Missionary To New Guinea



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in heaven that God's people on earth are presenting obstacles to the salvation of perishing men. In doing this ye parents, ye may be keeping your own children out of heaven. In doing this, ye who have unconverted friends sustaining to you the tenderest earthly relations, you may be assisting to fix their doom in forever. In doing this, ye Christians of every class and of every condition, you are opposing the interests of God's holy kingdom, opposing the design of the Saviour's death, opposing the salvation of immortal souls. But you cannot do this, and think what you are doing. It must be that you are acting incautiously. Awake to faithful and persevering action. Else there may be sinners who will greet you at the last day, as the stumbling blocks over which they fell into eternal perdition.—William Sprague

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FIRST: I go to church on Sunday nights because when I was saved I united with a Baptist church and I promised, according to the church covenant, to attend the services of my church. If I do not attend, unless providentially hindered, I break that covenant.

SECOND: I go to church on Sunday nights because I have an appointment with Jesus Christ, my Redeemer, in His church that I must keep. If I am not there, He is disappointed.

THIRD: I go to church on Sunday nights because I love lost souls, and I want to be present on Sunday nights with my fellow Christians to help win the lost to Christ. When churches are filled on Sunday nights with Spirit-filled Christians, the lost will be saved. We say the unsaved will not come to church. How can we expect them to attend church when the church members will not attend?

FOURTH: I go to church on Sunday night because I want to see the doors of our church kept open. Each time I am absent I am casting my vote to close the doors of my church on Sunday night. How many times have you VOTED TO CLOSE THE

DOORS OF OUR CHURCH on Sunday nights? The doors of our church will remain open on Sunday night only as long as her members attend on Sunday night; you don't want to live in a city with no Baptist Churches, but what are you doing to keep them open on Sunday nights?

FIFTH: I go to church on Sunday nights because the picture shows and other places of amusement are open, and I don't want any one to question my allegiance to Christ. I do not say that all the people who do not attend church on Sunday nights are in one of these places. Many of them are, but I am saying that by your absence from church on Sunday nights you may cause someone to doubt your love, loyalty, and allegiance to Christ and His church.

SIXTH: I go to church on Sunday nights because God wants it that way, and has so expressed it in His Word (Heb. 10:25). My motive here is obedience and love for Him who redeemed my soul—I don't want to disappoint Him by being rebellious. I want to edify and encourage others by my presence as He so lovingly asked me to do. (Heb. 10:24-25). —Selected.

Family Worship

(Continued from page seven) heathen that know Thee not, and upon the families that call not on Thy name"—Jer. 10:25.

How unspeakably solemn to find that prayerless families are here coupled with the heathen that know not the Lord. Yet need that surprise us? Why, there are many heathen families who unite together in worshipping their false gods. And do not they put thousands of professing Christians to shame? Observe too that Jer. 10:25 recorded a fearful imprecation upon both classes alike: "Pour out Thy fury upon . . ." How loudly should these words speak to us.

It is not enough that we pray as private individuals in our closet, we are required to honour God in our families as well. At least twice each day—in the morning and in the evening—the whole household should be gathered together to bow before the Lord—parents and children, master and servant—to confess their sins, to give thanks for God's mercies, to seek His help and blessing. Nothing must be allowed to interfere with this duty: all other domestic arrangements are to bend to it. The head of the house is the one to lead the devotions, but if he be absent, or seriously ill, or an unbeliever, then the wife should take his place. Under no circumstances should family worship be omitted. If we would enjoy the blessing of God upon our family, then let its members gather together daily for praise and prayer. "Them that honour Me I will honour" is His promise.

An old writer well said, "A family without prayer is like a house without a roof, open and exposed to all the storms of Heaven." All our domestic comforts and temporal mercies issue from the loving-kindness of the Lord, and the best we can do in return is to gratefully acknowledge, together, His goodness to us as a family. Excuses against the discharge of this sacred duty are idle and worthless. Of what avail will it be when we render an account to God for the stewardship of our families to say that we had no time available, working hard from morn till eve? The more pressing be our temporal duties, the greater our need for seeking spiritual succour. Nor may any Christian plead that he is not qualified for such a work: gifts and talents are developed by use and not by neglect.

Family worship should be conducted reverently, earnestly, and simply. It is then that the little ones will receive their first impressions and form their initial conceptions of the Lord God. Great care needs to be taken lest a false idea be given them of the divine Character, and for this the balance must be preserved between dwelling upon His transcendency and immanency, His holiness and His mercy, His might and His tenderness, His justice and His grace. Worship should begin with a few words of prayer invoking God's presence and blessing. A short passage from His Word should follow, with brief comments thereon. Two or three verses of a Psalm may be sung. Close with a prayer of committal into the hands of God. Though we may not be able to pray eloquently, we should earnestly. Prevailing prayers are usually brief ones. Beware of wearying the young ones.

The advantages and blessings of family worship are incalculable. First, family worship will prevent much sin. It awes the soul, conveys a sense of God's majesty and authority, sets solemn truths before the mind, brings down benefits from God on the home. Personal piety in the home is a most influential means, under God, of conveying piety to the little ones. Children are largely creatures of imitation,

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loving to copy what they see in others.

"He established a testimony in Jacob and appointed a law in Israel, which He commanded our fathers that they should make them known to their children: That the generation to come might know them, even the children which should be born, who should arise and declare them to their children, That they might set their hope in God, and not forget the works of God, but keep His commandments."—Psa. 78:5, 7.

How much of the dreadful moral and spiritual conditions of the masses today may be traced back to the neglect of their fathers in this duty? How can those who neglect the worship of God in their families look for peace and comfort therein? Daily prayer in the home is a blessed means of grace for allaying those unhappy passions to which our common nature is subject. Finally, family prayer gains for us the presence and blessing of the Lord. There is a promise of His presence which is peculiarly applicable to this duty: see Matt. 18:19, 20. Many have found in family worship that help and communion with God which they sought for with less effect in private prayer.

Fred T. Halliman

(Continued from page one) work outside of the Mission Station. If I were to leave the Mission Station in a Cessna aircraft and travel the entire perimeter of our present work it would take about an hour and twenty minutes to complete, and traveling at 120 miles per hour this easily figures at 160 air miles as being the perimeter of our present work. Past experience tells me that 5 minutes flying time at 120 miles per hour will take me one full day to walk in this country. Therefore if I started out some morning and walked each day until I had walked the entire perimeter of our work I would be gone about 16 days before I would return. Since we easily do 20 miles a day in this country this means that we would have have walked no less than 320 to 350 miles. However, since we have churches and preaching points scattered all over this area, which has a perimeter of 350 miles, to set out at any given time and reach them all by foot before returning to the Mission Station would require about 700 miles of walking.

There has never been a single time that I have visited all the places before returning but all of them with the exception of 4 places that I have visited for the first time on the recent patrol that lasted for 15 days, have been visited many times. Someone wanted to know if I could give a fairly accurate estimate of the number of miles that I have walked since being on the mission field. Yes, I can give an estimate that I believe would be within 500 miles of the actual mileage that I have walked in the eight years actually spent here in New Guinea, not counting the year spent at home. A moderate figure would be 2,500 miles per year and that times 8 gives us 20,000 miles. If some of you have wondered why you have not received a letter from me each time the postman went by, you can see that your missionary has not been sitting at the typewriter all the time. In clocking up these 20,000 odd miles we have also taken time out long enough to preach approximately 3,000 times, this also is not counting the year spent at home, nor does it include the untold hours spent in personal witnessing.

Besides the 15 churches that are established we have at least 30

other preaching places and two more that have been reported only this week about ready to start having services. These places range from as few as a half dozen people to as many as 150 in number.

Between myself, the native pastors and missionaries, and the taped messages that we are sending out we preach no less than about 200 messages a week and our messages are reaching some 4,000 people each week. Beloved, we give you these facts and figures, not to make us look big in your eyes, but to let you see what approximately \$10,000.00 was spent for here in New Guinea last year. When I was preparing to come to New Guinea as a missionary I told the folk that was interested in this work, that after arriving here I would honestly seek to put ALL the money that the Lord provided for this work to its intended use.

While I was at home in 1967, a friend of mine that belongs to a Southern Baptist Convention church in Martin, Tennessee, told of how the Southern Baptist Convention was trying to find ways of investing mission money that came in through the Cooperative Program, and he went on to say that they had finally found where they could invest \$8,000,000.00 of the mission money by way of buying a block of property in downtown Nashville, Tennessee.

In Tulsa, Oklahoma is a 7 story edifice which covers almost an entire block, built by Oral Roberts, the top floor of which I am told is almost completely occupied by his secretaries that answer mail, acknowledging contributions received from the dollar handkerchiefs advertised over the air and from other causes. Upon one occasion while I was preaching for Brother Bill Crider he drove me by the home of Oral Roberts there in Tulsa and while I do not know the value of it I would estimate it to be well within the \$50,000.00 range. He also told me of a 10,000 acre cattle ranch that Roberts owned with at least one \$10,000.00 bull on it. All of this beloved, including the \$8,000,000.00 mentioned by my friend which belong to the Southern Baptist Convention has

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been given by folk who at least were nominal professing Christians, to be used for the Lord's work. Beloved, what a gross misrepresentation of the facts, misuse of the Lord's money, and abuse of the honesty and confidence of professing Christians that have trusted these two religious bodies with this money.

Friends, I have no bulls, ranches, fabulous homes, office buildings nor blocks in downtown Nashville to show for the money that has been sent for this work. The exact figures shown on our bank account here in New Guinea as of May 15 was \$605.32 and most of that would have been gone had all of our current bills been in. No, we have none of the above to show for our nine years as missionaries. Truth of the matter is, we have nothing to show but an old body that has been battered and bruised in walking over 20,000 miles preaching to these black heathen folk of New Guinea plus some 3,000 souls that we have seen saved that are precious unto the Lord, and 15 Baptist Churches here on this island that the Lord has promised that the very gates of hell shall not prevail against. Plus this God has given me a dedicated wife and five children that encourage me and hold up my hands here when the battle gets rough and a myriad of friends scattered throughout the world that tell me they pray for me. What more could I ask for. Beloved, if you wish your mission money invested, send it to the S.B.C. but if you want it put to use in the Lord's work send it to New Guinea and I will invest it in souls for eternity. Your missionary and brother in Christ, F.T.H.

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