

# 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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BRO. HALLIMAN TELLS OF A SEVEN DAY PATROL INTO

## THE LEVANI VALLEY

By F. T. HALLIMAN  
New Guinea Missionary

For the past couple of months I have been trying to complete the patrols that would take me to all our outstations established before I left for America. Last week I completed these patrols by making a trip into the Levani Valley. In the eight months that I have been back I have visited all our preaching points, including the work on Bougainville, at least once and some areas have had two patrols.

After being away from the Levani Valley for more than a year and a half it was good to get back and visit those people again. There is something mysterious about that large valley that regardless of the times one has been there you can always find something interesting — if you look for it. I have been doing some research work in the Levani for the past several years and while it is hard to come up with anything accurate, from the bits of information that I have been able

to piece together there was at one time quite a large tribe of people that lived there. There are something like 350 people that live there now.

As you go from our Mission



ELD. FRED HALLIMAN

Station and first enter the valley there is the swamp and lakes that lie at the base of the mountains. Due to continual heavy rains for the past two months the water

covered most of the valley as we first entered. There is no other way except to wade through the swamp that is studded with tall grass. As you first enter and look across the valley it appears that one could walk across it in a short time, but since it is fairly flat it is deceiving. We walked for two hours through swamp from ankle to knee deep and after a four-hour walk across the mountain this last two hours just about takes all the sap out of you.

As one walks along the swampy trail you pass numerous small lakes and each one is a duck paradise. On some of those small lakes 25 to 30 ducks could be seen. The tall grass furnishes ample shelter for them and they are only a few yards away from safe hiding at any time.

There has been considerable activity in the Levani in the past few months. The valley is known to contain good quality oil and also some traces of gold have re-

## Another Letter From Bro. Doty In Bougainville

By RALPH A. DOTY  
Missionary to the Solomon Islands

At the close of my last article you left me at five thousand feet strapped into the seat of a DC-3 on a southeasterly course from Rabaul, New Britain, bound for Buka Passage on Bougainville. By now Bougainville is in sight



RALPH A. DOTY

and we are dropping down on the airfield and coming to a stop at the terminal. TAA will be most happy at my mention of the "terminal" because this makes it sound like it is a terminal — which it is, in a way. Anyway, seeing my bush pilot nowhere in

## "Sinning Away" Ones Day Of Grace—Impossible

By ROY MASON  
Aripeka, Florida

Recently a friend told of an evangelist who while holding a meeting in a community consigned two different persons to eternal perdition. According to him, these two persons had rejected Christ until they could no longer be saved, no matter how much they might want to do so.



ROY MASON

He further warned others to look out lest they get in the same condition. Such a doctrine coming from anyone IS DEVILISH! Preachers have been known to try to scare people into making

(Continued on page 8, column 1)

# Evils of the Mourners Bench

EDITORIAL NOTE: This article appeared several years ago in "News & Truths." Its truth is still needed today, so we herewith reprint it in TBE.

### QUESTIONS FROM A "MOURNER'S BENCH-ITE"

1. Can an accountable sinner be saved without hearing, looking, reasoning, yielding, turning, forsaking, coming, seeking, praying, sorrowing, repenting or believing?
2. If so, please name the ones that can be left out?
3. Isn't Godly sorrow mourning?
4. Isn't it an altar of prayer and a mourner's bench wherever the sinner prays and mourns?
5. If the altar work, including the mourner's bench, is salvation by works, why do Campbellites fight it so hard?
6. Do Catholics have revivals and use the mourner's bench?
7. Isn't it a fact that you have been inviting sinners forward for prayer in your own church?

### ANSWERS

1. In the first question the querist has "yielding" and "seeking" as if they were synonymous. If a man is yielding he isn't seeking. Yet the querist puts yielding before seeking. That is like a Campbellite putting faith before repentance. That is a sample of his legalism and reveals that his whole system is based on the energy of the flesh and not on the power of the Spirit. Was Paul seeking Christ when he was found by Christ on the road to Damascus? Do those who are born again seek Christ or does Christ seek them and they yield to Him? The Bible says: "I was found of them that sought Me not" and that has special reference to the Gentiles — the very folk to whom these questions and answers apply. (See Romans 10:20).

The Gospel of John is the only book in the New Testament that was written to sinners. Most any book in the Bible will tell a sinner how to be saved; but John's

Gospel was written especially to folk who were not believers to bring them to believe in Jesus. (John 20:31). In that Gospel the Master puts the emphasis on receiving and believing, not seeking.

2. Godly sorrow is not the kind of mourning you have at a mourner's bench. The kind of mourning you have at the mourner's bench in so-called altar services is the kind that Paul describes in 2 Corinthians 7:10, which he calls the sorrow of the world and he says that kind works death. The whole appeal of the mourner's bench is to "feelings," and "feelings" as used and appealed to in altar services are wholly of the flesh; sob-stuff. When Christ is held up before the sinner, the whole appeal is to faith, not feeling, not to the emotions. That is the curse of the "altar" work, so-called. The Bible knows nothing of an "altar" in the New Testament. That is Roman Catholicism.

But back to what we started to say. The mourner's bench makes its appeal to the feelings, and when the sinner has wept until he can weep no more and from sheer exhaustion quits, they tell him he's "got it," to get up and tell it. "The last state of that man is worse than the first." He got



By the late  
H. Boyce  
Taylor  
(1870-1932)

Author of  
"WHY BE A  
BAPTIST?"

nothing but a shadow. When Christ lays hold of the sinner and he receives Him, he does not have to be told he's "got it." He knows for himself that Christ is his and his heart is filled with peace and rest and satisfaction.

3. "An altar of prayer and a mourner's bench may be where a sinner prays and mourns," the querist suggests; but when Christ is preached and the sinner receives Jesus, it is neither an "altar of prayer" nor a "mourner's bench." It is heretical to talk of an "altar of prayer." It is penance instead of repentance to talk of a "mourner's bench."

There are two words for "altar" in the New Testament. One refers to the heathen altar spoken of in Acts 17:23. The other is found 23 times in the New Testament. Twenty-two out of the 23 times it is used in the New Testament, it refers to the altar in the temple or in heaven and when the temple veil was rent from top to bottom, everything connected with that altar in the temple was done away with. The only instance in the New Testament where the word "altar" refers to believers is Hebrews 13:10. There it refers to eating. There is not

in the New Testament anything that looks like an altar of prayer. All the talk about "an altar of prayer" is Romish and ritualistic.

4. His sixth question wants to know why Campbellites fight "altar work," if "altar work" is a species of salvation by works. For exactly the same reason they fight the Jews and the Mormons and the Holy Rollers and the balance of the heretics, who teach salvation by works.

5. Roman Catholics have what they call revivals. They call them missions. Roman Catholics teach penance instead of repentance. Roman Catholics teach "seeking" and go on for years seeking peace and not finding it, just like the "mourner's bench" folk. Martin Luther sought it from all his higher officials in the Roman Catholic Church but the burden got heavier instead of rolling away. Finally he went to Rome. The Pope told him to ascend the steps of the Vatican so many times a day on his knees and stop on each step and say a prayer and that if he would do this so many days he would find peace. One day this Scripture was brought to his remembrance: "The just shall live by faith." Right there he received Jesus and went back to Germany to make Europe and the world tremble because of his mighty polemic in favor of justification by faith.

The "mourner's bench" crowd go through the same process that Luther did, when he was seeking peace in Rome. If they ever get the relief that Luther got, they will go to work on the unconverted members and preachers in their churches like Luther did in his.

6. His last question misses the mark as far as the others. I never talk of a "mourner's bench" and an "altar of prayer." I do not even invite men to come to be prayed for. I do sometimes invite inquirers to come to the front for instruction. Then I take time to tell what the Bible means by repentance and go over it again and

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "LIFE'S LAST JOURNEY"

"When a few years are come, then I shall go the way whence I shall not return."—Job 16:22.

This message grows out of an invitation to come to a far western state to preach. Growing out of my contemplation of this trip to California, I have thought about the various ways that I have traveled in the past in order to preach.

For my first preaching, I traveled by foot. I used to walk two miles every Sunday morning out in the country from Williamsburg, Ky., where I was in college, to a little schoolhouse, high on a hillside, where I could preach to the miners and their families that gathered for the

services each Lord's Day. So I began preaching on foot.

Then I graduated to a horse and buggy. I have ridden a mule, and I had a horse and saddle once. I have gone by boat to make preaching appointments. I have traveled considerably by automobile and by plane. I haven't gone by space yet to do any preaching, but I think I have tried out and experimented with most all kinds of travel other than that of space, in order to carry on my ministry for over forty years.

I am thankful and grateful to God for His goodness. In fact, I am thankful for considerably more than a million miles that I

have traveled in the service of my Lord. Several years ago I put a picture of an old suitcase in the paper—one that I had used considerably through the years gone by—and I made mention of the fact that when I had to throw that suitcase away because it was worn out, that the Lord had given me about a million miles of safe travel in His service. I am truly thankful and grateful to God for His goodness to me in all the travels that I have had in His service.

There is one thing about all these trips that I have made in the past, and that is that they have all been round trips. I have

(Continued on page 2, column 1)



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JOHN R. GILPIN ..... Editor

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## The Tabernacle, The Priesthood And The Offerings

By HENRY W. SOLTAU

This is a reprint of an old book that was printed approximately a hundred years ago and it is invaluable as a study concerning the tabernacle, the priesthood, and the offerings. It is a book of nearly 500 pages, which has been written by one who was completely sold on the doctrines of grace.

Having been a lawyer early in life, the author is very painstakingly accurate in his presentation of truth.

We have always recommended Haldeman's book on the tabernacle because it was the only one in print that was anything like a good presentation of all truth. We are happy now to have this reprint of the book by Soltau, which is of inestimable value and for which we are indeed grateful.

The book is published by Kregel of Grand Rapids, and to them, we express our sincere thanks for having brought this book back into publication. The book sells for \$4.95 and is well worth this to anyone who wishes to make a study relative to the subject involved. We have the book in stock and can send it out immediately.



## "Life's Last Journey"

(Continued from page one)

gone, and I have returned. I have made many trips in the years gone by all over the country—north, south, east, and west—and I have traveled considerably in every direction, and as

I say, all the trips that I have made in the past forty-odd years in the ministry have all been round trips.

However, there is one trip that I have planned that is only one way. I am going some of these days on another trip. It is just a one-way trip, and I am not coming back. When I go on that trip, you can be certain of one thing—that it is a one-way trip so far as I am concerned. That is what my text says, when it declares, "I shall go the way whence I shall not return."

I am not the only one that is going to make this trip. I am not the only one that is going on a one-way journey. Rather, every one of us, sooner or later, unless Jesus comes in the air for us, are all going to make this one-way trip that Job speaks about in this text.

I.

### THIS IS A TRIP THAT IS CERTAIN

Now I am planning this trip to this western state, and from the standpoint of the pastor who has invited me, and his church that has extended to me the invitation, and from my standpoint, that trip is certain. But we are only human, and that trip could be called off. It could be cancelled by the church in California, or a plane might crash before I got there. So that trip isn't absolutely certain. Beloved, there is a one-way trip that I am going to take some of these days though, that is positively certain. Listen:

"And as it is appointed unto men once to die, but after this the judgment."—Heb. 9:27.

Sometimes we make appointments and are not able to keep them. We make them with good intentions, but we are not always physically able to keep the appointment. Or it could be that we change our mind, and wouldn't want to keep it. But here is one appointment that is absolutely certain because God made it. God has made an appointment for you and me to take a one-way trip, and it is positively certain to come to pass. As God's Word says, "It is appointed unto men once to die."

Notice again:

"For I KNOW that thou wilt bring me to death, and to the house appointed for all living."—Job 30:23.

He doesn't say, "I think it is going to happen." He doesn't say, "I am guessing it will take place." Rather, He says, "I know that thou wilt bring me to death, and to the house appointed for all living." Beloved, it is a certainty.

The Psalmist says:

"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah."—Psa. 89:48.

This is a good question for us this morning. What individual is there who is alive today that shall not see death? It is certain to come to pass. It is going

to come to pass, because it is God's appointment. It has to come to pass.

We read:

"As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand."—Eccl. 5:15.

I have seen a lot of people born, and I have seen a lot of people die. I have been in the hospital many times when babies were born, and I have seen lots of births as well as lots of deaths. Every little squirming, wiggling baby that has ever come into this world, including you and me, came here absolutely naked, and positively destitute of anything in this world. Some of these days, every one of us who were born naked and destitute, are going to leave this world, just exactly like we came. We came from our mother's womb naked and destitute, and we are going thus out of this world, back to God. It is just as certain that we are going back like we came, as it is that we came.

People talk today about the uncertainties of life—that lots of things are so uncertain. I grant you, from a human point of view, that nothing is certain. You are living in a world where everything is definitely uncertain. Beloved, here is one thing that is certain and that is the fact that we are going to die. We are going to take a one-way trip some of these days out to meet God. Listen:

"For THE LIVING KNOW that they shall die."—Eccl. 9:5.

You and I who are alive, know beyond a shadow of a doubt from experience, from observation, and from the reading of the Word of God, that, unless Jesus Christ comes, we are going to die.

We read:

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, WHITHER THOU GOEST."—Eccl. 9:10.

Do you have anything to do? If so, you had better get busy and do it, because some of these days, you are going to be in a place where there is not going to be any work for you to do.

Beloved, there isn't any doubt about the fact that you and I are going to come down to the end of the way. Some of these days we are going to leave this world. As I say, we are going to take a one-way trip—a trip where we are not coming back.

We read:

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not."—Job 14:12.

Can you imagine a beautiful bed of flowers—roses, tulips—regardless of what they may be, can you imagine a beautiful bed of flowers? Then somebody cuts them down. Or can you imagine your own shadow as you walk along? You see that shadow, and suddenly, a cloud comes over the sky, and the sun is hidden, and the shadow—where has it gone? Just as the flowers are cut down, and just as the shadow continueth not, so it is with life. Every man that has been born of woman, is going to disappear just like the flowers and just like the shadows.

Notice again:

"Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1:21.

Notice he says, "Naked shall I return thither."

I often think of the old Norsemen when they were having a banquet. The man who was act-

## Fall Creek Baptist Church Is Increasing Support To TBE



PASTOR RICHARD E. FARNHAM

Dear Brother Gilpin,

The Fall Creek Baptist Church of Noblesville, Indiana met this past Lord's Day for a special business meeting. The Church voted unanimously to increase the monthly support to the Baptist Examiner. The Church also voted to subscribe to TBE for each church family.

We rejoice to be able to share in the ministry of TBE. This is the greatest Baptist paper we have ever read. We appreciate the truths of the doctrine of grace. We praise the Lord for your uncompromising stand, your faithfulness, and strength.

As pastor, I desire for my people to read The Baptist Examiner. I know it will help them to grow in grace and knowledge of the Lord Jesus Christ. The missionary emphasis and wide circulation make it a missionary endeavor in which we are humbly grateful to be permitted to have a part.

We trust that other churches will pray about this opportunity. Perhaps the Lord will give them grace to share in this ministry on a regular monthly basis. We know it would bless their church as a whole and members in particular. This would be a very practical way of "Keeping Rank."

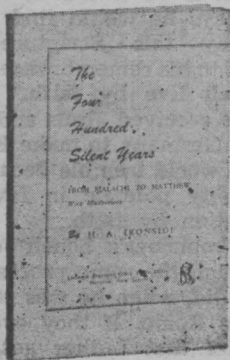
RICHARD E. FARNHAM, Pastor  
Noblesville, Indiana

ing as the master of ceremonies, had just picked up his glass to drink a toast when suddenly a bird flew from the darkness through an open window, circled around the light inside for a moment or two, and out the window on the other side, into the darkness. The master of ceremonies put his glass back on the table, without drinking it and said, "such is life. We come out of the darkness, we circle about in the light for a little while, and we go out into darkness again."

Beloved, just as surely as we came from the darkness, we are going to the darkness. I say to

you, it is a positively certain fact that we are going to take a one-way trip some of these days. "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. that ye ought to say, If the Lord will, we shall live, and do that or that."—James 4:13-15.

You and I are always talking about what we are going to do. (Continued on page 3, column 1)



## "The Four Hundred Silent Years"

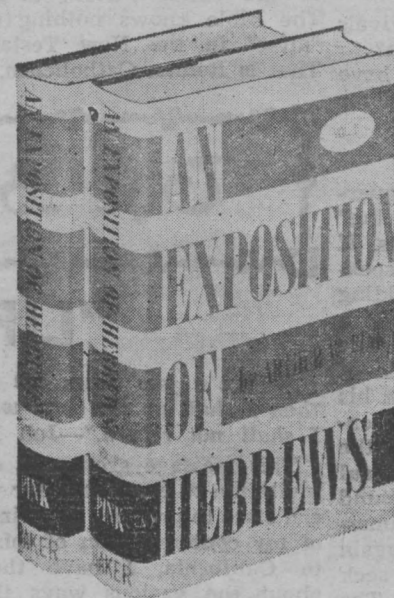
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## "Life's Last Journey"

(Continued from page two)

tomorrow. If I would ask you today what your plans are for tomorrow, everybody would have something planned to do. Some of you are going to school. Some of you are going to teach school. Some of you are going about your work of various types. At least, that is your plan for tomorrow. However, James says that you ought to say, "If the Lord will, we shall live, and do thus" as if to say, it could be that it is not the Lord's will for us to see tomorrow. It could be that it is not the Lord's will that we should live for tomorrow. It could be that we will be the one taking that one-way trip before tomorrow.

So I say concerning this one-way trip—life's last journey—it is a certainty and it is a positive fact, that we are going to travel.

### II.

#### GOD KNOWS WHEN I'LL TAKE THIS JOURNEY

I have some other journeys planned and if it is the Lord's will I'll make them. I know I am going to make this one-way trip, but I don't know the time. God knows when I am going to make this trip. It isn't always the strongest man, the most healthy, that lives the longest. Sometimes the individual is cut down at a time when it would appear there was no reason physically, or humanly speaking, for his demise. Why? God knows when we are going to die. If God cared to reveal to us, He could tell every one of us exactly when and where this journey is going to be made, for God knows the time of the death of each of us. Listen: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts 17:26. Most of you adults who are here are married. You know when you got married but you don't know when you are going to die, for God has already determined the time when you are going to be separated from one another. God has "determined the times before appointed." Everything is appointed of the Lord.

Beloved, I believe in a sovereign God — a God who does

all things after the counsel of His own will, and it helps me, and encourages me, and blesses my soul when I remember or think about death. It is a blessing to me just to know that everything is done according to God's plan and according to that which He has determined in my behalf.

We read:

"Seeing his DAYS ARE DETERMINED, the NUMBER OF HIS MONTHS are with thee, thou hast APPOINTED HIS BOUNDS THAT HE CANNOT PASS."—Job 14:5.

Some people are born, and live one hour. Some don't even live that long. Some live a day. Some live three score and ten years. Some live beyond that. Beloved, there is one thing certain—God has determined the number of days in your life.

Not only that, but He knows the number of months. How many of you know how many months you have out in the future before you are going to make this last journey? Not one of us. But there is one thing certain—our days are determined of God, and the number of months are definitely determined by God, and we are going to live out those days and we are going to live out those months until God's time when He calls us home.

I'll go further and say that the doctors and hospitals and medical science may be able to give you a little relief from your pains, but they don't add one day's length, nor one second, to your life. You are going to live just exactly the length of time that God has appointed for you to live. If you never go to a doctor's office, and if you have never had anything at all by way of medical science applied to your life, you are going to live out your days here in this world that God has appointed to you.

You say, "Brother Gilpin, that is foolish. We are living in a wonderful day when medical science can do so much." I know the great White Father over there on the banks of the Potomac said he was going to extend the length of life from three score and ten to 200, but I think God laughed when our President made that statement. I tell you truly, I think God actually laughed at his ignorance.

I say to you, God has already determined the months of your life, and the days of your life,

and furthermore, He has put up a boundary and you can't get beyond it, for God's Word says, "Thou hast appointed his bounds that he cannot pass."

You are driving along the highway and there is a blockade across the road and you can't go beyond. The highway department has stopped you dead still in your tracks, and you can't move one step further so far as that road is concerned.

Beloved, God has put a boundary in my highway, and when I come to that place, I am going to stop. My journey is going to be ended then. Life's last journey is going to take place in God's appointed time. I don't know when it is, but He knows.

We have a glorious example of this in the case of Simon Peter. Listen:

"Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whether thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what DEATH he should glorify God. And when he had spoken this, he saith unto him, Follow me."—John 21:18, 19.

Here is the only man in the Bible who knew he was going to live to be an old man, for God had made such a revelation to him. The Lord Jesus said, "Simon Peter, when you were a young man, you put on your clothes and went any place you wanted to. But when you get old, somebody is going to gird you, and carry you where you don't want to go. You are going to stretch forth your hands."

What death was signified by the stretching out of the hands? Crucifixion. How was Simon Peter going to die? He was going to die by crucifixion. When was he going to die? When he got old. The Lord knew the time of Simon Peter's death. He knew the manner of Simon Peter's death. I contend if he knew the time and manner of the death of Simon Peter, He knows the time and the manner of the death of every one of us today.

Beloved, I am glad that I am serving a God who knows everything about me—a God who knows when I am going to take life's last journey.

### III.

#### THIS TRIP IS THE OPENING OF GREATER THINGS

We don't usually think of death as being the opening up of greater things. The undertakers and the funeral tradesmen have all done their best to ease the pain so far as death is concerned — beautiful furnishings in the funeral home, beautiful caskets, beautiful flowers, and even at the cemetery, artificial grass to cover over the cruel, cold looking ground that might stare at you if it were not for the grass there to hide the upturned fresh earth. They have done their best to make death easy, but they haven't succeeded. Death is still

death, and death is still a monster to be grappled with so far as you and I are concerned. Humanly speaking, we'll still sorrow and grieve over the death of our loved ones here within this world, but thanks be to God, this life's last journey is the opening up of greater things for every one of us. Listen:

"For to me to live is Christ, and to DIE IS GAIN. But if I live in the flesh, this is the fruit of my labour, yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is FAR BETTER."—Phil. 1:21-23.

Don't you like this world? Don't you like everything nearly there is in it? Don't you get lots of happiness so far as your physical body is concerned? Of course we do. We are only human. In spite of all the five senses can bring to us by way of joy so far as our flesh is concerned, there is one thing to remember — what is on the other side of death is far better than what is on this side.

The man who tells us this, is the only man who knew it from a personal standpoint. He had been on the other side and came back, and he was in a position to tell it. The Apostle Paul said he had been to Heaven himself, and had heard things, and seen things, which were not lawful for him to utter.

Listen:

"And I knew such a man (whether in the body or out of the body, I can not tell; God knoweth). How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."—II Cor. 12:3,4.

Now he didn't mean that there was any law against it. What he meant was that it was so much beyond us that we couldn't comprehend it, and therefore it wasn't expedient to try to describe it to us. That individual who had lived, who had died and gone to Heaven and come back to this world—he is the individual that says "to die is gain." He is the individual that says to be

with Christ is "far better."

Yes, I say this one-way journey, life's last journey, is just the opening up of greater things for every one of us.

The Apostle John, in writing Revelation, says:

"And I heard a voice from Heaven saying unto me, Write, BLESSED ARE THE DEAD which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. 14:13.

What is he saying? He says that blessed, or happy, is the state of that man who dies in the Lord.

Listen again:

"Precious in the sight of the Lord is the death of his saints."—Psa. 116:15.

I stood beside a casket some time ago in which lay the body of an old saint—an individual who had stood for the things of the Lord, who had lived his life—who had plowed out to the end of his row—who had taken off the harness for the last time, and who had gone out into eternity. Others in the room who were close bemoaned the fact of his death and I am sure that was only the human reaction from their standpoint. As I stood there beside his casket, I thought of this truth—how that God says, "Precious in the sight of the Lord is the death of his saints."

I tell you, there is something better on this one-way journey we are going to take. It is going to bring us into a state that is far better, and ultimately it is going to bring us into a position that even our old bodies are going to be resurrected.

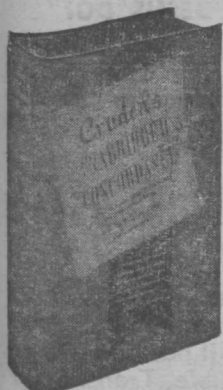
Job said:

"If a man die, shall he live again? all the days of my appointed time will I wait, TILL MY CHANGE COME."—Job 14:14.

A little later we find Job saying:

"For I know that my redeemer liveth, and he shall stand at the latter day upon the earth; And though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:25, 26.

Even though our flesh goes (Continued on page 4, column 4)



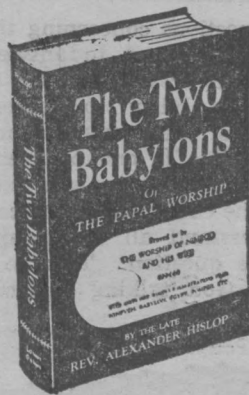
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THE BAPTIST EXAMINER  
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PAGE THREE



# The Baptist Examiner FORUM

"What did Jesus mean when He said, 'My God, my God, why hast thou forsaken me?'"

ROY  
MASON

Radio Minister  
Baptist  
Preacher  
Aripeka, Florida



In saying this Jesus was fulfilling the prophecy made in Psalm 22.

When Jesus underwent his trial on the Mt. of Temptation following His interview with the devil, an angel strengthened him. When He was in agony in the Garden an angel strengthened Him, but we do not read of His being afforded any help on the cross. Why? Because He died there loaded down with our sins. "He bare our sins in his own body on the tree" we read. The God who "cannot look upon sin with any allowance," could not be with Him as He died there as a criminal sinner. Jesus felt that aloneness, and that must have been the most awful thing about His death. Forsaken and alone, He cried out, as the psalmist said He would, "My God, why hast thou forsaken me?" This was the first time from all eternity that such a thing had happened. When Jesus cried out the words just mentioned, He meant just what He said; that fellowship with the Father was broken, because "he was made to be sin for us." When He took the sinner's place, He went all the way, actually bearing the blame and guilt of sin.

AUSTIN  
FIELDS

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Arabia Baptist  
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It is my belief that Jesus is really saying, "My Judge, my Judge, why hast thou forsaken me?" The cross with all of its suffering was the result of the sentence of the court of Heaven against sin, for Christ was sentenced and executed by that court and its Judge.

"Yet it pleased the Lord to bruise Him; He hath put Him to grief; when thou shalt make His soul an offering for sin." — Isa. 53:10.

God in the crucifixion is pictured as a stern, just and holy judge, who cannot deviate from His law—one who cannot condone sin in any form or on any person. The law which was made by His court demands perfection, and to all violators its sentence is:

"The soul that sinneth, it shall die." — Ezek. 18:4.

Christ came into this world to save His people from their sins,

and to save them He must take upon Himself their sin, and then He must face the wages of those sins which is death. Read Rom. 6:23.

It is a definite fact that He had no sin of His own. The Father had predestined that His Son be without sin—thus He caused Him to be born of a virgin, eliminating the sinful blood of Adam, making Him free from sin. When He cried out, "My God, My God, why hast thou forsaken me?" He cried out as one with sin upon Him—not His own sin, but the sins of His people. Taking upon Himself their sin, He also took upon Himself the penalty of their sin, which was death or separation from God as judge. His cry, "Why hast thou forsaken me?" is the evidence that He was separated from God as the judge.

The meaning then of His cry in substance is: My Judge, my Judge, Thou who has sentenced me to die because I am now bearing the sins of my people, I have been forsaken by thee and facing death that those for whom I am going to die should enjoy eternal life. Thy holy and righteous law which my children could not keep has been satisfied in me and I have freed them from the law of sin and death.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." — Rom. 8:2.

May I point out to you that our Saviour did not say "My Father, my Father, why hast thou forsaken me?" The reason that He didn't is that He was never forsaken by His Father. It is to God as the judge that He cries. A short time later we hear Him addressing God as His Father with these words,

"Father, into thy hands I commend my spirit." — Luke 23:46.

As Christ the Saviour was paying for our sins, it is to the Judge that He cries, but now that the law with its demands have been met, the sins of His people paid for, He prays to His Father who never forsakes His own, but is ever the protector of His children.

"For He hath said, I will never leave thee, nor forsake thee." — Heb. 13:5.

We who are saved by the sovereign grace of God should bow our heads in thanksgiving and praise to Him who was forsaken by the Judge that we should never be separated from Him in hell.

"Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto him, and bless his name." — Ps. 100:4.

Many questions concerning the Scriptures are hard to answer. Others are impossible, so far as mortal man's ability to fathom the depths of the matter is concerned. And this is one of them. I do not believe there is a man living on the earth today who can fully understand all the meaning of this question. This is a matter of God talking to God.

And "as the heavens are higher than the earth, so are His ways than our ways."

As our Lord's enemies vented their hatred against Him He did not open His mouth. When they poured out their wrath upon Him, He kept silent. But when man had reached his extremity, that is, when he had gone as far as it was possible for man to go, God the Father took over and finished the job. All the shame and suffering that man heaped upon our precious Lord was but the

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prelude to His awful suffering at the hand of the Father. Man could not inflict enough punishment to pay for his sins.

But when man had gone as far as it was possible for him to go, the Father sent darkness over the land. There may be two reasons for this darkness. One reason could be that our Lord's enemies might not have the pleasure of seeing the awful suffering that so marred His visage that He did not look like a man. The other reason could be that this darkness was some of that awful outer darkness that is to be connected with the suffering of the lost. When this darkness had enveloped the land, the Father made "Him who knew no sin to be sin for us." The Lord of glory who had never committed a sin in all His eternal existence was made the greatest criminal this old world has ever known. At this time He was guilty of lying, stealing, adultery, murder and every other sin in the Book a million times over because He had all the sins of all His people of all the ages laid upon Him.

I once said that my Lord suffered as much on that cruel tree as I would have suffered throughout eternity had He not suffered for me. But I have come to see that He suffered more than I would have suffered throughout all eternity. A lost person can never suffer enough to pay for his sins. If he could he would be brought up out of that pit the very moment he got his sins paid for. So our Lord had to suffer more on the cross than we would in hell in order to pay for our sins.

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Matthew 27:46 was prophesied by David as quoted in Psalm 22. The meaning of the words that are so precious yet terrible were known by David as the Holy Spirit showed him what it would be like.

Let us go back to the days of Christ in our mind. We see Him healing the sick, raising the dead, feeding the multitude, and controlling the storms. Everything He does shows us that He is God. We hear Him as He tells us that He is here, yet in heaven. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John 3:13).

As we journey through this life with Him, we hear Him as He tells Nathanael that He knew him when he was under a fig

tree, long before they had met. (See John 1:46-48). We see the Holy Spirit like a dove come down and light on Him and we hear the voice of God saying, "This is my beloved Son in whom I am well pleased." (Matt. 3:17). Again we see Him as the angels come and minister to Him when He prays in agony. "And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly..." (Luke 22:43, 44).

Now we come to the cross. Our Saviour, who is God in the flesh, is hanging on the cross. We hear Him cry, "My God, my God, why hast thou forsaken me?" God being forsaken by God? How can that be? My friends, this is a mystery. Yet — it is no more of a mystery than that God could die. We know that God cannot die. How could Christ who is God, die? Isaiah speaks of Him in chapter 53, verses 4,5. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Now we begin to see what was done even if we cannot understand how it was done. Christ, who is God, became human — so completely man that He could be tempted. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. 4:15). As man He could die, yet, He had no sin and death is the wages of sin. Here, my brother, my sister, is the precious part of the death of Christ. He who had no sin was made sin for us. Our sins were placed on Jesus and He suffered for us. Here is the terrible part — that God could, and did, forsake His son because He bore our sins.

Every time you pray, you ought to fall on your face in agony because your sins caused God, the Father, to forsake His son and leave Him to suffer the agonies of Hell alone. Even the elements could not look upon this scene of suffering. The Heavens became dark. No angels came to minister to Him. He suffered untold agonies for me and for you.

This is what my Lord did for me. How can I fail to serve Him? Let me not close with the picture so black. Yes, He died, but He did not remain dead. He arose, victorious over death, hell, and the grave. He now is waiting the appointed time when He will come and take all of those for whom He died, to be with Him forever and forever. Praise God.

## "Life's Last Journey"

(Continued from page 3)  
back to the mother soil from whence it came, some of these days even our flesh is going to

be caught up before the Lord — a complete physical resurrection.

I am thinking this morning of a man who in World War I was in a trench one night when the artillery fire was bursting all about him. He turned to one of the men that was near him and said, "I am going to get out of this place. We are all going to be killed if we don't." The other fellows said, "No, this is the safest place, here in the trench." This man said, "You can stay here if you want to, but I am leaving." He got 20 feet away and a shell dropped in that trench and every man in that trench was blown to bits. This man himself had his leg horribly mutilated, and it was months before he was ever able to walk on his leg again. He lost a lot of blood, a lot of his flesh, and part of his leg bones there in France. He came back to this country and later on had a leg amputated. What does the doctor do with what he cuts out, and cuts off, and throws away? I don't know, but that leg was disposed of. Still later, this man had an arm that had to be amputated, as a result of that experience in the trench in France, in 1917. I saw him sometime ago limping, with one leg and one arm and I thought to myself, how is there ever going to be a resurrection of that body? Who knows where that flesh is that he lost, and the bones that he lost in France? Who knows what the doctor did with that leg and that arm? I don't know, but I know one thing—God has said that we are going to stand in our flesh one day before Him.

Oh, don't tell me that we don't serve a God of power, and a God of might, and a God of strength—a God that is able to resurrect these bodies and put them back together so that in our flesh we shall see God. Don't tell me it isn't better over here when we are serving a God that can pick up our bodies and put them back together, and make them whole again.

Likewise, what is over yonder is bound to be better because the Lord Jesus Christ Himself took all the sting out of death.

Listen:

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us THE VICTORY through our Lord Jesus Christ." — I Cor. 15:54-57.

Don't tell me there isn't a sting in death, but the Lord Jesus Christ took that sting out, so far as you and I are concerned. If it weren't for Christ, there would be a sting that we couldn't endure.

(Continued on page 5, column 1)

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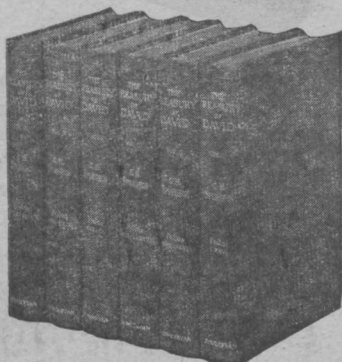
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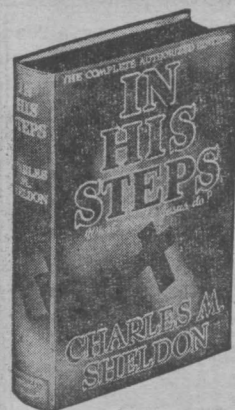


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PAGE FOUR



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### "Life's Last Journey"

(Continued from page 4)

Every time I think of this I go back to my boyhood, to the only infidel that I ever led to Jesus. Before he was saved, while he was still in his infidelity, I visited him one afternoon. He was a keeper of bees and one of those bees had done what he ordinarily didn't do—it stung him. Usually he could work around the bees, and wipe them off his face with his hands, and they would never bother him. Well, one afternoon I visited him just a little while after one had stung him on the cheek and the whole side of his face was swollen beyond recognition. Frankly, I had a hard time even recognizing him when I drove up in his barnyard. He was suffering greatly from the pain of this bee sting, and do you know how he consoled himself? He said a bee just has one stinger, and it put that stinger in him, and though it may light on a million people again in the future, it will never sting anybody else, because he lost his stinger in him.

Beloved, that is what death is. Death lighted upon Jesus Christ, and Jesus pulled the sting out of death. Death will light on you, and it will light on me, unless Jesus comes in the air before we might die. But there is one thing certain—though

death may light upon us, death has no sting, because Jesus Christ took the sting out of death.

Yes, life's last journey is certain. God knows when it is coming and it is going to open up better things for us.

#### CONCLUSION

I ask you, are you ready for life's last journey? Everybody makes arrangements and plans for what he is going to do. If you are getting ready to go on a trip you make plans for it. Have you made any plans for this one?

An old Negro man said, "When my boss was getting ready to go to New Orleans, I heard him talk about it for days before he went. Every time we were together he would tell me about what he wanted to do while he was gone." He said, "When he was getting ready to go to Philadelphia, he told me about it, and made plans for it for days before he left. When he was getting ready to go to Florida, he told me all about what he wanted to do. He talked about that trip." He said, "I don't know what to think about him. He is getting ready to go on another trip, and he hasn't made any plans for it at all." Isn't that true of most folk?

Solomon said:

"The prudent man looketh well to his going."—Prov. 14:15.

I ask you, are you ready for this last journey. I thank God

that I am ready, and I thank God that you can be ready on the same basis.

Lots of times when I have traveled, I have noticed that some people travel first class, and some travel tourist, and some travel even cheaper. I have noticed that some children travel half fare, and some don't have to pay any fare at all, while their parents pay full fare.

I tell you, there is just one way that any boy, girl, man, woman, sinner of the vilest type, or sinner of the most moral type can be ready to make this trip, and that is through the blood of the Lord Jesus Christ.

Might I please God to help you to realize that some of these days it is certain that we are going to take a journey, and when we do, we need to be ready beforehand; we need to plan for it in advance; and the only way that you can be ready to make this journey is by faith in the Lord Jesus Christ as your personal Saviour.

May God bless you, may God save you, and may God give you grace day by day, as you look forward to life's last journey, to know that when that time comes, you'll be making it safely because Jesus Christ is your Saviour.

May God bless you!

### Mourner's Bench

(Continued from page one)  
again, because of the radical misconception many folk have that tears and prayers constitute repentance.

I learned my lesson many years ago. I aided in a meeting at Flint. I was a young preacher. We had 60 odd additions and a big baptizing. That hot-air, high-pressure meeting practically killed the Flint church in time. I have confessed my sin many times; but that has not put life back into the church nor has it opened the blinded eyes of those who got into the church during that meeting. Some of them are already in hell. "By their fruits ye shall know them."

So much for the questions. But that isn't all.

THE BAPTIST EXAMINER

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II.

The querist does not ask about this. But while we are on the subject we want to call attention to "The Evils of the Mourner's Bench."

1. It magnifies a bench or "altar," instead of magnifying Christ. There isn't an instance in the New Testament of an "altar of prayer." The Holy Spirit knew all things and He tells of folk being saved everywhere except at a "mourner's bench."

2. The "mourner's bench" puts mother or wife or a preacher as a mediator between the sinner and Christ. It is as bad as Roman Catholicism. The Bible says there is one Mediator between God and men, the man Christ Jesus. The song, "Tell Mother I'll Be There in Answer to Her Prayer," has damned thousands; it has led them to go out into eternity depending on mother's prayers to save them instead of depending on Christ.

All so-called conversions that are worked up by feelings and sob-stuff are spurious. No man is saved except by the truth. "If the truth shall make you free, ye shall be free indeed." The media-

The publican, the thief, the woman at the well, Saul of Tarsus, Matthew and a host of others shed no tears. Faith saves, not tears. Weeping will not save. The water that runs out of a sinner's eyes will no more save him than the waters of baptism.

5. The gospel that saves is a gospel of grace. The gospel of tears is as truly the gospel in water as the Campbellite gospel, which they call the gospel of water. Neither one of them ever did or ever will save a lost sinner.

6. The "mourner's bench" magnifies seeking Christ instead of receiving Christ. Christ is seeking the sinner. The whole "mourner's bench" theory is wrong. Christ's work is a finished work and the preacher is Christ's representative, beseeching the sinner to trust Christ. 2 Corinthians 5:18-21. What would you think if you had provided a sumptuous feast and announced that all things are ready and invited whosoever will come, and some one should begin to mourn and wail and run around seeking and begging something to eat? The whole "mourner's bench" system is a slander of the finished work of Christ.

7. The "mourner's bench" belongs to a gospel of works and has the idea that a man has to seek and do penance and get better, and then when he gets good enough, he may finally get the Lord Jesus in the notion of saving him. It is a gratuitous slander of God's free and abounding grace.

8. The "mourner's bench" is another gospel from that Paul preached. Galatians 1:6-8, 2 Corinthians 11:2-3. Paul preached Christ's finished work; they plus the work of Christ with man's prayers and tears and penance and works.

9. The "mourner's bench" gospel is Arminian and not Pauline. The mourner's bench came from Methodism, not from the Bible.

10. "Mourner's bench" gospel is wholly a gospel of "confidence in the flesh." The feelings belong to the flesh. Paul "had no confidence in the flesh," but depended wholly on the Spirit, not on feelings.

11. The "mourner's bench" gospel is no gospel. The gospel is received by faith, not by feeling. Justification is by faith, not by feeling. Sanctification is by faith, not by feeling. Eternal life is received by faith, not by feeling. Pardon is received by faith, not by feeling. Sonship is by faith, not by feeling. No man would ever know he had the blood except by believing the Word. "Faith comes by hearing (not by feeling) and hearing by the Word of God."

12. The "mourner's bench" manipulators and the Campbellites are exactly alike in a good many ways. One of the chief ways in which they are alike is that both of them make salvation to depend upon some bodily act. The bodily act the "mourner's bench" folk depend upon is not baptism like (Continued on page 7, column 4)

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tion of Christ, not the prayers of mother, is what saves lost sinners. God has respect to Christ and His intercession and to nothing else.

3. The first parable the Master gave was the parable of the sower. Only one out of the four hearers was saved. The wayside hearer, the thorny-ground hearer, the stony-ground hearer were all lost. The good-ground hearer was saved and he alone. Men and women whose main stock in trade is dying testimonies and pathetic stories damn many and do not save any. Philip took time to teach the eunuch until he understood the Scripture. That is how men are saved. Understanding the Word is essential to the salvation of any sinner. The average "mourner's bench" is a regular babel or bedlam. Even an honest inquirer cannot understand anything in a confusion like that.

4. The contention of the "mourner's bench" crowd is that it takes tears to save. It isn't so.



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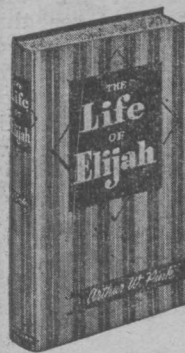
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## Ralph A. Doty

(Continued from page one)

sight and his plane also absent, I went into the town of Buka Passage. Referring to its five Chinese trade stores as a town, will likely get me made an honorary citizen of the place.

Buka Passage is a beautiful spot with the dark blue waters of the passage running one way or the other at a fast clip. The Passage is about 300 yards wide and separates the Island of Buka from the Island of Bougainville. I do most of my business with Wong You & Co. who is also the TAA agent, so I ride to the town in their Volkswagen. Getting on the phone I talk to my bush pilot's wife and I am informed that she will come to town and get me and that I am due to be taken back to the jungle the next morning very early, so that it will be necessary for me to stay at their house over night. This suits me fine as one of the problems of staying in Buka Passage is that the accommodations at the "Buka Palace" are rather Spartan to say the least.

Shortly after Mrs. Morton arrives in her pickup . . . upps — one does not use the word "pickup" in Australian communities when referring to a "utility vehicle" as pickup has a bad connotation! Anyway it is a vehicle with a box on the back for carrying odds and ends. I get my gear in it and we drive out to their house, a place on Buka Island called Hutjena. After being shown the room which I will share with her son, I sit down for a chat and the usual "copper" or cup of tea.

Harold Morton arrives shortly and we sit around chewing the fat. He tells me that the day I left Bougainville it started to rain in the Siwai area and that it has not stopped yet!

I question him as to how he happened to be on Buka and he gives me part of his life story which is very interesting.

It seems that he was brought up in a Christian family and during most of his boyhood days he thought that he would be a missionary, but one day he saw an airplane fly overhead and he couldn't get his head out of the clouds after that. He lives, eats, and sleeps airplanes.

Then one day he found a way to learn to fly and then later in life he came up into the New Guinea Territory and found that there were lots of uses for a small plane supplying out stations and plantations, and making government charters into remote areas where larger planes could not land.

He also found out that many missionaries have trouble getting supplies to their stations and so he began to haul their cargo also. On two different occasions, he has taken me to the doctor and he also makes all of my plane reservations for me at Buka and flies me in and out of the jungle whenever I need to go anywhere. I had quite a chat with him that afternoon as he performed the routine maintenance on his little yellow Cessna 180 plane. He belongs to an "Apostolic Faith" church in Australia, but says he

believes in salvation by grace. I am glad he is my friend.

The next day we loaded all of my gear on and took off at 5:30 a.m. and headed south for Tonu Airstrip. Tonu Airstrip was built by the natives under the guidance of the Methodist missionaries and makes a handy landing strip for me to come to as it is about 5 miles by a fairly good Jeep trail from my house in Nukui Village.

Since being on Bougainville, I have come to some conclusions which some of you may think a little odd and at the same time very egotistical. In fact, the natives, if they understood what I really think would say, "Doty em i-got bikhet." Here is my egotistic view as to why "other" mission groups are on this island. This is also why I believe this bush pilot is on the island and this is why the Methodists so many years ago built the airstrip. It is also why the Methodists and the Catholics have trained nurses and aid stations on the island. Now, I must warn you that what I am going to say will sound very egotistical, but think about this idea anyway.

I don't believe that God calls false preachers to preach and spread false doctrine — but I have met a few Baptists who say they believe that God does this. All right, this is "samting bilong dem." This is their business, but I don't buy it. But the Methodists and the Catholics are here. Now I think that they are here for MY benefit. "Oh, that guy Doty thinks he is somebody." Yes, I certainly do. I think I am God's man, doing God's job, at the right place and at the right time, and I think that all of these others have been providentially placed here for my benefit!

Does this thought stagger you? Well, I am thankful to the Lord for providentially having a trained nurse at Tonu to take care of some of my physical ailments. I am thankful to the Lord because he has providentially placed a man with an airplane at Buka Passage to haul my cargo and myself into the jungle. I am thankful that He has providentially had some one build an airstrip for the little plane to land on. I am thankful to the Lord that when my preacher boys or their wives or children get sick or get a tooth ache that they can go over to an aid station and be treated. As it is in the Highlands, the government supplies the medicine, but these aid stations must by law, treat everyone that comes . . . including me.

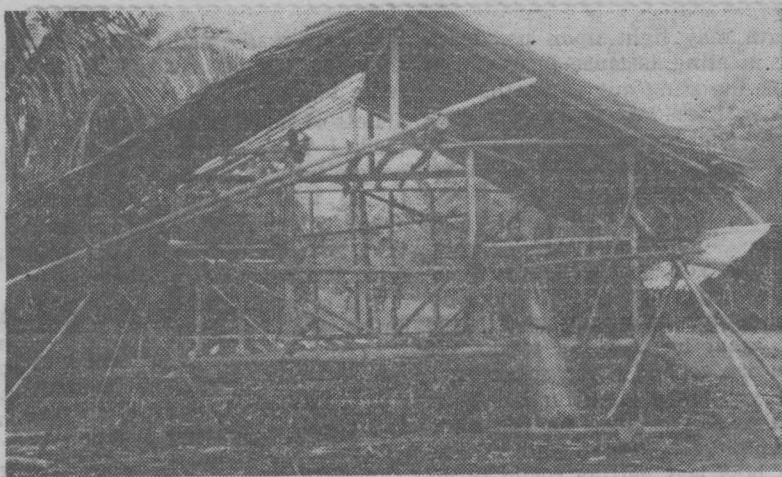
Now if you don't happen to believe it this way, I won't fall out with you — but then don't you fall out with me either! And when my bush pilot fills out his flight log I am thankful that after my name he puts a M for missionary rather than a C for commercial for I know then that he's not going to charge me as much as he charges the commercial interests.

As we approached the tiny strip at Tonu I could see that everything looked mighty wet and drippy down below. We circled once and Harold put on full flaps and we eased carefully down on the strip which we

could now see had about two inches of water on it! As we touched the ground, the wheel on the pilot's side threw a lot of mud into the air as we slopped down the field in one big splash. Near the end of the field we turned and taxied back to where a group of natives were standing. I climbed out and was greeted by the trained nurse inquiring as to my health. I collected a few natives to haul my gear over to the basement of the house where I had left my motorcycle, made the necessary arrangements for getting my cargo brought to Nukui Village and cranked up the Honda and carefully began to pick my way down the trail. When I say carefully, I mean carefully, because trails are never slicker than when one is perched on top of two wheels and it has been raining for weeks.

Bougainville looked very wet after all of the rain and I began to wonder how well my sak roof had turned the water. The road was a sea of mud interspersed with pools of water. I tell you, Doty "eem i-go esi esi." (I think that you ought to make out some of these expressions if you have any imagination at all and realize that Neo-melanesian is a phonetic language derived for the most part from English). Anyway, Doty was very careful! I made it home to Nukui Village without mishap except that in one place I turned almost completely around and went up to my knees in gooey mud!

A very pleasant sight greeted



me as I turned into Nukui Village. Where the church building stood was now an empty spot. That old sak shack with its carefree pigs and chickens wandering through at odd moments was no more. No longer would naked babies wallow around in the filth of its dirty floor of mud and manure; for near it a new "Haus Lotu" or church building was taking shape. Most of the roof was on a much larger building. A building that was to have a floor some three feet above the ground. A building that was to have a door and windows. The windows are to be latticed so the chickens will be thwarted in gaining entrance. A door so that no wandering pigs shall find solace there. A building that would be God honoring instead of a building more like a barn yard than a church. I am enclosing a construction picture of the new building which will house the New Canaan Baptist Church. (See picture above). This building will have a nice shiny bell to call the worshippers rather than the empty anti-aircraft shell previously used to call the faithful. This building will also have a sign carved in Teak for all to see that they may know that Baptists are moving on Bougainville. In the Sunday morning services in a temporary shack I counted 24 noses. I am not usually a nose counter, but I think that this is a rather remarkable thing for a church that only has five members! Now it is also true that some of the noses were on rather little people but there were 12 adults present. How many churches in America have over 200 per cent attendance? Does yours?

THE BAPTIST EXAMINER

OCTOBER 12, 1968

PAGE SIX

I am writing this article on a Sunday afternoon and this morning I preached my second sermon in the New Canaan Baptist Church. The title of my message was "Yu stap we?" (Where Art Thou?), which I preached from an English outline and which lasted some forty-five minutes which proves only one thing and that is that I am learning to think in Neo-melanesian. The pastor stood by my side in case I got stuck for the right word to express a thought but the Lord was with me and I didn't get stuck.

After many weeks of rain — and by the way it hasn't stopped yet — things are beginning to get rather moldy around the shack. It became apparent that unless I made some quick moves many things including cameras were going to be quickly ruined. I have a little book entitled "Tips for Jungle Missionaries" which has many good ideas in it. I incorporated one of their ideas in the construction of a large box which is mounted on a platform over my kerosene refrigerator which I recently acquired. Anyway, the flame from the burner in some way heats up a refrigerator unit and makes cold out of heat. But the rest of the heat has just been going off in space but now I have built a chimney from the refrigerator stack into the bottom of this big box. Warm air continually circulates through the box and leaves through a small hole in the top. Stamps are very hard to keep dry in this

has been there ever since and today proudly was showing off three fluffy chicks. I filled a tin with corn meal and placed it in her nest for which she was ungrateful enough to peck my finger; however, after eating it empty she refrained from pecking as I replaced the refilled tin. In fact this time I thought I detected a faint smile on her face. Did you ever see a chicken smile?

I don't know how long the rains shall continue but surely the "monsoons" have set in. It rains in other places but where the British lion rears his head in the far colonies they have monsoons. Isaac Uming tells me in 1965 it began to rain in July and did not stop until January of the following year. Pleasant prospect as this rain started about the same time. The roads and trails have become a sticky morass. I had to go to the native council assembly building at a place called Amio and as I pulled out onto the trail near my house I sank to my knees in the mud. I was smart that day and had on rubber boots, so leaving my motorcycle there I went and got my camera and Isaac to take a picture so you could see some of the problems encountered on Bougainville. I will show the picture in next article. Honda motorcycles are fine things and this one churns its way steadily through mud or water that cover the whole engine and carburetor. The only trick is to stay upright. Shortly after the picture was taken while riding on a jeep road wearing my crash helmet for the first time, I gained confidence as this road was superior to the one running by the house and all of a sudden I found myself laying on my left side flat in the mud with my helmet up against a rock! As this was the very first time I had ever worn that helmet it seemed that the Lord was watching out for me very well. I picked myself up, hoping no native had seen my unglorious position, and cranked the Honda 90 up and took off once more — with a little more caution. Crash helmets are a good thing. I remember reading an article on them some years ago, which among other things, advocated putting them on as soon as you got out of bed in the morning because statistics show that there are more head injuries around the house than happen to people riding motorcycles!

Our preachers school is doing fine and by the time you will be reading this the school will be half over. Two three-month semesters of the school year have now been completed. I am happy with the progress of the preacher boys. Recent examinations show that all students are doing well and by the end of their schooling I expect them to all be sound Baptist preachers, well grounded in Baptist principles and Bible truth. On February 23rd of 1969 the class will be graduated and we expect that at that time they will all be ordained to the full work of the gospel ministry. Remember the work here and in the Highlands in your prayers.



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By

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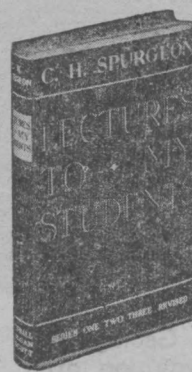
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# The 23rd Psalm

By FRANK B. BECK  
(Now With His Lord)

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest the table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

There is a relationship between Psalm 23 and Psalms 22 and 24. Psalm 22 is the Psalm of the Cross. The opening cry of Psalm 22 was uttered by Christ on the cross (Matt. 27:46), and there are Bible scholars who think that Christ quoted the entire Psalm. In this Psalm are the graphic descriptions of crucifixion. It is, therefore, the Psalm of the Cross.

Psalm 24 is the Psalm of the Crown. In it the Lord God is the owner, and the founder of the earth and its fullness, the world, and they that dwell therein. He is King of Glory. The Psalm especially expresses the glory and power of Christ's ascension, or His return from Heaven at His second advent, or both. It is the Psalm of the Crown.

Psalm 23 is the Psalm of the Crook—the Shepherd's crook. Therefore, Psalm 22 is the Psalm of the Cross; Psalm 23, the Psalm of the Crook; Psalm 24, the Psalm of the Crown.

Jesus Christ our Lord is the Shepherd of the Psalms. In Psalm 22 He is the good Shepherd who giveth His life for the sheep (John 10:11). In Psalm 23, He is the great Shepherd brought again from the dead (Heb. 13:20). In Psalm 24 He is the glorified Shepherd who shall appear in Glory (1 Peter 5:4).

Hence, in Psalm 22 we perceive the grace of God, in Psalm 23, His guidance, and in Psalm 24, His glory.

To this apply Hebrews 13:8: "Jesus Christ the same yesterday (Psalm 22, Christ our suffering Saviour), and today (Psalm 23, Christ our risen Redeemer), and forever (Psalm 24, Christ our conquering King)."

I.  
There is a likeness between Psalm 23 and the "Lord's Prayer" in the Sermon on the Mount (Matt. 6:9-13). Compare the two.

1. "The Lord is my Shepherd," "Our Father."
2. "Hallowed by thy name." "He leadeth me in the paths of righteousness for His name's sake."
3. "Give us this day our daily bread." "Surely goodness and



FRANK B. BECK

mercy shall follow me all the days of my life."

4. "Give us this day our daily bread," "Thou preparest a table before me . . . my cup runneth over."

5. "And forgive us our debts," "He restoreth my soul."

6. "And lead us not into temptation," "He leadeth me in the paths of righteousness."

7. "But deliver us from evil," "I will fear no evil."

8. "For thine is the kingdom, and the power, and the glory for ever," "And I will dwell in the house of the Lord for ever."

There is a similarity between Psalm 23 and the parable of the lost sheep and the lost son, in Luke 15. Both the sheep and the son appear in Psalm 23. The Psalm opens with the sheep in the field with the Shepherd, but closes with the son seated at the table in the house with the Host.

Representative persons appear in Psalm 23. Surely you appear in one or more of them. Here is: The Shepherd to be obeyed (v. 1), the traveler to be rested (v. 2), the wanderer to be restored (v. 3), the timid to be comforted (v. 4), the warrior to be feasted (v. 5), the priest to be anointed (v. 5), and the pilgrim to be housed (v. 6) (Inglis).

The revelation of God is discovered in His names. When God would reveal His glory in nature, He spread the sky out like a canvas, painted it with darkness, spattered it with stars like diamonds, and, with one last stroke, cleaned His brush across the masterpiece and left us the Milky Way.

But when He would reveal Himself in grace He told us His name. He is *Jehovah-Jireh* (Gen. 22:14), which means "The Lord will provide." Because of this "I shall not want" (Psalm 23:1). He is *Jehovah-shalom* (Judges 6:24), which means "The Lord sends peace." So "He maketh me to lie down . . . (and) leadeth me beside the still waters" (Ps. 23:2) He is *Jehovah-rapha* (Ex. 15:26) which is translated, "I am the Lord that healeth thee." So "He restoreth my soul" (Psalm 23:3). He is *Jehovah-tsidkenu* (Jer. 23:6) which is translated, "The Lord our righteousness" (Psalm 23:3). He is *Jehovah-shammah* (Ezek. 48:35) which is translated, "The Lord is there." Hence we can say, "Thou art with me" (Psalm 23:4) He is *Jehovah-nissi* (Exod. 17:15) which means "The Lord is my banner." So He exhibits His tender love before all of my enemies with table spread and anointed head (Psalm 23:5). (Suggested by George Williams).

II.  
How positive, and how personal is David's declaration in verse one, "The Lord is my Shepherd." (Continued on page 8, column 3)

## Fred T. Halliman

(Continued from page one)

cently been found there, so there are indications that the valley may soon be exploited by the white man.

When I left for America there were four places where services were being held, but due to the migratory habits of some of the folk there they have merged now until only two places, one on either side of the valley, are having services. However, this did not cut down on the number in attendance, just the number of places where services were held. The first place that I visited sits on quite a high rise in the valley and it is cold and miserable when it rains and it rained every day that I spent in the valley this time. I marvel every time that I go there as I look at those folk so scantily clad and yet seemingly pay less attention to the cold damp climate than I do. I have been in the Levani when there was heavy frost each night. The floor of the valley is 7,500 feet above sea level and at certain times of the year there is likely to be frost.

We held four services at this first place and each time the small house was packed with people. We had a good ministry with these folk and they seemed more than happy to have us visit them again.

We left this place and walked across to where our other place was located where we have services. This place is located about the center of the valley from almost any direction. Here we have a large congregation, over 100 when they are all there. The house was almost full for every service, some visitors being present at several of the services. We held seven services at this place, preaching a series of services on the Trinity. We had an excellent ministry among these folk and while they asked me about organizing a church there, I felt that they were not quite ready yet for that responsibility and told them to wait a while longer until we could teach them more of the duties and responsibilities of a New Testament Church. Again you can see that I am not here just to try to make a name for

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myself as a missionary, but I try to use keen discernment and advance these people only when I think they are ready for it. I would like to think that these folk could be left to themselves soon but I anticipate that it will take a long time of guiding these young churches before they could carry on properly.

Our ministry has changed considerably since we have come back this time in that it is more of a teaching ministry now than before. There are still lots of lost folk here and some are still being saved along, but the bulk of my ministry lies in teaching these saved folk how to be better Baptists. Seldom does a service go by but what we emphasize some church truth if not spending the whole service in this manner.

We left the folk in the Levani early one morning and all along the muddy trail folk were standing in the cold foggy morning waiting to say goodbye until I would be coming back again. I expect to be going back in about another two or three months.

Thus we have closed out our first eight months since being back in New Guinea with having visited all the outstations, baptizing about 500 people and organizing six churches. Pray for us that we may be used of God to guide these folk into a deeper life with God. We truly appreciate your concern, prayers and offerings to help us to make this possible.

## Mourner's Bench

(Continued from page five)

Campbellites, but it is kneeling or shaking or waving hands or beating them on the backs or some other bodily act. I have heard them again and again come out in the open and tell those engaged in altar work to get them up and get them to doing something. That makes salvation depend on the activity of the body. Salvation is wholly of the Lord and men are saved by believing with the heart, not by bodily acts.

13. Talking about altars, Roman Catholics have altars, Episcopalians have altars, Methodists have altars, the Masons have altars, the heathen idolaters have altars, Holy Rollers have altars;

but there are no altars in New Testament churches. A throne of grace, not an "altar of prayer," is the Bible form of sound words. All who speak of an "altar of prayer" put works of the flesh somewhere, somehow in the place of the finished work of Christ.

Altars belong to ritualists and formalists. They speak the language of Judaism, not of Calvary. When Jesus cried "it is finished" and the temple veil was rent from top to bottom, every thing that an altar typified was fulfilled. The Book of Hebrews was full proof of that. The only time an altar is spoken of in New Testament worship is Hebrews 13:10. There it is spoken of as a place to eat, not a place to pray. The Lord's Supper represents all altar work as finished and belonging to Old Testament types and shadows. Altar work was a shadow, and in Colossians 2:13-17 Paul shows all shadows had been done away. Paul plainly says in Hebrews 13:10 that all who do altar work have no right to the Lord's table. Altar work belongs to types and shadows and so had to do with the unfinished work of Christ. The Lord's Supper symbolized the finished work of Christ and that meant all altar work was dead.

14. The "mourner's bench" legalists, like the Baalites in Elijah's day, think that they are heard for their noise. "Cry louder" is their call, wave your hands and say "glory." Make more fuss. Beat them on the back; perhaps the demons may be driven out that way. God pity such perversions of the gospel of grace.

In conclusion, may I give one more testimony to the finished work of my adorable Lord? Preach Jesus and His finished work if you want men saved. The Holy Spirit delights to honor Jesus as we hold Him up. Anywhere that men see and receive Him, they are saved. No sort of manipulations, no "altar," no bench, no hitting the trail, no anything between the soul and Christ. Preach Him and the Spirit will reveal Him. Paul found Him on the road, the thief found Him on the cross, the publican standing in the temple, the woman at the well, Zaccheus up a tree, Matthew at his business, the blind man in the crowd.



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PAGE SEVEN



## "Sinning Away"

(Continued from page one)  
a profession of faith, with the threat that they were just about ready to cross "the dead line" where it would henceforth be impossible for them to be saved. Such men were either plain religious quacks, or else grossly ignorant of the Scriptures, one or the other.

IT IS A PLAIN UNSCRIPTURAL LIE that people reach the place WHERE THEY WANT TO BE SAVED AND CAN'T BE SAVED.

The only way of "sinning away one's day of grace" is to defer turning to Christ until death strikes one down. When death cuts one off, then be sure "the day of grace" is over.

The doctrine of "sinning away one's day of grace" belongs in the theology of those who believe in "falling from grace." The two doctrines are twins, rocked in the same cradle. The Scripture most often quoted to bolster up this doctrine is one lifted out of its setting — lifted out of its particular context, and pressed into use. The Scripture is Gen. 6:3. Reference there is to one thing—the coming of the flood. The Lord says that He is not going to indefinitely strive with sinful men, but that He will in 120 years send the flood. That Scripture does

not concern this day of grace and the matter of salvation. The Holy Spirit is in the world in a different sense today than He was back there in the days of Noah, else there would have been no need for Pentecost. He came on Pentecost not only to indwell believers, but to convict men of "sin, righteousness and judgment."

Jesus said, "And he, when he is come (He had not come then) he will reprove the world of sin, righteousness and judgment: Of sin, because they believe not in me."

**The Doctrine Of "Sinning Away One's Day of Grace" Is False For The Following Reasons:**

1. **IT DENIES "IRRESISTIBLE GRACE."** It denies that the Holy Spirit is irresistible in His power. The truth is, when the Holy Spirit goes after a person, He "gets him." "For who hath resisted his will?" (Rom. 9:19). Men successfully "resist the Spirit in the sense of resisting the Word of God which was inspired by the Spirit, but men do not successfully resist the DIRECT ACTION of the Holy Spirit. We say "successfully." There may be struggling, but the Spirit wins out. If this were not true, no one would be saved.

2. **IT DENIES THE DOCTRINE OF ELECTION.** God chose certain ones in eternity, before the

world was, and He ordained at that time all the means necessary to lead them to salvation. (See Ephes. 1:4-5; 13). Are God's eternal plans ever nullified by some stubborn person holding out in defeat of the Holy Spirit's power? Of course not. This would upset the eternal plans of God. If such were true, then every person might successfully resist, hence none be saved.

3. **IF SUCH A DOCTRINE WERE TRUE, THEN WHERE WOULD THE "DEAD LINE" BE CROSSED?** Adherents of the doctrine can't tell you. We have heard some preach about people crossing this line and getting to the place where they couldn't have "that feeling" any more? What feeling? One is not saved by feeling. The truth is, we have known people who wickedly, viciously, held out against God, and who rejected Christ for years—then at last surrendered to him and were saved.

4. **THIS UNSCRIPTURAL DOCTRINE CONTRADICTS CHRIST'S OWN WORDS.** Jesus said, (John 6:37) "Him that cometh unto me I will in no wise cast out." Adherents of this unscriptural doctrine hold that people "sin away their day of grace" after which they perhaps come to want to be saved, but when they come to Christ HE CASTS THEM OUT AS DOOMED.

The Scriptures make plain that ALL THAT THE FATHER HAS GIVEN TO THE SON IN THE ETERNAL COVENANT OF REDEMPTION WILL COME TO HIM. John 6:37 says, "All that the Father giveth me shall come unto me." God's plan will prove a 100 per cent success. Every one given unto Christ will show up in the fold, without the loss of a single one. None will surprise God by refusing the invitation and by defeating the Holy Spirit's power to draw to Christ.

## The 23rd Psalm

(Continued from page seven)  
This being true, "I shall not want." "The Hebrew is emphatic, 'I want nothing'" (Fausset). There is no want to them who fear the Lord and who seek the Lord (Psalm 34:9, 10). How can I want when I have all this: with me — Lord; beneath me—green pastures; beside me — still waters; before me — a table; after me — goodness and mercy; beyond me—the house of the Lord? (Moody Monthly).

I shall not want PEACE, for He maketh me to lie down in green pastures (or, pastures of tender grass—Heb.); He leadeth me beside the still waters (or, waters of quietness—Heb.) Christ calls, "Come unto me . . . and I will give you rest" (Matt. 11:28-30). Christ is our peace (Eph. 2:14). He gives us peace (John 14:27). He made peace by the blood of His cross (Col. 1:20), and being justified by faith, we have peace with God through Christ (Rom 5:1). Peace now, and at death we enter into peace (Isa. 57:1, 2); the end of the perfect man is peace (Psalm 3:37). Meanwhile now and always let us "rest in the Lord" (Psalm 37:7).

I shall not want PARDON since "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake" (v. 3). This includes conversion the Douvay Version reads, "He hath converted my soul." Has this happened to you? Is the statement of I Peter 2:25 true of you? "For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." This includes concern. "He leadeth me in the paths of righteousness." Pardon and purity are always together. And the cause of all this is "for His name's sake." Therefore,

"Whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13).

### III.

I shall not want PROTECTION. "Yea, though I walk through the valley . . ." Is that all death is to the Christian—a walk through the valley? And it is a walk through! Death is a tunnel, not a terminal. Death is an entrance, not an end. Death is "to be absent from the body, and to be present with the Lord" (II Cor. 5:8). What if it be the valley of shadows, the shadow of death? "Where a shadow falls there must be sunlight above to cast it" (A. MacLaren). It can't be too dark, for we will be able to say, "Thou art with me," and He is the "Sun of righteousness" (Mal. 4:2). That will be a good time to quote Psalm 27:1). With His rod He protects us from the hosts of hell, and with His staff He supports us.

But there is a note of uncertainty here! "Yea, though I walk through the valley . . ." It may be that I shall not tread through its dreary depths. Enoch and Elijah escaped it. (Heb. 11:5; II Kings 2:11. Christian, hear the good news! "We shall not all sleep" (I Cor. 15:51, 52). Christ may come at any moment, and if we are alive, then we shall be caught up alive to meet Him in the air (I Thess. 4:13-18). Hallelujah!

I shall not want PROVISION. "Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil, my cup runneth over" (v. 5). The Lord has given the church a table where we eat the bread and drink the cup in the presence of our enemies (I Cor. 11:26). He anoints our heads with oil. As prophets (I Kings 19:16), priests (Lev. 8:12), and kings (I Sam. 16:13) were anointed, so we are anointed prophets to confess Christ (Acts 1:8), priests to commune with Christ (I Peter 2:5), and kings to conquer with Christ (Rev. 1:6, 5:10).

"My cup runneth over." "Whatever blessing is in our cup it is sure to run over. With Him the calf is always the fatted calf, the robe is always the best robe (Luke 15:22), the joy is unspeakable (I Peter 1:8), the peace He gives passeth understanding (Phil. 4:7), and the grace He gives is upon grace (John 1:16)" (Russell Taylor Smith).

I shall not want PARADISE. "Surely goodness and mercy shall follow me all the days of my life," and then what? "And I will dwell in the house of the Lord for ever" (v. 6). "Surely!" You have the surely of Psalm 23:6 only because of the surely of Isaiah 53:4. "Surely he hath borne our griefs, and carried our sorrows."

"Goodness and mercy shall follow me" — the goodness of God that leadeth to repentance (Rom. 2:4); the goodness of God imputed to us, laid to our account, as in II Corinthians 5:21, our justification, the goodness of God imparted to us, as in I Thess. 5:23, our sanctification; the goodness of God imported to us from above, as in John 1:12, 13, our regeneration.

Mercy shall follow me — of which God is the Father (II Cor. 1:3), by which God saves our souls (Titus 3:5), which is "rich" (Eph. 2:4), and "abundant" (I Peter 1:3).

Oh, have you ever cried to the Lord Christ, "God be merciful to me a sinner" (Luke 18:1)? Believe that He has heard you, and that "His mercy endureth forever" (Psalm 136).

### IV.

The day when sudden accident comes, the day when you lose everything, the day when death drops its black wings around your home, the days you lie on your back, the day when you know you are slipping out, beloved child of God, goodness and mercy shall follow you ALL the days of your life—every day. Home! At Home with God!

Back with our loved ones—father, mother, our children. No tears, no hunger, no wars? Up the hills of Heaven you will find Psalm 23 written all over again. Study, I beseech you, Psalm 23 and Revelation 7:14-17. "And I shall dwell in the house of the Lord for ever!"

You cannot say, "The Lord is my shepherd," if you cannot say, "The Lord is my Savior." There is no door into Psalm 23 except through the sacrificial death of Jesus Christ in Psalm 22. May God cause you to come by Jesus' blood.

"This Psalm has flown like a bird up and down the earth singing the sweetest song ever heard. It has charmed more griefs to rest than all the philosophy of the world. It will go on singing to your children, and to my children, and to their children, till the end of time. And when its work is done, it will fly back to the bosom of God, fold its wings, and sing on forever in the happy chorus of those it helped to bring there." (Beecher, as quoted in H. H. Haley's Bible Handbook, page 231).

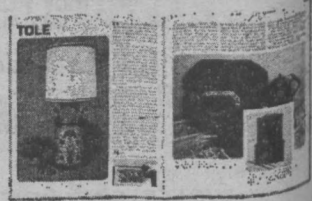
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