

The Baptist Examiner

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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

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WHOLE NUMBER 1608

MISSION PATROL TO POGUAIA AREA

FRED T. HALLIMAN
(New Guinea Missionary)

Our last letter closed with the eighth day of the patrol completed and we were sorting and re-arranging our supplies for the journey into the Poguaia area. Going into a place like this, especially if you have been there before and know something of what to expect, one only takes the bare necessities, and even then it is almost impossible, at times, to get through with supplies. It is almost impossible to describe this country accurately. As we were walking through this mountainous region one day on this patrol it struck me that in many ways this place reminded me of giant corn ridges. So if you can picture yourself in a huge cornfield (now you are going to have to really let your

imagination stretch all out of proportions) with the ridges ranging from 500 to 1000 feet high



FRED T. HALLIMAN

with an occasional ridge going up to 2,000 feet; a stream varying in size between every ridge

to be crossed, the vegetation so thick and almost always dripping wet, that some days you have to cut your way through with big bush knives then you will begin to get some idea about what it is like walking in this region. However, these small ridges lie in the valley of the Poguaia area, and like any cornfield that there would be a fence around it, this valley of giant ridges is fenced in with giant mountains that range to nearly 15,000 feet. When you stand on top of these mountains, looking down into this valley, these ridges seem to fade away and it almost looks level but once you get down there among them nothing becomes more real.

So with a background knowledge of what to expect when we would get in there we began (Continued on page 6, column 3)

IT'S TOO FAR TO CHURCH!

OSCAR B. MINK
Mansfield, Ohio

In the early history of America there were three things that determined the location of the church building. First, there must be a stream nearby suitable for baptizing the saved. Secondly, there must be ground adjacent to accommodate burying of their dead. Thirdly, the stream and the ground must be as centrally located as possible to the membership of the church.

In this modern day none of the above are considered important. The river and waterhole baptisms are uncommon; the family burying plots, and church cemeteries are a thing of the past; and with the modern means of transportation, a central location of the church building is no longer a major factor. I am not critical of these changes; on the contrary, I approve of inside baptistries, community cemeteries, and I certainly value the modern auto as a means of travel, and this includes traveling to church. Through the automobile the church has been made much closer to each family.

I have heard this said more times than I can remember, "It is too far to church," and by as many different people. I have never once heard that it is too far to the hamburger drive-in, the drive-in theatre, or the big discount

stores. The beaches and pleasure resorts are the biggest weekend attractions and you never hear anyone say, "The lake is too far." If you are curious, drive up to the lake, or out to the beach, some summer afternoon, see the teen-



OSCAR B. MINK

ing crowds, and you might be surprised as to whom you will see in these crowds.

Nine out of every ten of these people belong to some church; yet these same persons who have (Continued on page 7, column 5)

Kansas Pastor Visits The Burkets In Navajoland

WILLARD STAFFORD
Hutchinson, Kansas

After many years of wanting to visit a mission work, this finally came true.

I am very thankful to the Temple Baptist Church for sending us on this trip. My two sons, our daughter, my wife and I left early Monday morning, August 11th. We traveled to Alamosa, Colorado the first day and then made it to Farmington, New Mexico about 4:00 p. m. Tuesday.

On Wednesday, we made a trip to the Navajo reservation. Mrs. Burket had packed food and



WILLARD STAFFORD

water since they never know how long they will be gone, and the nine of us got in the Travel-all and headed southward.

The work is about 55 miles south from Farmington and this means many miles of driving every mission trip. The road is a good paved road for about 17 miles, then we turned onto a dirt and gravel road. This road is a fair county road when dry, very rough and washboarded, but when it rains, it becomes very slick. As you already know, Brother Bill gets stuck out there quite often. After about 17 more miles of this road we turned out into the desert. Well, not quite desert, but a very rough, sometimes sandy, sometimes muddy area.

I would not call these roads, in fact, I wouldn't even call them

trails. There are no trees and only the mountains a short distance away to break the long expanse of "wide open spaces." It is not really beautiful, but there is a strange feeling for this area that both my wife and I experienced. At least there were not many traffic jams out there. We were now traveling very slowly over very rough ground. The trails were washed out with large deep chuck-holes about every 100 yards. There were two washes to cross in order to reach the area where Brother Bill is working. One is approximately 50 feet across and has a solid bottom. The larger one is about 100 yards with soft bottom and very steep banks. There are also many steep ravines and gullies that must be crossed. Any vehicle except a very high clearance type will drag.

We visited two different hogans but found no one home. Bill was anxious for us to meet his Navajo people and also wanted to preach God's precious Word to them so back into the hills we went to a summer sheep camp. Here we did meet the Navajos living just like they did years ago. At this sheep camp they had erected a one room (Continued on page 7, column 1)

My Impressions...

AS TO CALVARY BAPTIST CHURCH'S 1969 BIBLE CONFERENCE

I know not what words to use to say what I feel about this great weekend. I trust that our children, our friends, and our church will be blessed by the

want to do things for our children and as we grow older, we realize more and more that we must use our days to try to influence them for God's Glory. I can think of no better way to spend these few days with our families — to bring us closer together and let them see by our lives that living for Christ is our first and most important thing in our lives. If God tarries and our lives are spared, I know of nothing I would rather do than join again with God's people with our families for renewed strength to try to do what God would have us do.

Ruth E. Connelly,
South Shore, Ky.

I enjoyed the preaching, food, fellowship and the Word of God. I would not miss it again for anything in the world, if the Lord wills. It is the best Bible school. May the Lord bless you.

John Foor,
Gladwin, Michigan

It really hits the right spot in my heart. This is my first time to attend this Conference, and it won't be my last. It is something that everyone should come, see and hear. I can almost guarantee, you won't walk away feeling the way you did about God, as you

did when you came. This Conference is fine and you will see God as you never did before. It will show you how much you really do love the "King of Kings." I am sure that everybody will agree with me that the Bible Conference is really inspiring to the heart.

John Riddle,
Indianapolis, Indiana

Praise God for this time that we can come apart from the world and hear some of the best preaching. It has blessed my soul so very much. The food was very good and the rooms very nice. You can expect us back again next year, Lord willing. I do wish it were possible to stay longer for this Conference.

Mrs. Shirley King,
Columbus, Ohio

This Conference was the first one I have attended. The friendliness and hospitality was just wonderful. I hope to come back again. The sermons reached the soul. Also, I had always wanted to meet Mr. and Mrs. Gilpin.

Mrs. Lydia Schuetz,
Washington, Indiana

Each year I say to myself, "This is the best." But, again this year we have exceeded the past year. I wonder how much better it can get. Thanks to God and His marvellous grace.

Eld. Marvin Fulton,
Chesapeake, Ohio

This was a time of great feasting from the Word of God. I have enjoyed every minute of it. I am already looking forward to the next one. I do pray, if our God be pleased, He will grant to Calvary Baptist Church and pastor John R. Gilpin, another great and prosperous year in His service.

God bless you,
Eld. B. A. Langford,
Pasadena, Texas

We have been blessed by some of the finest preaching that could ever be heard anywhere. I am impressed by the number of young folk and young married couples in attendance. This indicates a strong continuing Christian witness. I got the impression that the preachers love the Lord (Continued on page 8, column 3)

Indianapolis, Ind. Area Readers Please Note

In view of the fact that I am to be with Bro. Richard Farnham and the Fall Creek Baptist Church on October 31, November 1 and 2, and especially since I like always to meet our readers, I am inviting you of the Indianapolis area to be in the services. What a joy it would be to us to meet a number personally with whom we have corresponded through the years.

fruits of this conference in our lives in the days to come. Oh, that all parents could join with us here for a few days of prayer, song and services such as we have had this year. We all, as parents,

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SOUND DOCTRINE"

"But speak thou the things which become sound doctrine."—Titus 2:1.

Of recent date, I have either read or heard six definitely false statements made relative to religion and religious life. I jotted them down, and I want to read them to you.

(1) "Let's have peaceful co-existence."

(2) "This is the day of Liberalism and Ecumenicalism."

(3) "Join the church of your choice."

(4) "Let's compromise rather than contend."

(5) "It makes no difference what a man believes, so long as

he does right."

(6) "One church is just as good as another."

Let's notice each one of these statements.

"Let's have peaceful co-existence."

Co-existence is the term that came into use when Khrushchev was at the height of his career in Russia, when some of the so-called statesmen of Washington said that it was better to have peaceful co-existence with Russia than it was to have any kind of argument with them.

A lot of people think that it is better that we have a peaceful co-existence with the Catholics

and Protestants than it is to have any contention or any argument as far as they are concerned. I say, beloved, whenever you have co-existence on the part of Baptists with Catholics and Protestants, you have then the lion and lamb lying down together. The Baptist lamb is on the inside of the Catholic lion, and that is one co-existence that I am not interested in, in the least.

"This is the day of Liberalism and Ecumenicalism."

I am ready to grant that this is the day when Ecumenicalism is flourishing. All over the country, the Catholics are draining (Continued on page 2, column 1)

Whether you believe it or not, however you may feel, God's Word stands true.

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JOHN R. GILPIN Editor

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"Sound Doctrine"

(Continued from page one)

their own people dry in order to
be able to do nice things to Bap-
tists and others who might not
be Catholics, to cause them to
drift their way.

I am ready to grant that this is
the day of Liberalism. If you
are a Liberal with my pocket-
book, you are a thief, and when-
ever you become liberal with the
Word of God, you are a traitor.
I am not concerned about, and I
am not interested in Liberalism
and Ecumenicalism.

"Join the church of your
choice."

Of course you know where that
one came from without me tell-
ing you. A man who has played
the part of a traitor to all that
true Baptists have held dear
through the years, nearly always
closes his message, by saying,
"Join the church of your choice."
I tell you, beloved, you don't have
a church of your own choice. God
has the choice, and God has laid
out a church for us, and we have
no business talking in terms of
your choice; we are to talk of the
church which the Lord Jesus
Christ established.

"Let's compromise rather than
contend."

I am ready to grant that it is
a mighty simple thing to com-
promise, and it is a very complex
thing to contend, but I am say-
ing that God wants His people
to contend when it comes to the
Word of God. I have no business
compromising the truth of God's
Word. I ought to contend for the
things of the Bible, just as they
are laid down within the Word.

"It makes no difference what a
man believes, so long as he does
right."

This is the one that is the hard-
est for the average person to an-
alyze. I guess a lot of people
would say that it is a good state-
ment, that it makes no difference
what a fellow believes, just let
him do right, and that is all that
is necessary.

I contend, beloved, you will not
do right unless you believe right.
I contend that doing right is the
foundation, or being right and
believing right is the very founda-
tion for all that you do. What
you do, grows out of what you
believe.

"One church is just as good as
another."

This is the old adage that has
come down to us through the
years. To me, it is the most silly,
sickly statement that I ever heard
in my life for any individual to
say that one church is just as
good as another. If one dinner
is just as good as another, then
you sit down to half-cooked beans
and half-cooked cabbage, and I'll
take deliciously cooked fried
chicken for my dinner. I don't
think that one dinner is just as
good as another.

Is one woman just as good as
another? I challenge you to say
that to your wife, and then ex-
pect any dinner this afternoon.
I am rather of the opinion that
it isn't quite so, that one woman
is just as good as another.

Well, beloved, if one dinner
isn't as good as another, and if
one woman isn't as good as an-
other, then one church is not as
good as another. The only church
that is as good as another is the
one that is Scriptural and based
on the Word of God.

So in the light of these six
statements, I come to talk to you
about sound doctrine, and I find
that there are a number of Scrip-
tures in the Bible concerning
sound doctrine. Listen:

"Holding fast the faithful word
as he hath been taught, that he
may be able by sound doctrine
both to exhort and to convince
the gainsayers."—Titus 1:9.

"Preach the word; be instant
in season, out of season; reprove,
rebuke, EXHORT WITH ALL
LONGSUFFERING AND DOC-
TRINE."—II Tim. 4:2.

"Beloved, when I gave all dili-
gence to write unto you of the
common salvation, it was needful
for me to write unto you, and ex-
hort you that ye should EARN-
ESTLY CONTEND FOR THE
FAITH which was once delivered
unto the saints."—Jude 1:3.

"But the other of love, know-
ing that I AM SET FOR THE
DEFENSE OF THE GOSPEL."—
Phil. 1:17.

"But sanctify the Lord God in
your hearts; and BE READY
ALWAYS to give an answer to
every man that asketh you a rea-
son of the hope that is in you
with meekness and fear."—I Pet.
3:15.

Peter says that you ought to be
ready at all times to give an an-
swer for what you believe. You
ought to be sure you know what
you believe, and you ought to
have an answer to give to a man
if he asks you what you believe,
and why you believe it. I don't
like the idea of a person saying,
"I believe such-and-such because
Paw believes it." I tell you, be-
loved, we need to be sure that
what we believe, we can prove
from the Word of God.

Listen again:

"Fight the good fight of faith."
—I Tim. 6:12.

Notice, he refers to our exper-
ience as a fight, for he says,
"fight the good fight of faith."
Now that doesn't sound like

peaceful co-existence. That
doesn't sound like Liberalism.
That doesn't sound like Ecumen-
icalism. That doesn't sound like
joining the church of your choice.
That doesn't sound like comprom-
ising instead of contending. That
doesn't sound like one church is
just as good as another. Instead,
it says, "Fight the good fight of
faith."

Whenever I think of this, I am
reminded of that old hymn which
says:

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His
cause,
Or blush to speak His name?"

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the
prize,
And sailed thro' bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to
grace,
To help me on to God?

Sure I must fight, if I would
reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word."

Whenever I read that Paul says
to us that we are to fight the good
fight of faith, I come back to
this song and I say, "Lord, give
me grace that I can say with
Isaac Watts, 'I'll bear the toil,
endure the pain, supported by
Thy Word.'"

My text says that we are to lay
hold on sound doctrine. I want
you to be a sound Baptist. I want
this church to be a sound Bap-
tist Church. I want you and me
to stand together firmly for the
things that I think are absolute-
ly essential to be a sound Bap-
tist or a sound Baptist Church.

I.

BAPTIST PERPETUITY.

If we are going to have sound
doctrine, we certainly need to be
contenders for Baptist succession
and Baptist perpetuity. When I
say that, I would go further and
say that I believe that the church
that Jesus built was, without any
question of doubt, a Missionary
Baptist Church. I believe that
this kind of church has been in
existence someplace through the
years, down to the present time.
I say this is in the light of sev-
eral Scriptures within the Word
of God.

We read:

"And in the days of these
kings shall the God of heaven set
up a kingdom, which shall never
be destroyed: and the kingdom
shall not be left to other people,
but it shall break in pieces and
consume all these kingdoms, and
IT SHALL STAND FOR EVER."
—Dan. 2:44.

This is speaking about the king-
dom of the Lord Jesus Christ and
it says that the God of Heaven
is going to set up a kingdom
and that kingdom is going to last
forever.

I think the church is an out-
ward manifestation of the king-
dom. It says that the kingdom
is going to stand forever. I be-
lieve that Baptist Churches can
expect to continue forever.

We find the Lord Jesus saying:
"And I say also unto thee, That
thou art Peter, and upon this
rock I will build my church; and
the gates of hell SHALL NOT
PREVAIL AGAINST IT."—Mt.
16:18.

Notice again:

"For as often as ye eat this
bread, and drink this cup, ye do
shew the Lord's death till he
come."—I Cor. 11:26.

Beloved, He wasn't talking to
Methodists here, because they
hadn't come into existence. It
was 1700 years before they got
here. He wasn't talking to Camp-
bellites, because it was 1800 years
before they got here. He wasn't
talking to the Lutherans. He
wasn't talking to any of these
Protestant bodies. He wasn't talk-
ing to the Catholics. Rather, He

Joy Cometh In The Morning

(Ps. 30:5)

By FERRELL KENNEDY
Grafton, Ohio

The night has spun a dusky web
Around me as I walk alone
While in the treetops overhead,
The melancholy breezes moan.
The grieving night bird's plaintive cry
Tells of the awful ancient curse
Which God, in just and righteous wrath
Pronounced upon the universe. (Genesis 3:17-19).

A twisted tree, with dying boughs
Rent by the fury of the wind
In mute, yet poignant accents tell
That tragic story — Man has sinned.
The thorn, the thistle by the road
Are symbols of the fearful cost
Of disobedience on that day
When Eden's Paradise was lost. (Genesis 3:23,24).

A meadow once so green and fair
Now by the angry waters torn
Reveals that a once-perfect earth
Because of sin, the curse hath borne.
The sights, the sounds of sadness here
As Nature in travail doth cry. (Romans 5:22).
Bring to our minds the doleful words
"The soul that sinneth, it shall die." (Ezekial 18:4).

By Adam's sin, death reigned on earth
Each day is heard it's mournful sound
But where the blight of sin defiled
The grace of God did more abound. (Rom. 5:17-20)
Our night will pass, the morning's light
Will surely hope and comfort give
As God the Father speaks in love
To us, "Look unto me and live." (Isaiah 40:22).

The Sun of Righteousness shall rise
With healing in His wing (Malachi 4:2).
And bring to us a blessed hope
Of brighter, better, future things.
We wait for that bright, happy hour
When morning comes, and night has waned
When God's own chosen ones shall know
The joys of Paradise regained. (Rev. 22:1-5).

was talking to a group of people
that He says has a responsibility
of carrying out the ordinances to
the end of the age. Here is a
promise given in the first century
that there is a group of people
who are to eat the bread and
drink the wine, and to carry out
the ordinances, and He says they
are to do it until He comes.

Beloved, that is church perpetu-
ity. There has to be Baptist per-
petuity here.

Notice a similar statement:

"Unto him be glory in the
church by Christ Jesus through-
out all ages, world without end.
Amen."—Eph. 3:21.

How long is the church of Jesus
going to last? He said that it is
going to last throughout all ages,
world without end.

I say to you, I believe that
Jesus Christ, when He was here
in the days of His flesh, estab-
lished a Baptist Church, and I be-
lieve that that church has had
an unbroken continuity and a defi-
nite succession down through the
years, one year after another. I
am just as convinced as can be
that Jesus' church is going to be
here when the Lord Jesus Christ
comes again. I don't believe that

anything could put an end to
Baptist Churches. It is true now
and then that a Baptist Church
passes out of existence, but as
far as Baptist Churches in general
are concerned, they will be here
when the Lord Jesus Christ
comes back again. This text is
sufficient to prove to me that so
far as they are concerned, they
will be here when the Lord Jesus
Christ comes back again. This text
is sufficient to prove to me that
they have to exist through the
years.

I often think about Nap-leon,
on the eve of a battle, when his
army was encamped on the sandy
desert before the Pyramids, and
he wanted to make a speech to
those soldiers to inspire them for
the battle of the next day. Stand-
ing there beside the Pyramids,
Napoleon said, "Men of France,
from yonder heights, forty cen-
turies look down upon you."

This morning, I would hope
that that I might inspire you, as
I would point to Baptist Churches
all over America that are stand-
ing for the truth, and say, "Men
of God, women of God, twenty
centuries of Baptist history look
(Continued on page 3, column 1)



MORNING AND EVENING

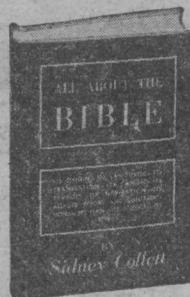
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OCTOBER 18, 1969

PAGE TWO

JOHN GILL'S COMMENTARY

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"Sound Doctrine"

(Continued from page two)
down upon you today, and may you be true to the twenty centuries that God has already given us, until the time that Jesus comes again."

Beloved, I don't believe you can have sound doctrine—I don't believe that you can say that you are a sound Baptist—I don't believe that we could say that this is a sound Baptist Church, unless we contend for Baptist succession and Baptist Church perpetuity.

II.

THE DOCTRINE OF ELECTION.

I don't believe that we can have sound churches, sound preachers, and sound doctrine unless we believe the doctrine of election—that God elected men to salvation before the foundation of the world.

I was impressed of recent date as I went through the Word of God, just to see how the word "elect" is used. I'd like for you to notice some verses that show us that God is dealing with an elect remnant always.

"And except those days should be shortened, there should no flesh be saved: but for the ELECT'S sake those days shall be shortened."—Mt. 24:22.

"Ye have not chosen me, but I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."—John 15:16.

"For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for THEM WHICH THOU HAST GIVEN ME; for they are thine."—John 17:8, 9.

You can't read this without realizing that God is dealing with us on the basis of election. God has given to Jesus Christ an elect remnant, and that elect remnant is the crowd that the Lord Jesus Christ is dealing with today.

Notice again

"And as many as were ORDAINED to eternal life believed."—Acts 13:48.

Who are going to believe? Those who are ordained to eternal life. I tell you, there will not be a single one that God has elected and chosen, and ordained to eternal life, who will fail to believe on the Lord Jesus Christ as his Saviour.

Notice another Scripture:

"For whom he did foreknow, he also did PREDESTINATE to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth."—Rom. 8:29-33.

Notice, it is God that justifies—and he justifies those He predestinates. When you come to a Scripture like this, there is only one thing to say, and that is, "Lord, you certainly are a God in election. You certainly are dealing with us on the basis of the crowd that you chose unto yourself before the foundation of the world."

"For God hath NOT APPOINTED us to wrath, but to obtain salvation by our Lord Jesus Christ."—I Thess. 5:9.

How do you obtain salvation? Because it has been appointed unto you to do so. You would never have salvation if it had not been appointed unto you to be saved.

Listen again:

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning CHOSEN YOU to salvation through sanctification of the Spirit and belief of the truth."—II Thess. 2:13.

This isn't a tenth of the Scriptures that have to do with election, but I say to you, when you read these, you can come to this conclusion, that the God we serve—that the God that we preach from this pulpit, is a God who elects unto salvation. He did it before the foundation of the world, and all those that are chosen of the Lord, shall thus one day come to Him.

Isaiah, speaking for the Lord, said:

"He shall see of the travail of his soul, and shall BE SATISFIED."—Isa. 53:11.

There is not going to be a single one of His elect missing. He wouldn't be satisfied if there were one of His elect that wasn't there. The very fact that He is going to be satisfied with what He sees, proves to us conclusively, beyond a shadow of a doubt, that every one of God's elect are

going to be saved, and will be in that number.

I tell you, there will not be one single one of God's elect that will fail to get to Heaven. Why? Because of the doctrine of election. You can't be a sound Baptist, I can't be a sound preacher, and this can't be a sound church unless we believe the doctrine of election.

III.

BAPTIST BAPTISM.

We can't have sound doctrine unless we have Baptist baptism. Some people believe it is perfectly all right to send their laundry out every week and have it done. I guess some people believe it is all right to send their people that are saved out to have them baptized by anybody that comes along. I have a very, very definite conviction that nobody is baptized unless that individual has been baptized under the authority of a Baptist Church, that has been duly established, and has come into existence, from some other Baptist Church. Let

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me repeat, you do not have Baptist baptism—you do not have Scriptural baptism unless the church that baptizes you has itself had Scriptural organization, and has come into existence in a scriptural manner.

Listen:

"There was a man SENT FROM GOD, whose name was John."—John 1:6.

"And I knew him not: but HE THAT SENT ME TO BAPTIZE with water."—John 1:33.

Notice, John came for the purpose of baptizing with water. How important was the baptism of John the Baptist? It was so important that when they chose a successor for Judas, they demanded that this successor have Baptist baptism. We read:

"BEGINNING FROM THE BAPTISM OF JOHN, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection."—Acts 1:22.

What kind of baptism was it that they had? I say that it was Baptist baptism. Not one word is said about this being John the Methodist, or John the Campbellite, or John the Holy Roller, but it says "John the Baptist," and I believe that the only baptism that is approved of God is baptism that is administered by a Baptist Church, which church has come into existence in a sound orderly manner, and that church, and that church alone, has the authority to baptize.

I find the Lord Jesus Christ 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 alway, even unto the end of the world. Amen."—Mt. 28:19,20.

To whom was He giving that commission? You can't say He gave it to the disciples, because they, as such, weren't going to last to the end of the age. He was giving this commission to some organization, or to some group, that was going to last to the end of the age, and the organization that has perpetuity guaranteed unto it, is a Baptist Church, and only a Baptist Church has the authority to baptize.

Let's take an illustration: Most every town today, in order to raise more revenue and to grease the wheels of the governmental machinery, has adopted what they call city stickers for automobiles. Here in Ashland that city sticker costs us \$20 for each car, which runs into quite a little sum of money over a period of years. Now we have a printing shop on 13th Street, and we can print those city stickers just the same as they can print them someplace else and sell them at the City Building. Now suppose this next week that I decide this a good racket—\$20 a car; I am going to start printing city stickers, and I am going to sell mine for \$19.98. There are a lot of folk who would rather buy from me than buy from the city, because they would save two pennies, and just look at all the money I would get because of the selling of those city stickers.

Haven't I a printing shop? Can't I print just as good a city sticker as they can? In fact, I think I could do a better job than most of the ones that they put out. Well, why not do it? If I can print it, why not do it? I'll tell you why. I can't, beloved, because I haven't the authority.

Let's look at it from this standpoint: Money is a hard object to come by. Suppose I get the printing equipment at the shop so we could print some money. How about getting some plates made and printing some money? That would be a lot better than any other kind of printing. In fact, it would be the most pleasant kind

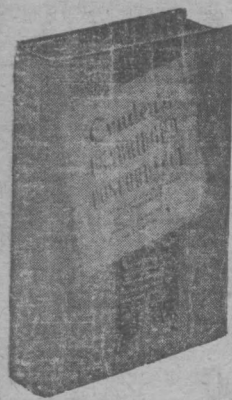
I can think of. I just can't think of anything that would be quite as nice, as just every day, whatever I need, print it up and go out and pass it out. Well, what is wrong with that? Just one thing: I don't have the authority to do it.

Now, beloved, the Campbellites and the Methodists and the Holy Rollers, and all these half-baked Baptists around the country have no more authority to baptize than I have to print city stickers or to print money. Do you know what they would do to me if I were to print city stickers or to print money? They would put me in the "pokey," and I would be looking out from between bars at you. Beloved, if they would treat me that way, why should you and I compromise and go along with this crowd of people that haven't any authority to baptize? See what I am saying? If a man were to print money or city stickers, he would go to jail; he would have to pay the penalty. If a man baptizes without the authority of a church behind him, that man ought to be shunned as a plague of smallpox, and we ought to stay completely away from him, for we haven't any business having anything at all to do with him.

Let's use another illustration. In January, all the aliens of the country have to register their whereabouts. That is usually the month when aliens ordinarily take citizenship in the United States, and you will notice about the end of January that several aliens around Ashland and Boyd County will go to Catlettsburg and will become naturalized citizens of the United States at that time.

Well, they have to pay something to do this. Suppose again I can print those certificates just as good as the Government can, and I get a stack of certificates for the naturalization of aliens into the Commonwealth of the United States. When the time comes, I go to Catlettsburg to the Federal building, and I say, "Listen, I am going to charge you \$10 apiece, whereas the government will charge you \$20. I'll naturalize you for \$10." I have those individuals to stand in my presence, and I read the oath to them; I have them hold up their hand and swear to be true to the Constitution and to the flag, and I write them out a certificate and sign it, and give it to them, and they pay me the money.

What is wrong with that? Just one thing: it isn't legal. The law (Continued on page 5, column 1)



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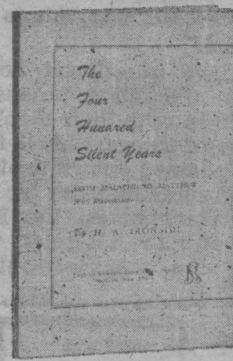
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PAGE THREE



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The Baptist Examiner FORUM

"John the Baptist was never a member of the church that Jesus built. How then could a Baptist Church come from him? Of course John prepared the material from which Jesus established his church. Yet, nowhere do we find the name 'Baptist Church' in the New Testament. Can you help me as to the identity of the church in this respect?"

**AUSTIN
FIELDS**
610 High Street
Coal Grove, Ohio
PASTOR,
Arabia Baptist
Church
Arabia, Ohio



We do not teach that the Baptist Church came from John the Baptist; rather it is our belief that true Baptists were created and given life as a body of Christ. The querist points out, and we agree that John prepared the material for the first church. Though he prepared the material, the church did not come from John the Baptist anymore than Solomon's Temple came from David. Though David prepared the material with which the temple was built, Solomon built the temple and Jesus Christ created the church.

Though John the Baptist did not create the first church, yet there is a definite connection between him and Baptists today. When he was born, he was named John, which means Jehovah's gift. Naming him John pictured his supernatural birth and was a pledge of the Lord's grace. When he came out of the wilderness preaching, he was called John the Baptist.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths straight.'—Matt. 3:1-3.

Since his parents did not name him the Baptist, and since he was sent from God to make disciples and baptize them, we therefore conclude that God gave him the name Baptist, and it is a divine name. This also gives us the meaning of the name Baptist—one sent on an errand for God—to baptize those who have repented. Having established the fact that Baptist is a divine name for those sent by God, let us listen as Jesus sends out those who were baptized by the Baptist to perform these same tasks as did the first Baptist.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 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."—Matt. 28:19-20.

These disciples whom Jesus commissioned to preach, make disciples, baptize them, and teach them the all things were charter members of His church.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, government, diversities of tongues."—1 Cor. 12:28.

Thus, they were sent out and commissioned by the head of the church, as was John the Baptist; therefore, the first church was a Baptist Church, not only because they were baptized by the Baptist, but because the divine name for those whom God sent out was Baptist.

Today the Baptists are the only denomination which conforms to the commission that was given to John the Baptist and the first church. All others preach or practice that baptism must precede becoming a disciple. The first Baptist preached Christ before baptism; so do true Baptists today.

Therefore, others cannot take to themselves the name Baptist (Scripturally), for they were not sent out by God, rather their head and authority rests in a man, and thus they have no God-given authority as did John the Baptist and the first church, to preach and baptize those who have repented.

I realize that many organizations have taken to themselves the name Baptist, and they have no Scriptural right to the name. When I speak of Baptists, I am having reference to Missionary Baptists. The first Baptist was a Missionary Baptist, for he was a sent one, and so was the first church.

It is therefore fitting and proper that he who prepared the material for the first church be called the Baptist. Surely, it is proper for the churches of Jesus Christ to be called by the same divine name that signifies one sent from God to make disciples, baptize them, and to teach them the all things whatsoever Christ has commanded.

**ROY
MASON**

Radio Minister
Baptist
Preacher
Aripeka, Florida



The one asking the questions, already has things pretty straight. No, John the Baptist was not a member of the church that Jesus started. John might be thought of as bridging the gap between two dispensations. "The law and the prophets were until John" we read. That era ended. John was chosen by the Lord of heaven to "prepare the way" for the coming of the Messiah; to baptize that Messiah and to present him. In John 1:34 John the Baptist says, "I bear record that this is the Son of God."

Many have questioned John's baptism — and this is because it does not fit in with their theological scheme of things. This is foolish. God ordained John's baptism, sent him in large measure for that purpose. He baptized the Messiah, and also the disciples, thus preparing the material out of

which Jesus started his church. I have never chimed in with those Baptists who declare that John was the first Baptist preacher, and who try to get the Baptist name from him. The correct rendering of the Scripture is "John the baptizer" . . . not "John the Baptist." Baptist preachers strictly speaking are preachers identified with the church Jesus started. In that sense John the Baptist was not a Baptist preacher, even though he baptized.

The questioner correctly says, "Nowhere do we find the name Baptist Church in the New Testament." The name applied to the churches in the New Testament, was simply "The church at Corinth, the church at Thessalonica," and so on. There was no need for distinguishing names, since the only churches that existed were those started by Jesus. By and by the corrupt hierarchical Catholic Church came into existence, and later on came other counterfeit churches. Distinguishing names had to be used then, and the dissenting groups who continued to hold the doctrines of Christ, were usually nicknamed. Various names were applied, but the leading name that was used was the name Anabaptist, which signifies "rebaptizer" because they would not accept the baptism of those who came to them from the heretical groups. Later the "ana" was dropped and the word Baptist was used. The term Anabaptist however was used as late as during the early days of the American colonies.

**E. G.
COOK**

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



The first Baptist Church to come into existence came directly from the Lord Jesus Christ in that He was the one who organized it. But this church came directly from John the Baptist in that he was the one who preached to the people and baptized those who were saved as a result of his preaching. In Lk. 1:17 our translation says, "to make ready a people prepared for the Lord." However, the Wuest version says, "to make ready for the Lord a people which has been placed in the right spiritual state."

It is true that you do not find the name "Baptist Church" in the New Testament. And if the old devil had not started his church building program, that name would still not be needed today. But since he has gone into the church building business in a great way, it has become necessary for us to use the full name "Baptist Church." And to be sure, the first church was a Baptist Church in every sense of the word.

When a person is baptized by a Baptist preacher he just automatically becomes a Baptist. And John the Baptist was a Baptist preacher if there has ever been a Baptist preacher. You and I are Baptists today because we were baptized into a Baptist Church. But John the Baptist because God made him one. As Brother Wayne Cox has so aptly said, "When God got ready for a man, He made Adam, and when He got ready for a Baptist He made John." I am aware there are those who say "John the Baptist" was his name. But, if that be true, the angel in Lk. 1:13 was not aware of it. And if that be true, his mother in Lk. 1:60 and his father in Lk. 1:63 neither one knew it. So, since his father and mother nor the angel knew his name was "John the Baptist," I wonder how these other people found it out. Then there are those who say he was called John the Baptist because he baptized. But if you notice in Mt. 3:1 he

was called "John the Baptist" before he even started preaching. And certainly he preached to the people before he baptized them. So the only sensible thing to do is to accept the fact that he was a Baptist because God made him one.

So just as God made, or created the first man and woman, He made the first Baptist. And when this first Baptist had brought forth, so to speak, enough other Baptists our Lord called them out and formed them into a church. This church was definitely a Baptist Church because it was formed out of Baptist material. But, just as God has never created any other men and women as He did Adam and Eve, so He has never formed another church in the way He did the first Baptist Church in Jerusalem. Just as Adam and Eve were to reproduce and bring other people into the world, just so that church was to organize other churches who in turn would organize still others. But just as all other men and women must come into the world by means of their being born of woman, just so all other churches must come into the world by means of their being authorized by another church.

**JAMES
HOBBS**

Rt 2 Box 182
McDermott, Ohio
**RADIO SPEAKER
AND MISSIONARY**
Kings Addition
Baptist Church
South Shore, Ky.



One thing that we must remember when we study about the church is that it becomes the dwelling place of God, just as the tabernacle in the wilderness, and as the temple was in Old Testament times and during the early days of Jesus.

During the preparation of the change from the temple to the church we have the work of John.

Let us first understand his name. When John was born the people wanted to call him after his father, Zacharias, but he would not have it.

"And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all."—Luke 1:62, 63.

You will notice that his name was not "John the Baptist" but "John" — just plain John. Now John was born for a purpose. His birth was a miraculous birth in that both Zacharias and Elizabeth were too old to have children. His job was,

"... to make ready a people prepared for the Lord."—Luke 1:17.

He had an unique job, one that was entirely different from anything the people had ever known. He was to preach of the coming kingdom and take the people who believed what he preached and immerse them in water.

"And John was clothed with camel's hair, and with a girdle of a skin about his loins; and

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he did eat locusts and wild honey; and preached, saying, there cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but he shall baptize you with the Holy Ghost."—Mark 1:6-8.

These people had never heard of baptism before. This was not a common thing, but he did it. The reason was because God sent him to prepare the material for the church.

One day Jesus came to be baptized.

"And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan."—Mark 1:9.

Matthew also gives us an account of this event.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him."—Matt. 3:13-15.

The next few verses in both accounts shows us that this was pleasing to God.

We see that Jesus traveled quite a distance (approximately 40 miles) just to be baptized by John. Why did he do this? Because John had been given the authority from God to institute baptism and to baptize those who would be the first church.

Remember at this time we are still in the period of the temple, but it is full of iniquity, and so God is making the preparation for a change. After Jesus is baptized, He then must be tempted of the devil for 40 days and nights. This, too, is part of the preparation, so that the head of the church will have gone through trials and temptations of all sorts. (see Matt. 4:1-11; Mark 1:12,13; and Luke 4:1-15).

During the time of Jesus' 40 days of temptation, John is taken in prison and eventually beheaded.

"Now when Jesus had heard that John was cast into prison, he departed into Galilee."—Matt. 4:12.

Jesus begins preaching and calling out the 12 apostles. This is when the church was actually started. Remember John is in prison and if not already dead, would be shortly. God had purposed for him to do the job of preparation, not the job of building.

During the first part of this answer I pointed out that his name was John, yet he was called by God, John the Baptist. Harper's Analytical Greek Lexicon says the word means the one baptizing or a Baptist. God called him

(Continued on page 8, column 5)



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THE BAPTIST EXAMINER
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PAGE FOUR

"Sound Doctrine"

(Continued from page three)
that tells how people are to be naturalized, tells who is to do the naturalizing, and the Word of God that talks about baptism, says that the ordinance was given to that church, and to that church alone.

I have no business to naturalize people. Suppose one of these fellows that I naturalize comes up to the next election, and he walks in to the poles to vote, and they challenge his vote. They say, "You are not a citizen of the United States. You are an alien." He says, "Oh, yes, I am a citizen of the United States," and he pulls out his certificate and says, "Here, this man gave me this certificate, and I paid him for it; I took the oath and swore to be true to the Constitution and the flag." Beloved, he will find out pretty soon that he can't vote. Why? Because the law that tells how to naturalize, tells who is to do the naturalizing.

I say to you, the God that tells us about baptism — that is, the immersion of a believer in water — that same God tells us that nobody but His church has the authority to baptize. We have no right to accept anybody's baptism except the baptism that was performed by a New Testament church.

IV

RESTRICTED COMMUNION.

I believe that there are restrictions concerning the Lord's Supper, and those restrictions are such that cause us to hold to what others call "close communion."

A fellow said to me recently, "You wouldn't even allow me to eat the Lord's Supper with you." I said, "It isn't a question of what I would allow. The church of which I am a member would have to decide the matter, but as far as I am concerned, I would vote on the side of the church to keep you from doing it. In fact, if you were in the church building, and we were passing the elements of the Lord's Supper, I would by-pass you. I wouldn't even offer it to you." He said, "I just don't see how a church can be that narrow and expect to exist in the twentieth century."

Beloved, true churches existed back in the first century, and they have been existing in the second, and the third, and all down through the Dark Ages, and I think they will exist until Jesus comes, because He said, "I will build my church; and the gates of hell shall not prevail against it."

We read: "The CUP of blessing which we bless, is it not the communion of the blood of Christ? The BREAD which we break, is it not the communion of the body of Christ? For we being many are one bread, and one BODY: for we are all partakers of that one bread." — 1 Cor. 10:16,17.

Notice, one cup of wine, one loaf of bread, and one body to partake of the Lord's Supper.

Suppose I am away holding a meeting in another church, and that church observes the Lord's Supper. Would I have any right to eat the Lord's Supper in that church? I am not a member of that church. I am in good standing with them as far as doctrine is concerned because they believe the doctrines that I believe, and the things that I teach. They probably support THE BAPTIST EXAMINER every month with a financial offering just because they believe the things that we stand for. But, beloved, I would have no right to eat the Lord's Supper there, because I am not a member of that one body. The Word of God restricts it to one cup, one loaf, and one body.

Another restriction is to its design. We read:

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do IN REMEMBRANCE OF ME. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." — Luke 22:19,20.

What is the design of the Lord's Supper? It is to remember the Lord Jesus Christ.

Somebody says, "I can't even take the Lord's Supper with my mother, for she is a Presbyterian, and I can't take the Lord's Supper with my father, for he is a Lutheran. I can't do that, because you won't allow them to take the Lord's Supper with us."

Beloved, you are not to be taking the Lord's Supper, thinking about your father, your mother, your wife, your sweetheart, your sister, or anybody else. Rather, Jesus said: This do in remembrance of me." When we take the Lord's Supper, we ought to take it, thinking about the Lord Jesus Christ. When I observe the Lord's Supper, I nearly always sit, and hold my head down, so I won't have to look at the audience. I am afraid if I sit and look at the audience, that it will cause me to think in terms of you. I have no objections to thinking of you ordinarily — it is a pleasurable thing to do, but when I sit at the Lord's Table, I am to do that in remembrance of the Lord Jesus Christ alone.

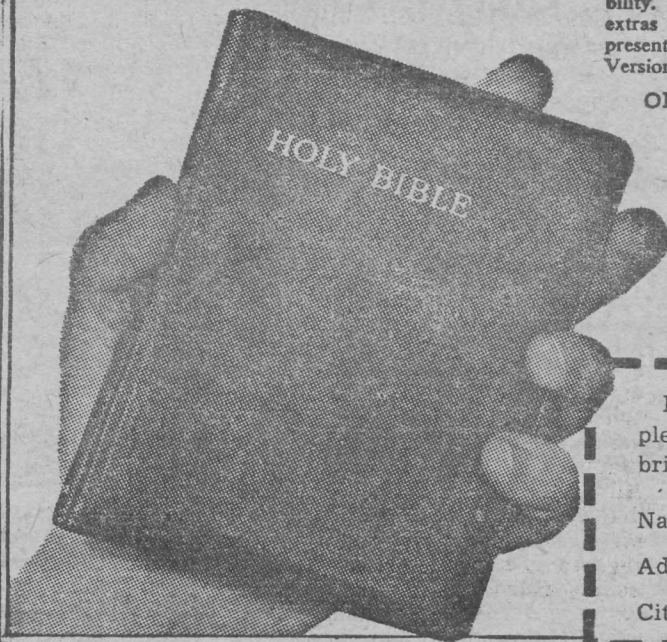
Let's notice another way that the Lord's Supper is restricted. Listen:

"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper." — 1 Cor. 11:18-20.

You can't eat the Lord's Supper if there are any divisions, any heresies, or any doctrinal divisions in the church.

Suppose as we take the Lord's Supper, we invite a Campbellite, a Methodist, and a Presbyterian to eat with us. We sit down to the Lord's Table, the four of us — the Campbellite, the Methodist, and the Presbyterian and myself as the Baptist, to take the Lord's

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Super. I say, "Brethren, the Bible says if there be divisions among you, or any heresies, you can't eat the Lord's Supper." Someone says, "There is not any heresy. We are all agreed. We all believe in Ecumenicalism. We believe that we are all going to Heaven after a while. We are all agreed." I say, "That sounds good, but let's analyze it and see if that is true. Let's just take some one doctrine and see if we are in agreement. Let's talk about salvation."

I say to the Campbellite, "What do you believe about salvation?" He says, "That hole of water looks so good to me. I believe that all my sins are washed away whenever I go into that hole of water."

But, beloved, it seems to me I remember that John the Baptist pointed to Jesus one day and said, "Behold the Lamb of God, which taketh away the sin of the world." I think I'll follow along with John the Baptist. We are not in agreement with the Campbellites.

I turn to the Methodist and I say, "What do you believe about salvation?" He says, "I believe in the blood of Jesus Christ. I don't believe water saves. I believe it is the blood of Jesus Christ, but I do believe that after I am saved I can lose my salvation. I believe I can go to Hell after I have been saved."

Isn't that strange that a man can be God's child today and the Devil's child tomorrow? Today he can be on the road to Heaven and tomorrow on the road to Hell, yet John 10:28,29 says:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

I think I will take what Jesus says.

Then I turn to this Presbyterian and I say, "What do you believe about salvation?" He says, "I go right along with you, Bro. Gilpin, I believe in election, and I believe in depravity, and I believe in effectual calling, and I believe in limited atonement. I don't agree with the Campbellite that you have to be baptized to be saved, and I don't agree with the Methodist that you can lose your salvation after you have been saved. I believe in security."

I say, "Well, I guess you and I could eat the Lord's Supper together." He says, "But wait, there is something else I do believe that maybe I ought to mention. I believe that after I am saved, any children I have after that time don't need salvation; they get what we call 'inherited grace.' They inherit grace because I am saved."

Beloved, I don't turn to the Bi-

ble to answer that, I just go to my own family. I go back and think about my children. I go back to the time when John Jr. was born. I don't think he inherited any grace from us. He surely did not act like he inherited any grace. I remember when he would be sleeping upstairs, and he would let out a wail, that you would think surely somebody was killing him. I would start up the stairs and directly he would hush up to see if anybody were coming. Does that sound like inherited grace? Somehow I just don't believe it.

Eight years passed, and our first little girl came to our house. I thought, Mrs. Gilpin surely has grown a little bit in grace. I had not progressed very much, but she had become a much better woman. Certainly if inherited grace works, it ought to be working now. I tell you the truth, if ever I saw depravity manifested, it was manifested in my first daughter.

Then a couple of years passed, and our second daughter was born. I am sure by that time that Mrs. Gilpin had grown a lot in grace, but I found the same thing to be true. Inherited grace just didn't manifest itself in the lives of any one of them.

I say to this Presbyterian, "I can't eat the Lord's Supper with you believing in inherited grace." I say to the Campbellite, "I can't eat the Lord's Supper with you because you believe in baptismal regeneration." I say to the Methodist, "I can't eat the Lord's Supper with you because you believe that you can lose your salvation after you are saved."

What does the Bible say? If there be any heresy — if there be any division when you come together in one place, you cannot eat the Lord's Supper. Beloved,

I think we are going to have to go right along with what Paul says. I think we are going to have to believe in a restricted communion if I am going to be a sound Baptist preacher, if this is going to be a sound Baptist Church, if you are going to be a sound Baptist, and if we are going to practice sound doctrine.

V

PRESERVATION OF THE SAINTS.

God preserves His own. If you are saved, it isn't because of anything you have ever done, but you are kept saved because of the preserving power of God Himself.

Somebody may say, "Brother Gilpin, don't you remember that passage in Hebrews that seemingly indicates that a person can lose his salvation after he has been saved?" Let's read it:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the word to come, IF THEY SHALL FALL AWAY, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." — Heb. 6:4-6.

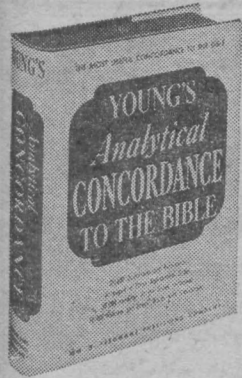
Let's see if this sounds like a man can lose his salvation. This says that if a man can lose his salvation, he never could be saved again, because it is impossible to renew such again to repentance. In other words, if a man could fall, he never could be saved again.

Notice again:

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." — Heb. 6:9.

(Continued on page 6, column 1)

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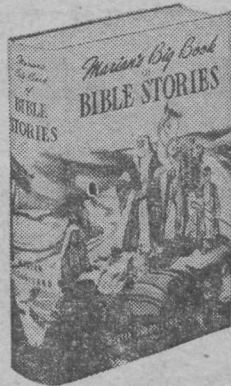
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"Sound Doctrine"

(Continued from page five)

He says, I have used this for an illustration. Though I have thus spoken, I am persuaded better things of you, and I am persuaded that better things will accompany salvation."

Beloved, it doesn't accompany salvation for a man to lose his salvation. Instead of this Scripture teaching falling from grace, it is one of the strongest texts in all the Bible to prove that when God saves a man, he is saved forever.

Hear the Psalmist as he says: "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."—Psa. 37:24.

If you could see yourself spiritually, you would be dangling from the hand of Almighty God, because God upholds you with His hand.

Listen again:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38,39.

Notice, he mentions death. What is death? Walk out in the cemetery and see all the tombstones, and think about all the people that have died from the day of Adam to this, and remember that some of these days, unless our Lord comes, that you and I are going to die too. In death you leave your loved ones, your friends, and those who have been close associates in this world. Death is a terrible thing to think about. But Paul said, "Death can't take us out of God's hands."

He speaks of angels. What kind of angels do we know about? The Bible talks about angels, the archangel, the cherubim, and the seraphim. The Bible also talks about fallen angels. The angels must have great power, but Paul said that they can't take you out

of God's hands.

He also speaks about principalities and power. Let's talk about governments. Our Government is a strong government. Russia, France and England are strong governments — strong powers and strong principalities. Paul says that they can't take you out of God's hands.

He talks also about things present. Nothing that is present can take you out of God's hands. Are you afraid? Everyone of us, more or less, have some fears all the time. One thing or another causes us to be fearful. But nothing present can take you out of His hands.

He mentions also things to come. I don't know what is around the corner. I often say that we as Christians serve under sealed orders every day. I don't know whether there is a beautiful landscape or a belching volcano around the next corner. I don't know whether there is a crib or a coffin around the next corner. I don't know what is there, but I know one thing, there is nothing that can take me out of God's hands.

Then he speaks of height. Look up, beloved, up, up, up — 20,000 30,000 feet in the air. Let's look up into the stars, the moon, the constellations. Surely height ought to be able to take us out of God's hands. But Paul says that height can't take us out of God's hands.

Paul says that depth can't hurt you either. You can't go so deep, you can't fall so far, that you can be taken out of God's hands.

Then, having mentioned all of these things, Paul says, "Nor any other creature." Isn't it wonderful that he mentions nine of these agents and agencies — infernal, internal, and external — and he says that these nine nor any other creature shall not be able to separate us from the love which is in Christ Jesus our Lord.

Aren't you glad that you believe the doctrine of preservation? Aren't you glad that you believe in a God that not only saves, but a God that keeps you; a God that

not only saves you to start with, but a God that keeps you saved from day to day?

As the old song says:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?"

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to its foe;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake."

There are many doctrines beside these five we ought to believe. In fact to be a sound Baptist, you have to believe the whole Bible. May God help you to be just such a Baptist.

Fred T. Halliman

(Continued from page one)

sorting and leaving off everything that we thought we could do without. We even have to try to calculate within a day or two of how long we will be in the area, ration our food accordingly, and work to a rigid schedule in order to accomplish what we want to for that trip and be able to get back out before we completely run out of food. If for some reason we get held up a day or two and are in there longer than expected we have very little to nothing to eat until we get back to where our supplies are. With this in mind we always have a tendency to cut each days ration just a little short so that we might have enough for a little that extra day or two that we had not really planned on. One might wonder, why don't you just add on some more carriers and make sure you have enough. The reason we do not do that is that food has to be carried for the carriers also. Eventually we had the things we were going to take with us ready and Luke and I went to bed.

August 18. "D.Q. Got under way this morning about 7:30. Twenty-six men are in the patrol at this stage of the patrol. The day's walk has been exceedingly hard walking, walked along the Strickland River gorge most of the day. We found no place to make camp, and only then on top of a sharp ridge, until 4:30. Some of the cargo boys did not reach camp until 7 P. M. My feet are in bad shape just to be starting out in this area. Saw about a dozen people today along the way and one woman and two children came

into camp real late but we were still getting set up for the night and held no service, end D.Q."

After a restless night I was up just about daybreak and about 7 we began to assemble the supplies and carriers according to weight and size of cargo and men. I had some trouble getting a line of carriers for this portion of the patrol. I had brought a line of men from Haiwi with me but they said they did not want to go into the Poguaia. Then I petitioned the fellows at Yeddo for a line of carriers and while many of them were from the Poguaia area, they did not want to go either, however, after several hours of thinking over the matter the Poguaia men along with three young fellows from Haiwi decided to make up the line of carriers.

From Yeddo there are two routes one can take into this area, one is right straight up and over the big mountain in back of Yeddo or else one can take another route around the west side of the mountain and follow the Strickland River and enter from that way. The last time I had gone in I went up and over the big mountain in back of Yeddo. This route takes you up several thousand feet at a very steep incline until about 4 hours later you have finally reached the top. My plans were this time to follow the Strickland River as nearly as possible before turning to come back so with this in mind I chose the route west of Mt. Ketero.

The first hour's walk took us through thick timbered area at the base of this mountain and an occasional opening where a native garden would be and then we came suddenly out into an open grassland, studded with huge boulders and rocks of various shapes and sizes. The grass ranges from waist to shoulder high with pig trails leading through it. Always, early in the morning, the grass is a sea of water and five minutes after you start walking in it you are soaked to the height the grass reaches you. By about 10:00 A.M. the picture has changed completely in this huge grassland. The equatorial sun has climbed high into the sky sending its beams down upon this rocky prairie and now it has become a hot steaming oven. About 11:00 A.M. a wooded area is reached and a sigh of relief from the dreadful heat is heard going up from the line of carriers, laboring at this stage of the trip, under a full and heavy load.

About two hours of this thickly wooded forest which gives protection from the sun, is enjoyed and then just as suddenly you walk right out of it and now you soon look down upon the Strickland River. From that altitude, which is several thousand feet above the river, the Strickland looks like a gentle slow moving body of water lazily winding its way to the Pacific ocean, perhaps a hundred miles away. However, when you reach the banks of the river you will discover that this is a fast flow-

ing, swirling mass of water that is large in size continually gnawing away at the rocky banks and gradually enlarging itself both in width and depth.

I have never seen anything quite like the Strickland gorge, it is awesome, enormous in size and yet it is challenging. On two previous occasions I have explored portions of this gorge in search of God's elect but I saw far more of it this time than I had on both the two previous occasions put together. Some folk might wonder why one would go into places like this to look for people as it would seem obvious that no one would live in such inhospitable and inaccessible country, but like the majestic eagles that fly to the very highest peaks to build their nest and raise their young, so you will find these people perched upon the sides of these mountains and some prefer to build their houses right on the very summit of a mountain or the extreme keel of a ridge.

We had reached the edge of the gorge about 1 P.M. There is not enough soil on the rocky mountain side to support timber, only an occasional small scrub bush, and there is not very much grass — mostly barren rock. At mid-day or near there it is almost unbearably hot. As you wind your way around the treacherous peaks and slopes, soon the briny perspiration begins to irritate your eyes. You want to reach for your handkerchief to wipe the sweat away but in most instances you dare not let go of that clump of grass or the occasional little bush that you have managed to get hold of to give you some sort of assurance, but at the same time realizing that in an emergency you could not depend on either to hold you for more than a few seconds. In the three times that I have climbed up and down this gorge I have never got myself in a position that I could not get out of — until this time. The natives, being without shoes and used to this rough country, are more sure footed than the white man so I usually always keep someone close by in case of an emergency. At one point on this trip as we were high above the river and were trying to maneuver a curvature where the curve went inside instead of out I reached a point where I had to stretch about four feet to make a connection with the next ledge. I managed to make the connection with my toe only when I noted that I was losing my foot hold. I tried again but discovered that my efforts were worsening the situation. I tried to go back but could not do that. I looked down at that river, some 2500 feet below with hundreds of jagged rocks sticking up in between me and the river and figured that unless some sort of a miracle happened within the next thirty seconds I would be making contact with some of these rocks below and unless I hung up on one of them, suspended in space, I would land in the river.

(Continued on page 7, column 4)



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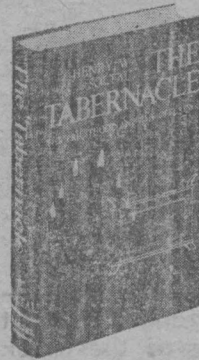
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Navajoland

(Continued from page one)
shelter and also had two tents. The two small tents was where they slept. I believe this lady we visited had six boys. Also at this time her sister and two little girls were here. The only thing inside the "house" was a stove, one chair and one table. There was also a pest strip to kill insects, hanging in the middle of this room which certainly didn't bother the mosquitoes, because they nearly ate us up. We then understood why the women

ESTHER SIMPSON MAKING FRIED BREAD



little girls had on long dresses and stockings to cover their legs even on this warm day. Brother Burket asked if we might have a service. First we had a song service; yes, they sing Navajo. You should have heard me a German-English mixture trying to sing Navajo. Brother Burket (Jessie), does a very good job singing but I do believe Brother Bill preaches better than he sings. After the service at this place we started

The church must preach or perish, teach or tarnish, evangelize or fossilize, send or end.

BROTHER BILL TALKING TO SOME INDIAN BOYS



off toward another Navajo home. We had just passed through a very steep and rough gully when Bill's old faithful Travelall just quit. He tried to start it, but to no avail. I opened the door to look things over and then heard something running out on the sand. The wagon had dragged and the fuel line was broken off right at the gas tank. There were no repairs available, so the old reliable method called walking was used. We decided on two plans. Bill and John, his

the gas tank from the local International dealer, but they told us that this had to be done in the shop because they had to braze the new piece into the old tank. By now it was pouring down rain and very dark even though it was only 5:00 p. m. I asked about a tow truck, but the price was high (\$45.00) and they couldn't go until the next morning.

What happened next was hard to believe. Mr. Lou Allison, the owner of the dealership loaned

NAVAJO HOME ON A SHEEP CAMP



son, were to remove the battery and carry it back to the hogan of Esther Simpson, where we had just had the service. There they would try to get an old car started.

Mrs. Burket and I headed to the trading post which was about 8 miles away. Being in such a high altitude, I didn't have much

me a brand new four-wheel drive International Scout to drive out to the rescue. Praise the LORD and thanks so much to Mr. Allison. We made it back to Brother Bill, his two children and my wife and our three children about 6:30 p. m. Bill had been busy and had rigged up a long hose, a funnel and with 5 gallons of gas and a coffee can, off they went with the Scout full of the rest of us, following. John, the Burket's son sat in the back seat with the window down pouring gas while "Wild Bill" drove. Yes, it's a long story, but by 11:00 p. m. we were all back safe to Burket's house.

This is just one of the many difficult experiences they have, trying to be faithful to the call of God. Brother Bill and his wonderful wife certainly do love these lost Navajos. From all that I have seen and heard on this trip, I certainly can recommend this work and this God-called missionary. The Temple Baptist Church here at Hutchinson, Kansas is going to try to increase our support to this work. They really need at the minimum another \$100.00 per month and \$200.00 would still just begin to take some of the pressure off.

Brother Gilpin, and all of the Calvary Baptist Church, how thankful I am that you sent forth this man. My prayer is that many more of God's people will rally around this mission work and provide the support so needed.

This work needs a Four-wheel drive vehicle because of the primitive roads in the area.

The Burket's have two children and when they go out to the mission work, I think it is only right that they can be sure they can get back home to be parents as well as missionaries.

This is a need that I feel must be met. They hope to move out on the field soon, but will still need a rugged vehicle to be able to make the many miles of travel necessary to take the gospel to the Navajo people.

Thank God for the Calvary Baptist Church for sending him, and for The Baptist Examiner for helping to raise support, and prayers for this work.

Fred T. Halliman

(Continued from page six)

God has said, that He "... will never leave thee, nor forsake thee." I don't try to put God to a test, and I wasn't trying to this time, I just read His Word and believe what He says but this is one time that God proved beyond any shadow of doubt that He meant what He said. One of the natives was not very far behind me and whether God lengthened His steps or quickened his reflexes or both I will never know but I have never known one of these natives to act with such haste and precision before as this man did when suddenly I felt myself being pushed or more like lifted across to the next ledge and all of this without one word from me and the time elapsed was perhaps approximately 20 seconds. I breathed a prayer of gratitude and we walked on, still with the silence unbroken and perhaps feeling a little closer to the Lord.

Eventually we left the barren rocks of the Strickland gorge and cut back into a wooded area again. For a while I thought we went quite a bit south of it and I realized that the main bulk of the cargo boys were a long way behind. We began looking for a suitable place to make camp for the night but there seemed to be none to be found. We walked on across another ridge and up to the top of another one before we found a place about 15 feet wide (I have a 14 x 10 foot tent) just barely wide enough to pitch the tent and make camp. It was 4:30 when we finally found this spot and while my tent and most of the supplies were far behind we began to prepare what we could for the night. Just before dark my tent reached camp and some of the supplies so we got that set up just as it was getting dark. The carriers that had arrived with me at 4:30 had rested some and now they began to go help the ones that had not arrived with their loads. The last of them finally reached camp just after 7 P.M.

A woman and two small children came into camp about 30 minutes before dark but we had to tell them to go back and wait until the next morning for a service as we did not have things ready for the night. Sitting high upon a ridge with damp clothes and nightfall fast approaching I soon got cold, so I sought out a fire that some of the carriers had built and tried to keep myself warm. My feet were hurting so badly I had to take my boots off and when I did I noted that the skin had disappeared in several places adding to my discomforts. Starting out fresh in the morning with sore feet is sort of like a horse with a sore shoulder. The horse will give way to the sore and perhaps run back at first but after a while the soreness works out and he can go on all day pulling heavy loads under bleeding raw sores, seemingly without any pain at all. Likewise, sometimes the first half hour I limp, stumble along, often pity myself and wish that I had a pastorate back home where I could make my "patrols" in a good car on concrete roads, have a permanent campsite, and do my preaching in a nice building dressed in a nice suit instead of having to preach to folk in places where the stench of rotting human bodies from open sepulchres is so bad at times that it is almost unbearable,

Eld. Fred T. Halliman Missionary To New Guinea



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dressed in water soaked dungarees and mud filled boots.

But then like the horse, I soon forget about my sore feet and sometimes as the day wears on God leads me to one or two lonely souls to tell them the glorious story of how "Christ came into the world to die for sinners," and when I see what appears to be a ray of hope for these jungle heathen pass across their faces, a smile of appreciation that someone cared for them enough to tell them about Christ, or a tear that is hastily wiped away as they realize that sin shall no more reign in their bodies and death shall have no more dominion over them, beloved, I would not change or trade places with any of you even if I could. I realize though, that if the will of God be so, for my ministry to be elsewhere He could make me just as happy someplace else as He has here.

We close this letter as we rest at our camp site, sleeping on top of a fairly high ridge in the Strickland River gorge. We are now in the Pogaia area and are closing out the ninth day of the patrol.

Too Far To Church

(Continued from page one)

driven many miles to satisfy their carnal appetite for pleasure, will without the least bit of reluctance, when talking about going to church say, "It's just too far to drive." If you have been honest with God and His church you will be able to see through these people as if they were glass.

I invited a man — professed Christian with no church affiliation, to the services of our church. He asked where our church was located. I told him the church was ten miles from where he lived. He replied, "Oh, that is too far to drive; however, the Friday night before, the same man, followed his coon dog through swamp, brush, mud, up hill and down hill until four o'clock in the morning. He was running ten to fifteen miles, never complaining, but when it comes to driving ten miles to church, it's too far.

(Continued on page 8, column 1)

Too Far To Church

(Continued from page seven)
The Infinite Distance

Jesus Christ came from Heaven, an infinite distance to a sin cursed earth. Motivated by love for His people, He came and redeemed them. Redeemed one, see Him walking, His bruised and mangled body, to the cross for our redemption.

I do not hear Him say, "Calvary is too far." No, thank God, He went all the way, and without murmuring. Now our sins are far from us, as far as the East is from the West, as far as Hell is from Heaven. The Lord Jesus Christ was truth manifest in the flesh, and truth is to be sought after.

The Savior Himself walked the distance of sixty miles to get true baptism. A church where the truth is loved, preached and practiced is certainly worth driving a few miles to attend. "Buy the truth and sell it not." (Proverbs 23:23).

Rebekah rode on a camel four hundred and fifty miles to get to Isaac, her bridegroom. Her thoughts were taken up with the joy of meeting him whom she loved. This eased the hardness of the way. Christ has promised to meet with His people in the church, and if our love for Him is true, we will not count the miles to church, but will be thankful to Him for the church and the means which His grace

has supplied us with, so as to attend His church.

The wise men traveled many miles to see the Christ, although their lives were in great peril, yet they went the distance. Jonah decided that he would take a leave of absence from the service of the Lord, but the Lord ambushed him with a secret submarine and brought to his memory the fact that, "Salvation Is Of The Lord." Then to Jonah, Ninaveh did not seem too far. He was so enthused about the Lord's work that he shortened the distance to Nineveh from a three day journey to one day. When a person keeps in mind the truth that salvation is by free grace, it will not seem very far to church.

Matt. 15:8 states, "THIS PEOPLE DRAWETH NIGH UNTO ME WITH THEIR MOUTH, AND HONOURETH ME WITH THEIR LIPS; BUT THEIR HEART IS FAR FROM ME." This is why the distance to church is too far. Let it be fifty miles, ten miles, one mile or one block, when the heart is not right with God, it will always be too far to church, no matter how short the distance. God has a sure plan for shortening the distance and it is found in the Epistle of James, chapter four and verse eight, "Draw nigh to God, and He will draw nigh to you."

Jesus was walking from Judea to Galilee, via Samaria, and in His journey, He became tired. Jacob's well was nearby and He sat thereon. Christ left the usual

route of travel, adding many hard miles to His journey, and all of this that He might bring the truth to one adulterous woman. When we see this woman in Heaven and know her labors for the Lord, I do not believe there will be recorded one single time when she complained it was "too far to church." Israel complained against God's method of doing things and set their eyes upon Egypt. God sent them by the wilderness route. It took them forty years to make a few days journey. Is your ambition for a new home, car, furniture, etc., or the few miles distance to church standing in your way of faithful service to God? You will not escape it until God's church means more to you than all these things.

In Suburbia America

The average miles traveled to and from the job is twenty-five per day. At the same time the average miles traveled to and from church is six miles. Based on these averages, a work year consisting of two hundred fifty days would give a total of six thousand, two hundred and fifty (6250) miles of travel, to and from the job. Based on the same averages of six miles to and from church, two services per week, (wouldn't it be wonderful if all the members of the church attended an average of two times per week) would be one hundred and four services per year and miles totaling six hundred twenty-four miles (624). This is compared to the 6,250 miles driven to our places of employment, not to mention the many miles driven for pleasure. I know that the distance traveled to New Testament Baptist Churches is somewhat higher, but the blessings of being in a true church are worth infinitely more.

I prayed a prayer when I was first saved. The prayer consisted of these words, "Here am I, send me," which I copied from Isaiah. When I prayed this prayer I was sincere and the whole world was brought as close as God's commands. The reason I mention this is that we should be just as willing today to do God's bidding as when we were first saved. In fact more so, because our salvation is much nearer than when we first believed. Oh! How burdensome a few miles can seem to us when we give away to our old carnal nature.

"Ye did run well; who did hinder you that ye should not obey the truth?" (Gal. 5:7).

Think for just a minute about our pioneer forefather's traveling the cold rugged roads with their families in a horse-drawn wagon. The kerosene lamp burning, their faces set like flint as they travel to church. Hebrews 10:25 meant something to them. Thank God for their determination and unwavering faith, enduring the hardships and leaving to us a glamorous heritage and legacy. To do less than they, should put us to shame. So, let us claim God's promise, Isa. 40:31, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

SEE YOU IN CHURCH SUNDAY!

God bless you,



Impressions

(Continued from page one) and the truth of His word. I also got the impression that the people of Calvary Baptist Church really enjoy hosting this Conference.

I think they enjoy the new system and the freedom they have to hear more preaching than they have in the past. I, again, will be planning to come to the Conference next year. Thanks, Calvary Baptist Church for your hospitality.

Eld. Dale Fisher,
Plattsville, Wisconsin

This year's Bible Conference has been great! The food is mar-

velous! Last year I stayed in Alumni Towers. I stayed in Mignon this time. Alumni Towers was good, but Mignon is great.

Jere Gilpin,
Ashland, Kentucky

This is our third year to attend the Conference. It has been a great enjoyment to us to see again the friends we have made in the years before. The speakers were great. It is wonderful to hear so many men of God. I was happy to see so many young couples here this year. May God bless and take care of each and bring us back again next year to hear His word from men of God.

Mr. and Mrs. Bernard Foor
Gladwin, Michigan

The 1969 Conference was very good. I was blessed by the sound preaching. Brother Gilpin is wonderful to carry the burden of the Conference year after year. We should be much in prayer for him and Mrs. Gilpin. May God bless them both real good.

Mr. Claude Creech,
Middletown, Ohio

I suppose the things that impress me the most is the singleness of purpose and the clarity of thought that we find here at the Conference. I would think that God's grace is manifested in the minds of self-willed people to turn their thoughts to bring praise to His name. No greater joy could a child have than to hear another speak so well of His Father. I thank God for these few days of fellowship, instruction, and prayer.

Carl Sites,
Chesapeake, Ohio

The preaching was good and wonderful. It was a real blessing, a spiritual feast for all who believe the doctrines of grace. The singing was very good. The food and other accommodations were tops. The entire program was very well carried out by Calvary Baptist Church and their well beloved pastor. I hope to be here again in 1970.

C. H. Creech,
Middletown, Ohio

It has been wonderful to be here. The food and the sermons have been very easy to digest. Such a nice full feeling of one accord. I still think of this Conference as being a little taste of Heaven. I want to go away determining to (with God's help) be a better Christian. "One life—it will soon be past — only what's done for Christ will last." Thanks for everything.

Marjorie Foster,
Danleyton, Ky.

Although this is only my third conference to attend, I believe that it is the best. It was the smoothest-going conference I attended. I only regret that it could not have lasted longer — longer to enjoy the fellowship with the saints and to hear some of the finest sermons preached in the shadow of a dry thirsty land.

Karl D. Toll
Riverdale, Maryland

The Devil was determined to keep me home this year by giving me the flu, but I could not let that stop me. I'm glad I came and I received many blessings. I could not enjoy the food too much, not that it wasn't good, but it didn't like me, since I was sick. I most enjoyed the preaching and singing, as well as the fellowship.

Mrs. Karl D. Toll,
Seabrook, Maryland

I've enjoyed the Conference and all the blessings I received from it. I'm thankful that the Lord blessed us with this Conference and pray there will be one next year.

Wayne Crow, Jr.
Perth, Kansas

Bro. Gilpin, this is the "most-est," the "soundest" and the "greatest" preaching I have ever heard! I just praise God forevermore for Calvary Baptist Church, the Baptist Examiner and this wonderful Bible Conference. My soul has been tremendously enriched, my faith strengthened and

my heart made to thank God for His "unspeakable gift!" Amen! May the Lord grant us many more such Bible Conferences. I don't plan to ever miss anymore, God willing.

Ronald Lumpkin,
Doyline, La.

I believe God has received Glory and has been praised. His people were blessed. May God add days of rest and good health to you.

Homer Blakly,
Mansfield, Ohio

This was the greatest Bible Conference I ever attended. I hope you hold it here next year at Morehead. Everything was so convenient. Thank you for everything. I received a blessing from preaching. It drew me a little closer to Christ.

Vincent Healy,
Indianapolis, Indiana

Apart from my knowing by God's grace the Lord Jesus Christ as my personal Saviour, never have I felt so humble as now, trying to express in words what this Conference has meant to me. By God's providence I learned three years ago of this Conference in The Baptist Examiner, having desired since that time to attend. I can only thank God for allowing me the privilege this year. Truly, "my cup runneth over," literally, with delicious food, and fellowship with this group of God's children, with the beautiful songs of praise and the preaching that glorified God and strengthened me in His word.

Tamya Rogers,
Amarillo, Texas

I have really received a blessing this year. With everybody singing and most of us strangers, it reminds me of Heaven. You don't feel like a stranger anymore with a common ground — the Lord Jesus. Thank you so much.

Mrs. Jas. Buzzell
Gladwin, Michigan

I have been thrilled and have grown much in the things of the Lord in this Conference. It brings me much joy to know that there are other sound preachers such as my beloved pastor, Henry C. Hall. May the servants that I heard not deviate when they are in liberal company. Thank you, Bro. Gilpin.

Maurice Camarron
Gladwin, Michigan



The Forum

(Continued from page 4)

a Baptist. He was not a member of the first church. As far as we know, he had never been baptized, yet he was called a Baptist.

He was a Baptist because God sent him to prepare the people for Christ and the church. He was a Baptist because he was sent of God to start baptism. He was a Baptist because he stood for the truths of God's word. He was not a member of a Baptist church as there were none in existence yet.

You said the name "Baptist Church" is not found in the New Testament. This is true. The reason the name is not there is because there was only one church in existence. Christ started the church during His ministry. The Pharisees, and the Sadducees, were still around but they were a part of the passing temple.

How do we know it was a Baptist church? Because one who was called a Baptist prepared the way for the church. Because the Baptist Church is the only denomination that does not have a human head. Christ is our head. Every other denomination has a definite date as to when it started and the person who started it, and this is after Christ went back.

Today we have so many people who use our name that we have to use some other descriptive words in order to identify ourselves as the church that Jesus started and that is "Independent Missionary Baptist Church."

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How about sending ten "subs" for ten of your Baptist friends who need the Truth this paper stands for?

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THE BAPTIST EXAMINER

OCTOBER 18, 1969

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