

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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WHOLE NUMBER 1744

WONDERFUL IS THE TRUTH OF THIS GREAT MESSAGE ON . . .

"THE DEATH OF THE RIGHTEOUS"

By WILLARD WILLIS
Pastor Northland Baptist Church
Abington Road
Columbus, Ohio

"For me to live is Christ, and to die is gain."—Phil. 1:21.

The Apostle Paul loved the Lord so very much that he desired to know nothing but Christ and Him crucified.

"For I determined not to know anything among you, save Jesus Christ and Him crucified." — I Cor. 2:2.

Paul, when he said, "For me to live is Christ," meant that his life was made up of Christ. He listened to the words of Christ. He also tasted and chewed the good word. Yea, he digested the good Word and was constantly strengthened thereby. He was influenced by the Holy Spirit of Christ and constantly looked for the return of Christ. His whole purpose for living, centered around the Lord from glory. The Lord Jesus, in other words, was the cream of Paul's life, or the

best part. Paul had other pleasures, but his chief joy centered around the Lord. Paul's chief joy was not his friends, health, loved



WILLARD WILLIS

ones, money or worldly pleasure, but Christ; therefore, he would still possess his chief joy (cream) even if he lost everything else. We may say that Christ was

Paul's "exceeding joy" or that which exceeded every other joy. His experience was the same as that spoken of in Psalm 43:4:

"Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God."

Paul's heart was set upon Christ as other men's hearts are set upon worldly treasures. A person who is seeking after treasure will not be turned back by flood or fire. He will press on in spite of the dangers that await him. Paul, in like manner, would not be turned back from seeking after Christ. We find a similar (Continued on page 7, column 1)

IF CHRIST IS NOT THE VIRGIN-BORN SON OF GOD —

All the rivers of Christian theology become one great life-giving stream in the cross of Christ. But if Jesus were the son of Joseph and Mary, then He was not free from the taint of sin — He was not separate from sinners. You have left in that manger-cradle at Bethlehem the child who may become a world's great prophet, leader, dreamer, reformer, but Jesus, the Saviour, the Redeemer, is gone! Christ is lost to humanity.

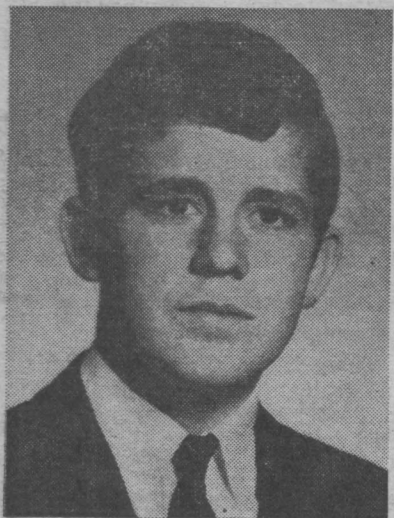
Wise men of the East, take back your gifts which you have laid at His cradled feet, for the child is not the King of Heaven and Earth. Shepherds, standing in silent awe in the lowly cavern where the young child lies, go back to your sheep upon the fields, for this world and its cares are the only reality! Angels, whose music comes floating down from Heaven's gates, silence your sweet songs and leave mankind to the grim music of its sobs and moans and curses and blasphemies. Star of Bethlehem, tender day spring from on high, go out and leave this world in the blackness of darkness, forever groping in endless cycles with its lusts and its illusions, for Jesus is not that Holy thing which shall be called the Son of God, and shall save us from our sins. He was born of flesh and of the will of man, not of the will of God. Our Christ is gone, and with Him dies the hope of humanity.

—Clarence Macartney

THIS DOCTRINE OF SOVEREIGN GRACE DOES NOT DO AWAY WITH EVANGELISM, BUT PROMOTES IT.

In the eighteenth chapter of the book of Acts, we are told that the Apostle Paul preached at Corinth. The word of God tells us that many of the Corinthians "opposed themselves and blasphemed." Paul apparently became quite discouraged when the Corinthians did not receive the gospel. We find that God encouraged Paul in verses nine and ten.

"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, (Continued on page 3, column 4)



"LITTLE JOE"

the readers of this paper are members of local Baptist churches that hold to this belief of God's free, sovereign grace. Now this belief is certainly Scriptural. From cover to cover, God's word teaches us that God's grace is the only reason for the salvation of any sinner. Since God's Word teaches this truth, every child of God ought to believe and stand for it.

It is sad to see that among God's people today, very few believe this truth. Many people will say that the doctrine of sovereign grace is not consistent with Scriptural evangelism. By evangelism we simply mean getting the gospel to the lost. Arminians often accuse those of us who believe in salvation by sovereign grace of having no concern for lost people. Sadly enough, this is some-

"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." —Ex. 4:11,12.

As a basis for my message, you will notice the background of this text. God has called Moses for a big job — about the biggest job that Moses could anticipate. In fact, it was a bigger job than Moses wanted. God had appeared to

him in Ex. 3, in the burning bush, and Moses had seen that bush that burned, yet wasn't consumed. That was a miracle. Of course, the meaning of it was that Israel, in Egypt, was just exactly like this burning bush. They were being persecuted. They were having a hard time. They were in a perilous condition, but still they could not be consumed.

Then God said, "Moses, I want you to go to Egypt and lead my people out of the land of Egypt, into the land of Canaan." Just as

soon as God made this announcement to Moses, Moses began making excuses unto the Lord. If ever there were a man that didn't want a job, it was Moses. He surely did not want the task that God had given him. He made every excuse. He might have gone further and said, "Lord, I just don't want to do it." That is about what it amounted to. Over and over, he made excuses. Finally, he said, "I can't speak. I am slow of speech."

I might say that God had answered (Continued on page 2, column 2)

TOTAL DEPRAVITY

By MEDFORD CAUDILL
Hanover, Michigan

Total depravity is the keystone, so to speak, of the doctrines of grace. If mankind were not totally incapable of any spiritual good there would be no need for election for the number who would choose God from their own free will would be indeterminate, and if there were no election of a specific number for salvation, there could not be a limit set on the atonement of Christ. If total depravity does not exist, then there is no need for irresistible grace, since man could save himself without God's help. If we discard total depravity then there is no need for the doctrine of the eternal security of all believers. God wouldn't need to keep a man regenerate, for he could keep himself.

"The heart of the sons of men is full of evil, and madness is in their heart while they live." — Ecclesiastes 9:3.

Every human being is totally depraved. By this we mean completely corrupt within. Every person ever born upon the face of this earth has inherited this depravity.

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." — Psalm 58:3.

We hear much these days about the upward reach of mankind. The Bible tells us nothing about "pulling yourself up by your bootstraps," or of "the self-made man." Instead, the Bible tells us

that "the imagination of man's heart is evil from his youth." (Genesis 8:21).

"But," some will object, "what of the lost people who seemingly do good works? What of the great philanthropists who give away huge sums of money for chari-



MEDFORD CAUDILL

table causes? What of all the people who do many good deeds daily?" Stop and think for a minute. Why do these people do so-called good deeds? Usually they have a selfish reason as their motivation. "You scratch my back, and I'll scratch yours," is their philosophy. Many look upon the things they do as what will determine whether they get to Heaven." Instead, the Bible tells us (Continued on page 5, column 5)

What The Atonement Means To All Born-Again Believers

"And not only so, but we also joy in God through our Lord Jesus Christ by whom we have received the atonement." — Rom. 5:11.

We have lived to see the day when men are teaching that God is a universal Father, and that His dealings with an alien sinner as judge are but echoes of bygone days. Sin according to them are disorders rather than offences against the God of Heaven. Moreover when we speak of men's degenerate nature (which shall bring eternal punishment at the hands of the Holy God of Heaven) they label us as radical. The only attribute they know is love; yet they in their works deny even that.

But if the Bible teaches anything at all, it teaches men are totally depraved. Men without God are destitute of all good and are at enmity with God. Romans 3:10-12 fully describes what men in their natural state are. Every man drinks iniquity like water (Job 15:16). Neither do they seek God (Rom. 3:11).

How then (if this is man's condition) may God redeem man from his state of ruin? I say without pause it is only by the atoning work of Jesus Christ that men

are reclaimed from their contemptible estate. That atonement is the element whereby God may extend mercy to fallen man.

Now may the Holy Spirit lead us in this study as to the nature of the atonement by Christ.

The word "atonement" is used but once in the New Testament which is the verse now under consideration. This passage, according to the meaning of the word "atonement," does not correctly express the sense of the original. We (that is believers) are represented as receiving the atonement. But strictly speaking, we receive only the benefits of the atonement while God receives or accepts the atonement itself.

To express what the word "atonement" denotes let us consider the following passages. In Lev. 16: 11 it says, "And Aaron shall bring the bullock of the sin-offering which is for himself, and shall make an atonement for himself and for his house." Then in Numbers 16:46-48, "And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded and ran into the midst of the congregation; and behold, the plague was begun among the people, and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed."

From the passage in Lev. 16: 11, it will be noted that the word atonement is used to express the idea of expiation. Or you could say it amends for the wrong done.

In the passage last quoted it (the atonement) is the element which stayed the wrath of God. The sins of the people excited God's wrath and before there could be a cessation of wrath and exercise of mercy, an atonement must be made, which in this case of the plague was stayed. What then does atonement mean? It is the expiation of sin by the satisfaction (Continued on page 6, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE MOUTH"

"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." —Ex. 4:11,12.

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JOHN R. GILPIN.....Editor

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SPECIAL ISSUE ON GOD'S SOVEREIGNTY AND ELECTION

We are hoping to print a special issue of TBE on the doctrine of election and God's sovereignty.

Some of our older readers may remember that we did this in 1963, and then reprinted it in a booklet entitled, "The Biblical and Historical Faith of Baptists on God's Sovereignty."

This time we are planning to print a good many thousand copies to have for general distribution. The number we print will depend upon the amount of money we have in hand for that purpose. Several of our friends who know that we are planning this special edition wish to have a part in sending it out, and have contributed toward this extra cost of this special publication. We would make an appeal to our friends today who love the truth to thus assist us in making this special edition possible.

I have just read Robert L. Sumner's booklet entitled, "An Examination of Tulip" in which he blasphemously and totally unscripturally perverts the Scripture in an attempt to deny the five points of Calvinism. As I have referred to him, he is a little John R. Rice. I might add that he is mighty little, even mentally in view of the wild unscriptural statements that he has made in this booklet. In view of this treatise of his, I am more and more convinced that we ought to stand firm for the truth we believe in these days of apostasy.

Might it please the Lord to cause many of our friends to send a real offering at this time for the printing of this special issue of TBE.

"The Mouth"

(Continued from Page One)

were every one of his excuses, and now as a final effort so as to not have the job laid on him, Moses said, "I can't speak. I have a slow tongue. I stutter."

I am not saying that wasn't true. It may have been definitely so, whether it was true or not, it was Moses' excuse to keep from doing the thing that God wanted him to do. In answer to this excuse, God said, "Who hath made man's mouth?" Then God followed it by saying in substance, the dumb, or deaf, or the seeing, or the blind, I made such.

I say to you, beloved, if you have any malady or affliction, or if you have a child that has any affliction, or if you ever have a child born to you, that has any affliction, remember this, that God made that child just like he is.

God said, "Moses, you go, and I will be with your mouth. I'll teach you what you shall say." Growing out of this passage of Scripture, there are some lessons that I want to bring to you about the mouth.

I

GOD IS SOVEREIGN OVER THE MOUTH.

God said, "Who hath made man's mouth." He also said, "I will be with thy mouth."

For nearly five years I have had a tremendous difficulty in carrying on my ministry as a result of facial paralysis from which I never did fully recover. As the days pass by, I find that that difficulty becomes greater. Over and over again, I have fallen back upon this text of Scripture, that God made man's mouth and God promises to be with the mouth. Beloved, He is sovereign over the mouth.

Some people have a little mouth that you could cover with a nickel, and some people have a mouth that you couldn't cover with an old-fashioned paper dollar. Some of you folk don't appreciate that, because you don't remember what an old-fashioned paper dollar looked like, but it was about one-third bigger than the modern paper dollar is. Whether you have a tiny mouth or one that is spread all over your face, God made it. Whether you have learned to control that mouth or whether that mouth gets you into a lot of trouble, one thing is certain — God controls your mouth. He made it. We serve a God who in His sovereignty made our mouths exactly as they are.

I have lots of difficulty anymore in speaking to you. Sometimes I am reminded by various ones in the congregation that I let my voice drop too low, and that is because of the pain that I have in my face whereby I am not able to control my voice. But, beloved, I have this assurance that my mouth is just exactly like God wanted it to be, or else it would be otherwise.

What is true in this respect, is

certainly true as seen throughout all the Word of God. Listen:

"And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?"—Num. 22:28.

Beloved, God not only controlled Moses' mouth, but God even controlled the mouth of that dumb ass.

That leads me to say to you that God is absolutely sovereign in every particular. It would be a hard thing for a man to preach if he is going to leave off the sovereignty of God. I just don't know where he would start to get a text. I just don't know where he would find anything in the Bible to speak about, if he is compelled to leave off the sovereignty of God.

In this passage of Scripture, Moses has a shepherd's staff in his hand. At God's direction, he dropped it on the ground and immediately that shepherd's staff turned into a snake. When God told Moses to pick it up, he reached down and picked it up by the tail and it turned back into a shepherd's staff, which would tell me that God is sovereign over a dead piece of wood, and is sovereign over live snakes.

I see Moses, on God's direction, as he puts his hand down inside his bosom, and when he brings it out it is white with

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leprosy. When he puts it back into his bosom the second time, and withdraws it, it is returned whole as the balance of his flesh, which would tell me that God is sovereign over our bodies. There is not a sickness, there isn't a malady, there isn't any kind of suffering that you and I pass through that God isn't entirely sovereign concerning it.

I go back and read the story of those plagues in the book of Exodus, and in every one of those plagues there is one or more miracles. Water is turned to blood. Frogs run over the land to spoil it. Flies invade the land of Egypt and God puts up an invisible barrier between Egypt and Goshen, to the extent that there is not a fly to be found in all the land of Goshen. Thus, with all the plagues, God shows His sovereignty.

Notice another Scripture which shows the sovereignty of God:

"The king's heart is in the hand of the Lord, as the rivers of water he turneth it whithersoever he will."—Prov. 21:1.

Notice, God controls even the heart of man, and God can turn individuals at His own will.

Beloved, all this is just to say to you that we serve a sovereign God — a God who is sovereign in every particular. We need to remember that the God we are serving today is a God who is on His throne. It makes me mighty happy to know that the God that I preach to you, and the God that I serve, and the God that is worshipped in this building, is a God of absolute sovereignty. He does as He wishes. He leads as He pleases, and He controls as He directs. What a blessing to know that we are serving a God of sovereignty.

II

GOD MADE MAN'S MOUTH.

God is sovereign, and this sovereign God has made our mouth. He made us just like we are.

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III

MAN'S MOUTH IS MOST CORRUPT.

Man's mouth, that was made by a sovereign God, is about the most corrupt thing in all the world. For proof of that, we read:

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body."

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."—James 3:3-10.

Beloved, you can't read this without realizing that your mouth is surely corrupt in every particular.

He uses two good illustrations. The first is that of a horse, which is noted for its size. James says you can put a bit in that horse's mouth and turn its whole body around.

He says that there is a ship, one of the biggest that you can think of, on the ocean, and the governor can take his little finger and turn the helm, and cause that ship to reverse its position, and sail in another direction. But

he says, though a bit will change the course of a horse, and though the helm will change the course of a ship, the tongue, even smaller, can change everything, because it is set on fire of hell.

Did you ever wonder why it is that your tongue gets you into so much trouble? Did you ever wonder why it is that that tongue causes you to have to say "I am sorry" so often? Did you ever wonder why it is that that tongue causes you to apologize so many times for things that you have done. I'll tell you why. It is because that tongue is set on fire of hell. It is a mighty small member, but it is related to a mighty hot place.

The Scripture goes on to say that that tongue is so strange that with it we bless God, and with it we curse man. You come to church on Sunday and you sing, "Oh, how I love Jesus!" On Monday you tell somebody enough to last him a month of Sundays. You come to God's house and you worship Him and you bless God for all His goodness to you. When you go out on Monday and things go wrong, with that same tongue you curse man. James says, "Brethren, these things ought not so to be." What a peculiar thing the tongue is — blesses God and curses man!

Whenever I think of this passage I always go back to mythology and I read the story of the satyr and the man who decided to live together. They got along fine for a little while, but along in the morning the man got cold and he took his hands and blew on them to warm them. The satyr looked at him strangely, but said nothing. When noontime came and soup was served, the man started to take a sip and it burned his tongue, and he blew on his soup to cool it. The satyr got up and walked away. He said that he would not live with a man who could blow hot and cold out of the same mouth.

James said, "Brethren, these things ought not so to be."

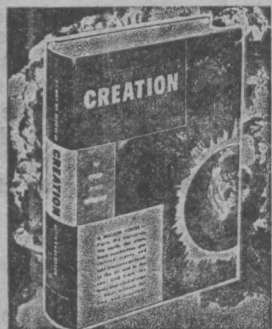
That old tongue that God in His sovereignty made is a most corrupt thing. How many sins that tongue is guilty of!

How many sins has it been guilty of so far as you are concerned? There is the sin of blasphemy. It comes from the tongue. There is the sin of vulgar talking. I think sometimes people speak out of the cesspool. There is the sin of lying. Some people are far more gifted in lying than anything else. Then there is the sin of flattery which is so closely related to lying, for when all is said and done, flattery is nothing but soft-soap, and soft-soap is 90 per cent of lye. You can see very easily some of the sins of the tongue.

When you come to the pulpit, there is a tremendous sin of the tongue often apparent which is the sin of compromise, for with the tongue the preacher compromises the truth of God's Word. For friendship, or favor, or fear, he compromises God's Word.

There is the sin of idle words, and so many people are guilty of it. That tongue that ought to be used for the glory of God is given (Continued on page 3, column 1)

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by FRED JOHN MELDAU

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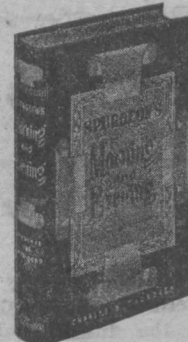
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THE BAPTIST EXAMINER

JUNE 24, 1972

PAGE TWO

"The Mouth"

(Continued from Page Two)
 en over to idle conversation that means absolutely nothing.

I am saying to you, beloved friends, God is sovereign over the tongue. God made man's mouth, but man's mouth is a most corrupt organ of the body.

IV

THE MOUTH REVEALS THE CONTENTS OF THE HEART.

What a man says with his mouth is merely a reflection of his heart. I say the mouth reveals the contents of your heart.

I know an individual who just loves money. His life for nearly half a century has been given over to the love of money. You can't talk to him but what he talks about money. You can't engage him in conversation but what he thinks of money and the conversation, sooner or later, comes around to money. I say to you, that man's heart is nothing but a big dollar bill.

The Word of God says:

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: FOR OF THE ABUNDANCE OF THE HEART HIS MOUTH RECEIVETH." — Luke 6:45.

I say, beloved, men speak what is in their hearts.

I know an individual that I used to work with years ago when I was just a boy. That man could not talk to you five minutes on any subject without it becoming vulgar beyond description. It was an impossibility for him to keep his mouth moving five minutes without bringing in some vulgar expression. In those days I wasn't saved, but I used to listen to that man, and I would think to myself, as to what his mind must be like. Years after, as I got to studying God's Word, I learned that it wasn't his mind, but that it was his heart that was wrong. What he said with his mouth was merely a revelation of what his heart was like.

I say to you, beloved, the mouth reveals the contents of the heart.

V

LOTS OF RELIGIOUS FOLK USE THE MOUTH HYPOCRITICALLY.

Many a person sings and testifies and prays about his love for the Lord Jesus Christ, but it is only a lip worship. It means nothing more.

We read:

"And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness." — Ezek. 33:31.

How many people there are like that in the world — their mouth shows forth much love for the Lord, but the heart is given

over to something else!

Listen again:

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." — Mt. 15:8.

I think there are people who come to church and with their mouth they will draw nigh unto the Lord. They will pray, they will sing, and they will testify, but actually the heart is far removed therefrom.

It reminds me of the boy who was writing a letter to his sweetheart and he told her how much he loved her. He said, "If there were mountains miles high, I would climb them to be by your side for one moment. If there were lions all along the way, I would fight them single-handed to sit by your side and hold your hand for one moment. If there were rivers of fire, I would swim them in order that I might be warmed by the glow of your heart for one moment." After a good deal of conversation of that type he signed his name, and then added a postscript: "If it does not rain, I'll be over to see you Tuesday night."

There is many a man that comes to this church who sings, and prays, and testifies, and perhaps preaches. With his mouth he shows forth much love, but his heart is far removed from God. His mouth is certainly hypocritical in what he says.

VI

THE BIBLE IS A MOUTH-STOPPER.

There isn't anything that will stop man's mouth quite like the Bible. Listen:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." — Rom. 3:19.

Here is a man who is boasting about the fact that he lives above sin — that there is no sin within his life, but the Bible says, "Shut your mouth. For all have sinned, and come short of the glory of God."

Here is a man who is talking about how good he is, and what good works there are within his life, and how his life is given over to good works, but the Bible says, "Shut your mouth. Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

Beloved, I tell you, God's Word is a mouth-stopper. When a man realizes that his sins are not forgiven on the basis of his works or his goodness, but rather because the Lord will not impute sin to him, he just naturally shuts his mouth. No man can brag or boast about his goodness because God says, "Shut your mouth. There is none that doeth good, no, not one."

This Bible, I say, is God's mouth-stopper.

VII

THE MOUTH MAY BE CHANGED.

The mouth is most corrupt, but it can be changed. Do you know what it takes to change a man's mouth? The truth. Not him speaking the truth, but Jesus Christ who is Truth incarnate.

We read:

"The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity." — Mal. 2:6.

Every once in a while some preacher will use this as a text for a funeral sermon for one of his laymen that has died. I have never quoted this verse nor applied it in any way to a man, except one time. There was one man that I thought qualified and justified it. But it is a common verse so far as funerals are concerned that preachers use for laymen and deacons in the church that have died.

Beloved, what is it that changes a man's mouth? It is truth, but not the truth that he speaks. Jesus said:

"I am the way, the truth, and

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the life: no man cometh unto the Father, but by me." — John 14:6.

There is only one thing that will change your mouth today and that is the truth. That truth is Jesus Christ personified.

Listen again:

"And ye shall know the truth, and the truth shall make you free." — John 8:32.

He is the truth. You'll never be made free from sin until Jesus Christ sets you free.

Notice another Scripture:

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." — John 1:14.

I say to you, beloved, the mouth can be changed just like the whole body can be changed. Your whole nature can be changed, and the only way that you can be changed is by the truth, which is Jesus Christ personified.

VIII

IF CHANGED, THEN USE YOUR MOUTH TO CONFESS HIM.

May I remind you that if changed, then you ought to confess the Lord Jesus Christ with that mouth that God made. That mouth that became contaminated as a result of the entrance of sin into the human family; that mouth that reveals the contents of your heart; that mouth that can only be stopped with the Bible as God's mouth-stopper; that mouth that can be changed with the truth; if it is changed, you ought to confess Him with that mouth.

We read:

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." — Rom. 10:9,10.

I say to you, your mouth, just

like all the balance of your body, is terribly corrupt. May God grant today that you shall see the truth, who is Jesus, who died for your sins, was buried and rose again for your justification. May you this day find that God changes, cleanses, redeems and makes you a new creature. If you are changed, then use that mouth to confess Jesus Christ as your Saviour. It seems so unusually wonderful that the mouth that is so corrupt is the first organ you use when Jesus saves you, because you use it to confess Him then as your Saviour. May you confess Him as the Saviour of your soul — the one who changes your life by the truth, which is Jesus Christ.

May God bless you!

Responsibility

(Continued from page one)

and no man shall set on thee to hurt thee: for I have much people in this city." — Acts 18:9,10.

God encouraged Paul and told him to continue to preach the gospel at Corinth. He then tells Paul why it is that He wants him to continue preaching — "For I have much people in this city." There were many of God's elect in the city of Corinth. This was the reason God told Paul to "Speak, and hold not thy peace."

Beloved, God has many of His elect in this world. It pleased God to save a multitude of sinners. Praise His name for that, for if it had not pleased Him to save me, I would never have been saved. While God chose to save a multitude of sinners, He also chose the way in which he would save them. Listen:

"It pleased God by the foolishness of preaching to save them that believe." — I Cor. 1:21.

While it pleased God to save a multitude of sinners, it also pleased God to use the foolishness of preaching to save them. Now I do not know why God desired to save sinners by the preaching of the gospel, but I will not question Him for saving them that way! I am certain that God could have saved His elect without the gospel, but it did not please Him to do it that way. It pleased God by the foolishness of preaching to save His elect, and that is exactly how He will save them. No sinner is saved apart from hearing the Word of God. Rom. 10:17.

Now, since it pleased God to save sinners by the preaching of the gospel, we can see what a tremendous responsibility this leaves us to get the gospel to the lost. You and I cannot save sinners. Only God has the power to save sinners. But God uses us to bring the lost to the Lord Jesus Christ. What a great honor and privilege bestowed upon such worms as you and me! There is no greater privilege, given to unworthy man than the privilege of telling the sinner about the Lord Jesus Christ! Oh, how much I neglect this privilege that God has given me!

I fear that many times we are tempted to use the fact of God's sovereignty as an excuse for our laziness. God is indeed sovereign,

but we must never use the sovereignty of God as an excuse for us not to spread the gospel of Christ. "God is going to save His elect anyway, so why should I be concerned for the lost?" is probably the attitude of many Calvinists. What a sinful attitude it is! May God keep us from it.

Before I was saved, I worked with a man whom I am sure was not saved either. I used to listen to his vulgar language, and join in with him in much of his wickedness. Eventually, this man quit working at the store where I worked. Shortly after he quit, the Lord saved my soul. Many times I saw this same man come into the store to buy groceries or to talk with someone in the store. I knew that I ought to go to the man and tell him what the Lord had done for me. However, I continually put off witnessing to him. I always told myself that I would talk to him the next time I saw him. Then one morning I learned that he had shot and killed himself, and I felt pretty badly that whole day. Apparently, this man was not one of God's elect, but I was still responsible to tell that man about the Lord Jesus Christ. I am afraid that I will one day have to answer for neglecting that responsibility. Now, it would be sinful for me to use the fact of God's sovereignty as an excuse for not witnessing to this man. The thing to do is to confess my sin to my Lord and ask him to help me to fulfill my responsibility better in the future.

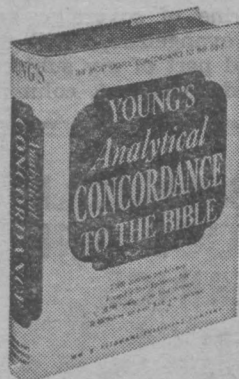
I believe that the man that God is most likely to use in the salvation of sinners is the man who has much concern for the lost. I have read books by men whom God used to save many, and it seems that these men had a tremendous burden for lost souls. This is not always true, however. I am sure that there have been many who did have a burden for the lost and did not see many souls saved. God is sovereign, and He uses whom He pleases, but as a rule He uses those who want to be used. When we have done all we can Scripturally do to see the lost saved, then we may rest upon God's sovereignty. But unless we are working to see the lost saved, we have no right to use the sovereignty of God as an excuse for our laziness.

We have seen that the doctrine of sovereign grace does not do away with evangelism, but instead, it promotes Scriptural evangelism. I believe that the Apostle Paul was a very good example of this. Our text shows us that Paul believed in sovereign grace.

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." — II Tim. 2:10.

From this passage of Scripture, we learn that Paul did believe that God had an elect people. Now what was the apostle's attitude toward this sovereign election. Did he say: "God has His elect and I am sure He can save them without me." Oh, no, Paul knew that God's sovereign election did not do away with his responsibility. (Continued on page 4, column 5)

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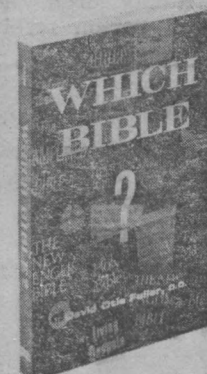
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"If dead sinners are regenerated by the Word, as many teach, how are babies and irresponsible regenerated? Are babies born again one way and adults another way?"

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



If all of us knew just how much of our theology came from the book of imagination rather than from the Books of the Bible it just might be that we would all need a shock treatment. It is so hard to keep from trying to reason out what God does, or should do regarding many things. But, beloved, the things of God do not lend themselves to logic, or reason. They cannot be reasoned out according to what we think about it simply because God says, "My thoughts are not your thoughts." Man's trying to reason out the things of God has produced a host of false doctrines, and even many false churches.

The question before us is one that is so tempting when it comes to the matter of reasoning out for ourselves just what God should do or not do. But if we would be right on this matter we must forget all about what we think and spend all our time and effort finding what He says about it.

Our question starts off with "dead sinners." And that is the only kind of sinners there are before they are saved. And since all lost sinners are spiritually dead they cannot understand the things of God, I Cor. 2:14, Rom. 3:11. They cannot come to God without His help, Jno. 6:44. They cannot even desire to come to Him, Psa. 34:12. They are completely and altogether helpless and hopeless in their dead condition. That is true regardless of the age of the person. That is one malady that no one outgrows.

All that being true, the first thing that must take place in order for a person to be saved is that he must be made alive. Eph. 2:1 says, "You hath He quickened who were dead in trespasses and sins." This seems to be the dividing line between Baptists and Hardshells. And I do not care to argue the point with them. I merely want to give some Scriptures that I must believe whether I can understand them or not. I know that lost sinners are dead, because Eph. 2:1 says they are. Then I know the dead sinner is born again by means of the Word of God. I Pet. 1:23 says, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." In Psa. 119:50 the Psalmist says, "thy Word hath quickened me." Then in verse 93 he says, "I will never forget thy precepts: for with them thou hast quickened me." In I Cor. 1:21 Paul says, "It pleased God by the foolishness of preaching to save them that believe." And in I Cor. 4:15 he says, "for in Christ Jesus I have be-

gotten you through the gospel." I know there is a lot of play on that word "begotten," but I am completely satisfied to just let it mean the very beginning of our being born again. So if any one desires to argue this point, let him argue with David, Peter and Paul. They knew a lot more about the subject than I do.

Our question brings in the regeneration of babies. And that is one of the many things that I know absolutely nothing about. The above Scriptures prove to my satisfaction that the Holy Spirit uses the Word in some way unknown to me to bring about our regeneration. But, so far as I am able to see, there is not the first reference in the entire Bible that gives any specific statement concerning the regeneration of babies. That simply means to me that it is none of our business.

I do not want anyone to think that I am arguing that babies are not saved. The reason I do not argue they are saved or lost is because I do not know. But if we argue that babies are saved, then we must of necessity have at least an imaginary age of accountability. I want nothing to do with a specific moment of time that if a child dies one minute before that time it is saved, but if it dies one minute after that time it is lost. That sounds foolish to me, and I believe it is foolish.

Since eternal life is a gift from God (Rom. 6:23), just who is responsible for not having it. If I am in a crowd of people and someone gives out a new brand of watch to some of those people and I fail to get one of those free gifts, am I responsible for my not receiving one of them? If we make man responsible for his having or not having eternal life we make that eternal life no longer a free gift of God. Since our Lord saves anyone He wants to save (Jno. 5:21), therefore, the man who does not have it cannot be held responsible for his not having it. However, he is responsible to God for the deeds done in the body, Rev. 20:12-13.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeke, Florida



We are dealing here with some matters that seem to go beyond mere human understanding. In my judgment we are going to have to await the next life for the full explanation. It is generally believed that people hear the Word, and then if they will to surrender to Christ, they are regenerated and born again. That view has never satisfied me. Sinners are spiritually dead, and how can a dead person receive

the Word and trust in Christ? Personally, I believe that all who shall ever be saved were ordained and predestinated of God to salvation before the world existed. It seems to me that the Scriptures indicate that God does a work in the elect that gives life and enables the elect to understand and receive the Word, and to exercise faith in Christ. Ephes. 2:8 says, "For by grace are ye saved through faith, and THAT NOT OF YOURSELVES, IT (FAITH) IS THE GIFT OF God." So the faith that results in salvation is given of God.

There are things connected with physical birth — the strange formation and development of the human body, etc. that I do not fully understand. Much less do I understand all about the rebirth of human beings. I must await God's good time to find out these secrets.

But now, about babies and the irresponsible, I think we can say that they are certainly not regenerated by the Word. I certainly believe that such go to be with God upon the death of the body. David's baby died and he said, "I cannot bring him back to me. I shall go to him." That indicates where babies go at death. Babies have no personal sin to answer for, but they do inherit a fallen nature into His presence, so He must bring about a renovation — a regeneration — but as to how He does it we are not told, and I simply do not know.

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

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South Shore, Ky.



First let me correct your question a little. You said, "If dead sinners are regenerated by the word, as many teach . . ." I do not bother with what "many" teach but I do stand for what God teaches. Your question should read, ". . . as God's Word teaches," because God's word does very definitely teach it.

James 1:18 shows that the conception of regeneration is by His Word. "Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of his creatures." The word "begat" comes from the Greek word Apokneo which means to breed forth. This verse shows us that the seed of God's Word is used to conceive in us the life of regeneration. The new birth or the regeneration is shown clearly to be through the Word of God. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." (I Pet. 1:23).

Every facet of our salvation is shown clearly to be the work of both the Spirit and the Word. "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. Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (II Thess. 2:13,14).

As far as the question regarding the salvation of children is concerned, we must remember that God does not have two ways of salvation. How this is accomplished, I do not know, and frankly I'm not overly concerned about it. I know that God will do as He has said. If He tells us how He is going to do something, I believe it and rejoice in it. If He does not tell us how He is going to do something, I still believe it and rejoice in it.

In other words, my friends, take God's word and rejoice in it but don't try to work out God's purposes. Don't even try to figure it

out when He sees fit to keep to Himself the plan of action. Remember our mind is limited to only what we know. We are not unlimited in our mind as God is. Someday we will see how and rejoice in it.

AUSTIN
FIELDS

PASTOR,
ARABIA BAPTIST
CHURCH

510 High Street
Cool Grove,
Ohio



No, babies and irresponsible persons are not regenerated in one way and adults in another. Regeneration and conversion come to all of God's children in the same manner. Babies and irresponsible persons are regenerated (given spiritual life) by the Holy Spirit placing within them a new heart and a new spirit. The Holy Spirit reveals that we (elect) are new creatures in Christ. This new creation is the very nature of God. When we were conceived physically, we were conceived in sin and were born dead in trespasses and sins — thus we were spiritually depraved and unable to hear or see the things of God.

This depraved nature (Adamic man) cannot hear, see, or receive the things of God. We are aware that one who is dead has no capacity to receive. Though one were to try to shout to him, or offer to him life, it would be in vain for he first must be given life before he can speak or hear. A shout may arouse one who is asleep, but definitely not one who is dead.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." — I Cor. 2:14.

This verse emphatically declares that the natural man cannot receive the things of God. If one does receive the things of the Spirit, then it stands to reason that there must be another nature within which is capable of receiving the teachings of the Spirit. Thus, it is the new creation (regenerated or resurrected nature) which receives the Gospel as the "Good News" of what Jesus Christ did for them on the cross.

Babies and irresponsible persons are regenerated (conceived with Christ) in the same manner as adults. This is the first phase of salvation, as there are two phases to every spiritual birth. First there is conception (implanting of life by the Father) and then the bringing forth (new birth) of that which was conceived by the father. In the physical birth, there is a season of development of the new life ere it is brought forth. May I point out that there was life ere the child was born. So it is with the new creation. It is conceived by the spirit, and then it is developed to the time of the new birth. Brethren, the means used by God through the church to bring His regenerated ones to the place of birth is the gospel. May I hasten

to add that there is no other means used by the Spirit. Thus, the Gospel is definitely necessary and it must be preached for God's children can never come to a knowledge of salvation without it.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." — II Tim. 3:16-17.

You will notice the purpose of the Scriptures: They are profitable for doctrine, reproof, correction and instruction, that the man of God (regenerated ones) may be perfect. Thus, the gospel (Scriptures) are used by the Spirit as a sickle to harvest the grain (elect ones) sown by the Lord.

"I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." — John 4:35-36.

Brethren, I would have you note that the church is to reap the grain, to feed the sheep and the lambs. She is to cast forth the gospel as a net into the sea of humanity, but she cannot make the wheat, create the sheep and lambs, or make the fish for this is the work of the Spirit. Thus, the babies and irresponsible ones are regenerated or sanctified by the Spirit, but are not reaped by the church, rather they are taken into glory, never coming to the knowledge of the Scriptures which adults come to through the preaching of the gospel.

I have a little one whom God took. If he must hear the Gospel to be regenerated, I have no hope of ever seeing him in glory. Knowing that God is the author (beginning) and finisher of salvation, I have great hope of seeing not only my baby, but all other babies, as well as irresponsible people for it is God who quickens and resurrects them from spiritual death.

Responsibility

(Continued from page three)
responsibility to preach the gospel to every creature. Paul knew that God would save His elect by the preaching of the gospel, and therefore he realized his responsibility to preach the gospel. Paul says: "I endure all things for the elect's sakes." What a fine example Paul sets for every sovereign gracer. Though Paul knew that God was certainly going to save His elect, he wanted to be used of God in saving them. The Apostle Paul was willing to give up all personal comforts in order to be used of God in saving sinners. Brethren, I am sure we all need to be more like Paul in this matter of evangelism.

Beloved, God has an elect people. He is going to save them one way and that is by the preaching of the gospel of Jesus Christ. Therefore, you and I are to preach the gospel. Having shown that this doctrine of sovereign grace promotes evangelism, I will go to the second part of my subject.

(Continued on page 5, column 2)

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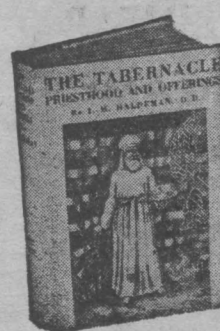
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"CAMEO OF LEAH"

"And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah, Zilpah his handmaid. And it came to pass in the morning, behold it was Leah: and he said to Laban, What is this thou hast done unto me? Did I not serve with thee for Rachel? Wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the first-born."—Gen. 29:22-26.

One of the most pathetic women in the Scriptures is Leah. Yet, she was greatly honored by our Lord, so she hardly needs our sympathy. Leah, according to the flesh, had a miserable life. Her name means "Wearied" or "Faint from sickness." Being the oldest daughter no doubt required her to take the biggest load of the home responsibility. She was a homely girl. Perhaps her features were marred by red and running eyes. Or perhaps she blinked and squinted continually. The Bible says that she had "tender" eyes. It is bad enough to be ugly, but when you have a beautiful sister in the home it is even worse. You can almost hear folk saying, "The pretty one is Rachel."

How humiliating it must have been for Leah to be given in marriage to a man who didn't want her. Especially when he wanted her younger, beautiful sister instead. Yet, that was the law of her country for the eldest to be given first—the law of the first-born. There is every evidence that Leah loved Jacob with all her heart. She was a faithful wife. Although somewhat despised by Jacob, she was yet remembered by the Lord.

Later, Jacob also took the beautiful Rachel to wife. How Leah must have hated sharing her husband and her home with another woman. But the Lord looked with favor on Leah and blessed her with sons. The names Leah gave to her children, showed the deep faith God planted in her heart. Her first-born was called Reuben and means "Behold, a son" and she praised God for him. The second son she called Simeon which means "hearing." This is a lasting tribute to God hearing the prayers of His own. Levi was next and means "joined." Evidently Leah felt that she and Jacob would now be more closely united, and perhaps they were. Then Judah was born and his name means "praise." Truly Leah was praising her great Lord. Leah was not like so many women today who feel that bearing chil-

dren is a curse. She recognized it as the blessing of God. Rachel also knew it to be a blessing and she hated Leah because Leah was bearing children and she was still barren.

One great lesson we can learn from this Israelite home is that "Man's heart deviseth his way; but the Lord directeth his steps." Jacob's heart desired Rachel, but look at the way the Lord showed HIS preference. Leah was the first wife of Jacob. As first wife she had rights and privileges in the home that Rachel had not. Leah had many sons. Her first-born had rights and honors that none of the others after him had. One of them, Levi, was to be the head of all Israel's worship. What an honored position.

One of them, Judah, was to be the line of the Messiah. What greater honor could a mother wish? Then we see her buried in the honored burial place of Abraham, Sarah, Isaac, and Rebecca. Later, Jacob himself, was brought here. In contrast, Rachel was buried along the roadside under a tree.

Leah was faithful to her Lord while we see Rachel stealing the pagan gods of her father. May it please the Lord to teach us women the value of godly living and the shallowness of fleshly beauty. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Peter 3:3,4).

Responsibility

(Continued from page 4)

THE CHURCH'S RESPONSIBILITY TO EVANGELISM.

In the last chapter of the gospel of Mark, we find Jesus talking to His church after His resurrection. He gave this church some orders, and those orders were to evangelize.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mk. 16:15.

Jesus did not give this great commission to a man. He gave it to His church. This church was a sovereign grace Baptist church. It was composed of men who believed in salvation by God's grace alone. This commission did not die with the apostles. It is the commission of every true church of Jesus Christ today. Every true Baptist Church today is just as responsible to get the gospel to the lost as the first Baptist church was.

Now, concerning the evangelism of the church, I have asked several questions to myself. Let us try to answer them according to the Word of God.

Why Evangelize?

In the first place, we ought to evangelize because the Lord Jesus commanded us to. If there were no other reason to evangelize, surely this would be enough

to cause every child of God to evangelize. If the one who gave His life for us tells us to evangelize, surely we will gladly do it. Christ has bought us with His own precious blood. He is now our master, and if our master tells us to preach His gospel, then that is all the reason we need to preach it. If we were never to see any results at all for our labors, we should still gladly spread the gospel because Christ has told us to!

Secondly, we ought to evangelize from a desire to see salvation experienced by others. What a great salvation we have! How wonderful it is to know that our sins have been washed away by Jesus' blood. Surely those of us who have experienced this great salvation love to see others have the same experience. I will never understand any man who says that he is saved, and yet he does not care whether anyone else is saved or not. No, those of us who are saved want others to be saved. So we spread the gospel and expect God to save His people by it.

Who Do We Evangelize?

Our Lord told us to "go into all the world and preach the gospel to every creature." We do not know who God's elect are. Only God knows that, and He

Mabel Clement

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did not see fit to tell us. Therefore we are to preach the gospel to every one.

"For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"—II Cor. 2:15,16.

Of ourselves, we cannot give life to a dead sinner. God must do that. As we preach, some will live through our preaching, while others will only enhance their condemnation. But whether our hearers are saved or perish, we are still unto God a sweet savour of Christ.

How Do We Evangelize?

The Lord told us the correct way for us to evangelize when He said: "Preach the gospel." Much evangelism today is not Scriptural evangelism. Scriptural evangelism is not just getting more names on your church roll, nor is it using fleshly tactics in order to get a "decision" out of someone. Scriptural evangelism is simply preaching the gospel of the Lord Jesus Christ. The gospel is the power of God unto salvation. Unless we are preaching that gospel, our evangelism is not Scriptural!

Who Among The Church Is Supposed To Evangelize?

The whole church as a body ought to evangelize. Every church that is able, ought to support foreign missions. The church also should be evangelistic when they assemble together. When the body assembles, there should be a prayer in the hearts of every member of the body, that God would call out some sinner by His preached Word.

Each individual member of the church is responsible to evangelize. Spreading the gospel is not just the preacher's responsibility. Do not think that just because

Come Everyone And See The Empty Grave Of Jesus Christ

J. M. PENDLETON

"Come, see the place where the Lord lay." — Matthew 28:6.

Whether a place is occupied or vacant is sometimes a matter of great significance. The occupancy or the abdication of a throne has involved the interests of millions. The operations of war furnish many instances of the wisdom or folly of holding or abandoning places. At times, the fact that a place is held is very suggestive; at other times, that a place is vacated is more suggestive. Of all the unoccupied places in the universe, I know of none teaching lessons so important as the empty grave of Jesus. That grave had possession of His body from the day of crucifixion to the first day of the next week; but from then till now it has been empty. The angel said to the anxious women, "Come, see the place where the Lord lay" — where He did lie — not there now. Let us mentally approach and see where the Lord was once, lying. My theme is—

The Empty Grave Of Jesus

From its emptiness we may learn such lessons as these:

I. That He is the Christ. He affirmed during His ministry that He was the Messiah, the Son of God. See John 4:25, 26 and 9:35-37. On His mock trial before the Jewish Council, the high priest put Him on His oath, saying: "I adjure thee by the living God, tell us whether thou be the Christ" (Matthew 26:63, 64). How majestic His answer! The Jews said that He was an imposter, and their highest court pronounced Him a blasphemer. The issue was made, He affirming and His enemies denying His divine Sonship. When He was nailed to the cross, the Jews were confirmed in their view (Mark 15:31, 32). He did not come down from the cross. He died, was buried, and the hopes of the disciples were buried with Him. How still He lies in the sepulchre! But He has said that He would rise. His resurrection is ascribed to Himself,

you are not a preacher, you have no part in getting the gospel to the lost. You are responsible, as a member of the Lord's church, to tell all about your Lord and Saviour. Everyone can do something in this matter of evangelism.

When Do We Evangelize?

The church of the Lord Jesus Christ is to evangelize always. The Lord established His church for the purpose of carrying out His commission, and that is the church's job until Christ comes to get us.

I am sure all of us could stand improvement in this matter of evangelism. May God enable each one of us to please Him more in this matter. May we daily endeavor to get the Gospel of Jesus Christ to lost sinners. Amen.

and also to His Father. If we consider Him as rising by His own power, there is a demonstration of His Messiahship; and if we contemplate Him as raised by the Father, there is not only a demonstration, but an indorsement of His Messiahship (Romans 1:4). Would God indorse the character of an impostor? Infinitely impossible. A voice, therefore, comes out of the empty grave of Jesus, and proclaims in trumpet tones that He is the Christ. There would be no such voice if the grave were not empty. On the supposition that Jesus of Nazareth was an impostor, it was impossible for Him to rise from the dead; on the supposition that He was the Christ, it was impossible for Him not to rise.

II. The all-sufficiency and the acceptance of His atoning sacrifice. His sacrifice was necessary. The law of God had been transgressed and justice had been offended. Christ, "the man of sorrows," and the victim of Calvary, undertook to satisfy law and justice by His obedience and death. Satisfaction is the central idea in (Continued on page 6, column 1)

Depravity

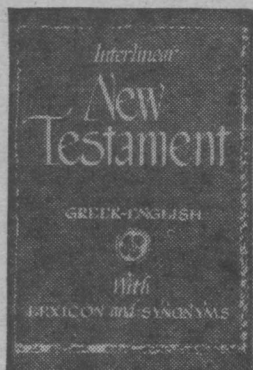
(Continued from page one)

en or not. Others want to be known as a "nice guy." As for the rich people that like to give money away, where did they get it in the first place? Besides, they're allowed to deduct it from their income tax. Jesus told the rich young ruler, "Yet, lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." (Luke 18:22).

God has a restraining force in this world. He lets the wicked go only so far. If this restraining force were removed the world would go mad. This is what will happen during the great tribulation for we read that, "He that now letteth will let, until he be taken out of the way." (II Thess. 2:7).

Man is totally depraved. But there was one born into this world who did not inherit Adam's sinful nature. He did not inherit it because He was born of a virgin. Both Son of God and Son of Man. He could not sin for He was God incarnate. However, for a multitude elected by God the Father before the foundation of the world, this same Christ, "His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray: but are now returned unto the Shepherd and Bishop of your souls." (I Peter 2:24,25).

According to the Holy Scriptures, man is totally depraved without any hope outside of the Lord Jesus Christ.



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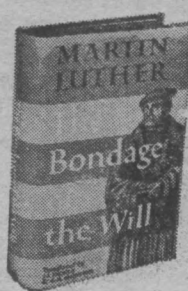
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PAGE FIVE

Empty Grave

(Continued from page five)
atonement, and if satisfaction had not been rendered, there would have been no resurrection of Christ. Law and justice would have protested against it forever. The words of the text would never have been heard. The grave would not have become an empty one. The emptiness of the grave, therefore, shows the competency of Christ's atoning sacrifice to effect the purposes for which it was made. The grave left without its illustrious Occupant says to more worlds than this, that the sacrifice of Jesus was all-sufficient, and was accepted by the Lawgiver — was to Him "a sweet smelling savor." (Eph. 5:2).

III. That it is safe to trust in Him for salvation. Who could trust in Him if His grave were not empty? On this hypothesis, there would be a perfect absence of the crowning proof of His Messiahship and of the all-sufficiency and the acceptance of His atoning sacrifice. With His empty grave before us, we know who He is, and what He has done. Hence we are sure that it is safe to trust in Him for salvation. Having risen from the dead, He is evermore alive and able to superintend the interests committed to His care (Romans 5:10; Hebrews 7:25). The empty grave of Jesus tells of the safety of trusting in Him. Paul knew this (II Timothy 1:12). We trust in a living Saviour, who was dead, but is not dead now; whose grave was once occupied, but is empty now. Nothing is safer than trusting Christ, and the safety is indicated by His empty grave.

IV. That His followers will rise as certainly as He rose. "The last Adam," as well as the first, is a representative character, and He never acted more representatively than in rising from the dead. He is called "the first-fruits of them that slept." The after-fruits must come. Jesus is the resurrection and the life. The redemption of which He is the author is so complete that it provides for the salvation of the body as well as the soul. The resurrection will be a wondrous epoch in the history of the saints. Paul calls it "the adoption, to wit, the redemption of our body" (Romans 8:23). It is the last, the public act of adoption. The first act was a private matter between God and the soul; the last will have all possible publicity. The empty grave of Jesus is prophetic of the emptiness of the graves of all His fol-

lowers. Wherever their graves may be, whether in the earth or in the sea, they are destined to become empty. Jesus will never see of the travail of His soul so as to be satisfied till He sees all the redeemed raised from the dead with bodies like His own. How majestic are the words recorded in Phil. 3:21. The empty grave of Jesus speaks of the resurrection of all His followers and amply guarantees it.

Study these lessons more earnestly and devoutly. The more thoroughly they are understood, the greater joy of the saints. Let sinners remember that Jesus lives to save all that are willing to be saved by Him.

The Atonement

(Continued from page one)
faction rendered to the law and justice of God through the obedience and death of Christ. I know of no better definition than this.

Therefore, it is the nature of the atonement to be consistent with the law of God. Man's ruin was brought on him by a violation of the divine law, and his recovery from that ruin, if affected at all, must take place in a manner consistent with the law. The law said, "The soul that sinneth it shall die." This we did when by birth, choice, and practice we refused to be governed by it. Oh, my dear friends, we in sinning have treated the law with indignity and dishonor. We have cast contempt on it. We have virtually and practically said it is not a good law and that we will not obey it or be governed by it. The question is then . . . will God save men without the vindication of His law? Will He show mercy and allow His law to suffer dishonor? No! A thousand times no! It is written in Gal. 4:4-5, "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons."

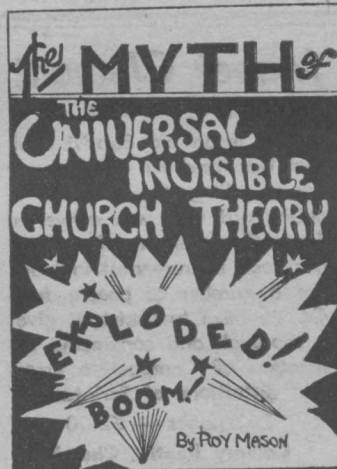
Christ was born under the law that He might suffer its penalty in behalf of those who had offended its demands, by His obedience and death. When Jesus came in the flesh, He truly "magnified the law and made it honorable." (Isa. 42:21). "Think not that I am to destroy the law as prophets. I am not come to destroy the law of prophets. I am come not to destroy, but to fulfill." By His obedience and death He removed the dishonor, the indignity, the contempt, which rest-

ed on the law, by man's violation. He magnified it and fulfilled it to the highest degree. He fulfilled all its claims and vindicated its wrath. He honored the law by being born under it, honored it more by obeying it, and honored it in the highest degree by suffering its death penalty. Oh, dear soul, you would have known but one side of God, had not my Saviour who pleased the Father in every wish, turned away His wrath. We would have not known the love, mercy and grace of our God, had not Jesus Christ by His fulfilling every demand of the law, which was good, just, and holy, in our behalf. Oh, thank God He did.

Then it is the nature of the atonement made by Christ, to expiate sin. In John 1:29 it says, "Behold the lamb of God, that taketh away the sin of the world." Then in Romans 3:25-26, "Whom God hath set forth to be a propitiation through faith in His blood, to declare his righteousness for the remission of sins that are past through the forbearance of God."

To declare, I say, at this time His righteousness that He might be just and the justifier of him that believeth in Jesus. Also in I

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John 4:10, "Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins."

All these Scriptures are but specimens of how the blood atonement by Christ appeased God's anger and remitted the sins of those who enjoy its blessing.

When it is said that Christ should bear our iniquities (Isa. 53:11) or who His own self bore our sins in His own body on the tree. (I Peter 2:24), they mean when our iniquities were laid on Christ He suffered the consequences of our iniquities. He bore our sins in the sense of bearing the penalty of the law, which law we have violated. Christ therefore assuming the guilt of sinners, assumed the legal responsibility of those He came to save. He was not personally guilty of sin. It is impossible for Christ to sin, therefore when He did there was no personal crimes involved but rather personal innocence in its most attractive form. But in assuming the place of sinners, Christ of necessity incurred their legal responsibilities. This was indispensable to atonement. Without the legal responsibility His sufferings could not have satisfied the law for there would have been in them no element of satisfaction. Christ having voluntarily taken the place of sinners was held responsible for them.

Should not Christ have suffered these things?

In Luke 24:26, Jesus answers the question. Speaking to these two disciples on their way to Emmaus after His resurrection He says, "Ought not Christ to have suffered these things?" it indicates the fitness, the property as well as the necessity of His sufferings.

Is There Unrighteousness With God In Electing Some?

By CHARLES H. SPURGEON of a complacent parent.

Our opponent put the case thus: Suppose a father should condemn some of his children to extreme misery, and make others supremely happy, out of his own arbitrary will; would it be right and just? Would it not be brutal and detestable? My answer is, of course it would; it would be execrable in the highest degree; and far, very far be it from us to impute such a course of action to the Judge of the earth.

But the case stated is not at all the one under consideration, but one as opposite from it as light from darkness. Sinful man is not now in the position of a well-deserving or innocent child, neither does God occupy the place

In Heb. 2:10, it says, "It became Him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through suffering."

Now this is not talking about His being made perfect morally, but only because He assumes the legal responsibility of the elect and in so doing He through suffering qualified Him to act as the Saviour of sinners. Instead of detracting from His glory, it exhibits His character in a sinless aspect of loveliness. Hallelujah! What a Saviour! The heavens are not pure in His sight. Jesus made perfect through sufferings and being made perfect. He became the author of eternal salvation unto all that obey Him. (Heb. 5:9).

Then it is the nature of the atonement by Christ to be a substitutionary one. He gave Himself for us (I Thes. 5:10). He gave a ransom for many (Matt. 20:28).

It is true these Scriptures teach that Jesus died for our benefit, but they teach much more. Christ died not as a martyr but as the substitute for men. The Redeemer's death possesses saving power for men, because He died for men in the room of men.

This Paul could not do, this angels could not do, this no creature could do, but thank God, this my Saviour did. It cannot be insisted on too earnestly that the only reason why we are savingly benefitted by the death of Christ is that He died in our place. He suffered in our place and put away sin by the sacrifice of Himself. (Heb. 9:26).

In short, dear friends, the atonement by Christ exerts such im-

(Continued on page 7, column 5)

We will suppose another case, far nearer the mark: indeed, it is no supposition, but an exact description of the whole matter. A number of criminals, guilty of the most aggravated and detestable crimes, are righteously condemned to die; and die they must, unless the king shall exercise the prerogative vested in him, and give them a free pardon. If, for good and sufficient reasons, known only to himself, the king



CHARLES H. SPURGEON

chooses to forgive a certain number, and to leave the rest for execution, is there anything cruel or unrighteous here? If, by some wise means, the ends of justice can be ever better answered by the sparing of the pardoned ones than by their condemnation, while at the same time the punishment of some tends to honor the justice of the lawgiver, who shall dare to find fault? None, I venture to say, but those who are the enemies of the state and of the king.

And so may we well ask, "Is there unrighteousness with God? God forbid." "What if God, willing to show His wrath and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles?"

Who is he that shall impugn the mingled mercy and severity of Heaven, or make the eternal God an offender, because "he hath mercy on whom he will have mercy?"

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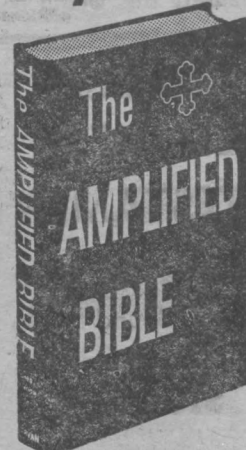
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Death Of Righteous

(Continued from page one)
group of people described in Hebrews 10:34:

"For ye had compassion on me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance."

Paul, when he said, "For me to live is Christ," meant that he had not only bowed his knee to Christ, but also his heart and will. The wise men who came to Christ, not only bowed their bodies before Him, but they brought Him gold and myrrh. Paul and the wise men were like David when he said to Saul, "Thy servant will go and fight with the Philistines." I Samuel 17:32.

Paul, when he said, "For me to live is Christ," meant that he always aimed at the glory of Christ even as the archer aims at his target. It is as our Lord said in John 8:50:

"I seek not mine own glory, but the glory of Him that sent Me."

One will find in Matthew 7:2 an excellent example of what it means to aim at God's glory. The verse says, "When thou givest alms, do not sound a trumpet." There are too many, as one writer said, in essence, "who sell alms for the applause of men rather than giving alms for the glory of God." One writer said, "The breath of men was the wind that blew the sails of their charity." May it be truthfully said of each of us: "For me to live is Christ, and to die is gain."—Phil. 1:21.

Death is great gain because it is not only the death of our flesh, but it is the death of our sins, troubles, tears, fears, disappointments, pain, crying and disease.

We, at death, are cut free from the rope of sin that now prevents us from doing the many things we should do and doing the many things which we shouldn't do. It is as stated by the Apostle Paul in Romans 7:19:

"For the good that I would I do not; but the evil that I would not, that I do."

Paul found sin to be like the vines that grow up around the stalks of corn in the field. These vines choke the corn and prevent it from being what it should be. Sin, in like manner, chokes our very best efforts; therefore, to die is gain, for the vines of sin will all be cut at our death.

Death will also be gain because it will mean the end of our troubles. We, in fact, learn from Job 5:7 that "man is born unto trouble."

"Yet man is born unto trouble, as the sparks fly upward."

Man, then, is an heir to trouble even as a person is an heir to wealth. Trouble is our birthright. One writer said, "It would be as easy to separate weight from lead as to separate trouble from life." Proverbs 7:17 says, in essence, that there are two troubles for every pleasure.

"I have perfumed my bed with myrrh, aloes, and cinnamon."

"Cinnamon" is a sweet ingredient while "myrrh and aloes" are bitter. Thus the reference is to two troubles for every one pleasure. Life is as stated by Jacob in Gen. 47:9:

"... few and evil have the days of the years of my life been."

Death, then will be gain, for it will mean the funeral of our troubles.

Labor is another thing that will die at our death. We read in Ecclesiastes 1:8 that "all things are full of labor." The "all things" even include rest. Some one has said, "Rest becomes work if we have nothing to rest from." I, for one, would rather dig a ditch than lie in a bed for a duration of time. I find much more pleasure in work than I find sitting

"THEY WON'T MISS ME"

"They won't miss me!" said the mother as she repeatedly left her children for rounds of teas and parties. The devil did not "miss" the children either.

"They won't miss me!" said the soldier as he went AWOL. But he spent 30 days in the guard house after that.

"They won't miss me!" said the man on the assembly line, as he slipped away without permission. But that airplane crashed and killed his brother for lack of a single part.

"They won't miss me!" said the sentry as he slipped away from duty. But the enemy surprised and massacred his comrades that very night.

"They won't miss me!" said the church member as he shed his responsibilities in a day of crisis, and then wondered why his country gave way to softness and demoralization.

"They won't miss me!" said the church member as he omitted worship one Sunday, and then another, for trivial reasons, and then wondered why he no longer enjoyed a victorious Christian life.—Selected.

in a chair, or lying on a bed when I'm not tired. We find, then, that "all things" including rest are "full of labor." However, the precious truth is that all our labors will die at our death, therefore, "death is gain."

"Blessed are the dead which die in the Lord: they shall rest from their labors."—Rev. 14:13.

Death will also be great gain, for it will be the funeral for our sorrows. We, in fact, learn from Genesis 3:16 that sorrow was a part of the curse.

"Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

Sorrow comes knocking at our door in many forms. It may come by way of sickness, law-suits, loss of health and numerous other ways. David found it so, for he said:

"My life is spent with grief, and my years with sighing."—Psa. 31:10.

Naomi found it so, for she said: "Call me not Naomi, call me Mara: I went out full, and the Lord hath brought me home again empty."—Ruth 1:20,21.

Rachel found it so, for she wept for her children. However, death will be gain, for it will be the funeral of all our troubles.

We must not, because of what

we have said, think that there is no value in labor and trouble. We know from the precious Word that these are very valuable to us, in view of the fact that we are fallen creatures. We know from Paul's example in II Cor. 12:7 that there is great value in adversities.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."

Sorrows and labor remind us of the fact that this world is not our home. They remind us to set our affections on things above rather than on things of the earth. We, if we had no sorrow, would not yearn for our Lord to return. We would not look with eager eyes toward that city not made with hands.

We, on the other hand, must not think that our happiness in Heaven will center around the fact that we are freed from troubles and sorrows. This would involve looking back rather than forward. Heaven is a place where we will always be looking forward, except to look back to the cross and rejoice in the finished work of our Lord. Heaven is the place where we will enjoy the abundant life—the life that is free from every thing that prevents a full and complete life. Our life there will be like the crystal river. The river is crystal because there will be no impurities in it and our life will be crystal because there will be no impurities in it; that is, no troubles, sorrows, labor, sin or disease.

Death will be gain, for we will behold sights more rare than all mortal minds put together could

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have ever conceived. We, in fact, shall behold His face in righteousness.

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psa. 17:15.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Death will be great "gain," for we shall possess an immortal body. Some suppose that our soul will have a different body from the one in which we now live, but there would be need of a creation rather than a resurrection if this were true. I am convinced with that great man Job that I shall see God in this body.

"And though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:26.

We shall see our Father in these bodies. It has been in these bodies that we have served our God. It is from these bodies that our tears have been shed and our prayers uttered. It is with these bodies that we have blessed the Lord. It is with these hands that we have helped the poor and it has been with these ears that we have listened to the Holy Scriptures. It has been with these mouths that we have declared the gospel message; therefore, it is in the bodies that we shall see God. This body shall be changed into His likeness, but it will still be the same body. One can put iron in the fire and the fire in the iron, yet the iron remains iron. We, in like manner, shall be in His likeness, yet we shall be ourselves.

"Beloved, now are we the sons of God, and it doth not yet ap-

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pear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is."—I John 3:2.

"Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."—Phil. 3:21.

There are those who would question how this body can go back to dust and then rise again. There are even those who have been eaten by wild animals and digested. How can there be a resurrection of these? Let it be remembered that our God numbered the stars and the hairs of every head and even the sand upon the sea shore.

"He telleth the number of the stars; He calleth them all by their names. Great is our Lord, and of great power: His understanding is infinite."—Psa. 147:4,5.

Our God has a mental tag on every particle of matter and knows them even as a chemist separates metals that are joined together; therefore, beloved, "to die is gain" for the believer.

May God richly bless you with this message that He has given us.

The Atonement

(Continued from page 6)
portance on the divine throne of God as to make God just and justifier of him that believeth in Jesus. (Romans 3:26). Oh, dear reader, what words those are, just and justifier of Him that believeth. If it had not been for the atoning work of my blessed Lord surely all I would have known of God would have been His wrath. But thank God, thank God, I am justified only because my Saviour stood between heaven and hell, suffering in my place by satisfying the claims of the law which I had broken and suffering in my behalf that which I should have suffered. For this, every stammering tongue should lift their praise to God, until it rings on the splendid hills of glory. May God bless those who read this.

THE BAPTIST EXAMINER

JUNE 24, 1972

PAGE SEVEN

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MEN OR WOMEN	
\$200.00 WEEKLY BENEFIT	MONTHLY PREMIUM
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Ages 50 thru 65	\$ 7.00
Ages 66 thru 74	\$ 9.00
Ages 75 thru 90	\$13.50
Each child (0-17)	\$ 1.50

MEN OR WOMEN	
\$100.00 WEEKLY BENEFIT	MONTHLY PREMIUM
Ages 18 thru 49	\$2.50
Ages 50 thru 65	\$3.50
Ages 66 thru 74	\$4.50
Ages 75 thru 90	\$6.75
Each child (0-17)	\$.75

ACT NOW — First month's protection for only \$1.00. Money back guarantee if you are not 100% satisfied — your good will is highly valued by us, so if you are not satisfied, return your policy within ten days for a refund in full.

11 IMPORTANT QUESTIONS ANSWERED THAT TELL YOU HOW STANDARD'S \$100.00 A WEEK EXTRA CASH INCOME GIVES YOU PROTECTION YOU NEED, TAX FREE.

APPLICATION

FOR PAYCHECK PROTECTION PLAN

To: Standard Life and Accident Insurance Company
P.O. Box 25097, Oklahoma City, Oklahoma 73125

Gentlemen: I am enclosing \$1.00 in payment for one month's insurance for Standard Life's Paycheck Protection Plan.

My name is _____

Street or RFD No. _____

City _____ State _____ Zip _____

Date of Birth, Mo. _____ Day _____ Year _____ Age _____

My Occupation is _____

My Beneficiary is _____ Relationship _____

I desire the following WEEKLY BENEFIT ☐ \$200.00 ☐ \$100.00

I also hereby apply for coverage for the members of my family listed below:

FIRST NAMES—MIDDLE NAMES—LAST NAMES DATE OF BIRTH

MO. DAY YEAR AGE

(APPLICANT)

1.				
2.				
3.				
4.				
5.				

List additional names on separate sheet and enclose with this application blank.

To the best of your knowledge and belief, have you or any person listed above ever had high or low blood pressure, heart trouble, diabetes, cancer, arthritis or tuberculosis or have you or they, within the last five years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation?

Yes ☐ No ☐

If so, give details stating persons affected, cause, date, name and address of attending physician and whether fully recovered.

The undersigned hereby authorized Standard Life and Accident Insurance Company to contact their family physician for any necessary information.

Date _____ Signature _____

Form 52 MG Rev B 2317

BE 7

1. WHY ARE THE PREMIUMS SO LOW?

This is a mass enrollment. No agent will call, therefore, you avoid paying agent's commissions, **but you must mail the enrollment form along with \$1.00 within 30 days from the edition date of this publication.**

2. WHAT IF I AM OVER 65?

Even if you are over 65, this plan pays you extra cash in addition to Medicare, cash to spend as you choose—enjoy peace of mind. **Cash paid directly to you.**

3. HOW LONG WILL I BE PROTECTED?

You will be paid \$200 (or \$100.00) per week when you are hospitalized for as long as 52 weeks, up to \$10,400.00 (or \$5,200.00) for either sickness or accident.

4. MUST I BE CONFINED FOR A FULL WEEK TO RECEIVE BENEFITS?

NO, you will be paid at the rate of \$28.56 (or \$14.28) per day. Benefits begin the first day for accident and after the third day of confinement for sickness.

5. ARE BENEFITS TAX FREE?

YES, all benefits are tax free and paid directly to you, unless you wish to assign the benefits to your hospital or doctor.

6. HOW DOES THE MONEY BACK GUARANTEE WORK?

Examine the policy in the privacy of your home, show it to your doctor, friends or attorney. They will tell you this is the best offer for the premium charged. If not completely satisfied, return in 10 days for a full refund.

This policy is renewable at the option of the company only, and premiums may be subject to change.

REMEMBER, NO SALESMAN OR AGENT WILL CALL. SPECIAL LIMITED ENROLLMENT ENDS 30 DAYS FROM THE EDITION DATE OF THIS PUBLICATION. DO NOT DELAY—FILL OUT AND MAIL THE FORM TOGETHER WITH \$1.00, NO MATTER HOW MANY OF YOUR FAMILY WISH TO ENROLL.

Make all checks or money orders payable to:
Standard Life and Accident Insurance Company

MAIL TO STANDARD LIFE AND ACCIDENT INSURANCE COMPANY,
P. O. BOX 25097, OKLAHOMA CITY, OKLAHOMA 73125

7. WHEN DOES THE COVERAGE BECOME EFFECTIVE?

The same day that we receive your completed form along with \$1.00 and issue your policy.

8. IS THIS COMPANY LICENSED IN YOUR STATE?

YES, Standard Life and Accident is Licensed, and conforms to all state laws, with many years of faithful service to policy holders.

9. WHAT IS NOT COVERED BY THIS POLICY?

The only conditions not covered are hospital confinement due to military service, suicide, venereal disease, mental derangement, rest cure, dental work, childbirth or complications of pregnancy, and confinement in a government hospital.

10. HOW WILL I PAY THE PREMIUMS AFTER THE FIRST MONTH?

Within 30 days after you receive your policy, we will send you a premium notice by mail, then you may pay **one, three, six or twelve months premiums as you wish. A discount will be allowed if you pay other than monthly.**

11. HOW DO I OBTAIN THIS EXTREMELY LOW-COST PROGRAM?

Just complete the enrollment form at the left of this page, and mail it with \$1.00 to the company address below. **Remember, no salesman will call, and as this is a limited enrollment, mail the form today.**