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## SBC DIVIDED OVER ISSUE OF BIBLE INERRANCY

The president of the Southern Baptist Theological Seminary in Louisville, Ky., the oldest Southern Baptist seminary in the country, Duke K. McCall, moved that a request for one article for Biblical inerrancy be placed on the table permanently. This was the final action of the Southern Baptist Convention in its closing afternoon session, June 8, in Philadelphia.

Inerrancy is the teaching of the Church that the Bible is infallible, true, and without error. The doctrine historically has been called "plenary inspiration" as distinguished from the false "dictation" theory.

The question of Biblical inerrancy has plagued the Convention for several years. At the recent Convention meetings M. O. Owens of North Carolina offered a motion which came before the Convention at 11:30 a.m. It read: "We respectfully request the Baptist Program to print at least one article by a competent conservative scholar presenting the Convention viewpoint of Biblical inerrancy."

In presenting his motion Mr. Owens explained that last year a request for equal treatment for (Continued on page 6, column 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

## ROMANISM'S FRUITS AFTER 1800 YEARS OF DOMINATION

The Lord Jesus Christ foretold that "Many will come making use of my name" (St. Matthew's Gospel, chapter 24, verse 5). He gives explicit instructions as to how to judge religious pretenders.

He says, "Be on your guard against false prophets, men who come to you in sheep's clothing but are ravenous wolves within. You will know them by the fruit they yield. Can grapes be plucked from briers, or figs from thistles? So, indeed, any sound tree will bear good fruit, while any tree that is withered will bear fruit that is worthless; that worthless fruit should come from a sound tree or good fruit from a withered tree is impossible. Any tree which does not bear good fruit is cut down, and thrown into the fire. I say therefore, it is by their fruit that you will know them. The kingdom of heaven will not give entrance to every man who calls me Capital Master; only the man that does the will of my Father who is in heaven" (St. Matthew's Gospel, chapter 7, verses 15-22, Monsignor R. A. Knox, Roman Catholic Version).

To one who is confused with (Continued on page 5, column 2)

# The Baptist Examiner

Baptist Is Our Middle Name

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

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## WHY LIVE?

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

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

Our chief purpose in life, or our main reason for living should be to glorify God. We are to glorify God, because we were made for His glory.

"This people have I formed for myself; they shall show forth My praise."—Isa. 43:21.

It is true that we cannot add to God's glory, but we can exalt it. We, in fact, are a royal priesthood who are to show forth the praise of Him who has called us.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye

should show forth the praises of Him who hath called you out of darkness into His marvelous light."—I Peter 2:9.

We would all be very wise if



WILLARD WILLIS

we would use the heavens as an example for our glorifying God.

"The heavens declare the glory of God; and the firmament showeth His handywork."—Psalm 19:1.

The birds of the air and the beasts of the field glorify God. This is their main reason for living. Let us, then, set them as an example before us.

"The beast of the field shall honor Me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen."—Isaiah 43:20.

Man should glorify God more than any other creature or object, since he is the apple of

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## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "BLASPHEMING GOD'S NAME"

"And my name continually every day is blasphemed"—Isa. 52:5.

The name of God is exceedingly precious. It is precious to think about. If you will turn through the Bible, you will find that there are many names that are given or used for God. I presume the most common of all is the name, "Elohim" in the Hebrew, that appears in Genesis 1:1, which says:

"In the beginning God created the heaven and the earth."

The word for God as used here is the word "Elohim," which means "strength, or the strong one." I might say that that word is used some 2500 times, in the Old Testament, for God.

There are many other names given for God in the Bible. For example, in Genesis 22, when Abram saw the ram caught in the thicket by his horns, which he substituted in place of his son Isaac, and offered the sacrifice upon the altar, he called the place Jehovah-jireh, which means

"the Lord will provide."

Later on, in Exodus 15:26, we find that God healed some waters that were poisonous and they named the place Jehovah-naphi, which means "the Lord that healeth."

Still again, in Exodus 17:5-8, He is called Jehovah-nissi, which means "the Lord is our banner."

Of course it is a common expression that we read many times in the Word of God that He is called Jehovah-Shalom, which (Continued on page 2, column 1)

## A New Exhaustive Bible Study As To The Gospel

By MILBURN COCKRELL  
Mantachie, Mississippi

PART II

In our last study I pointed out the four gospels found in the New Testament. There was the gospel of the kingdom. Then the gospel of the grace of God. Then another gospel which was Satan's perversion of the gospel of Christ. Then there is the everlasting gospel. Today I want to give the gospel of the grace of God a more comprehensive treatment.

### The Antiquity Of The Gospel

The gospel of the grace of God is of great antiquity. It was preached unto Abraham:

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8).

In this passage the Scripture is said to foresee because He who inspired them did foresee He would justify the Gentiles by the death of His Son. We Gentiles are justified today just as Abraham was under the Old Dispensation. "Your father Abraham rejoiced

to see my day: and he saw it, and was glad." (John 8:56).

The gospel was preached to Israel in Old Testament times. Acts 10:36 declares: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all)." The writer of Hebrews said in chapter four, verse two: "For unto us was the gospel preached, as well as unto them (Israel in the wild-



MILBURN COCKRELL

erness): but the word preached did not profit them, not being mixed with faith in them that heard it."

The same gospel in substance was preached under both Testaments, though we who live today have a clearer revelation of it. The ceremonies of the Old Testament were the gospel of that period. The priests served as an example and shadow of heavenly things. The sacrifices of the Ceremonial Law was a schoolmaster to the Jews until Christ came. Galatians 3:24 says: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." The law was a shadow of good evangelical things (Continued on page 6, column 4)

## "Impossible" Of Heb. 6:4 Proves Eternal Security

ELDER BRUCE CUMMONS, MASSILLON, OHIO

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

But strong meat belongeth to them that are of full age, even those who by reasons of use have their senses exercised to discern both good and evil."—Hebrews 5:12-14.

Are you ready for a good steak dinner? You know, milk is all right for babies; but I prefer steak any day. Don't you? I don't get too much of it along the way, but it's good. It's good to be able to sit down and eat a good meal.

We are going to study a passage of Scripture today, Hebrews 6:1-6. This is a passage of Scripture that, to many, they just cannot digest it. People distort it and make it say the strangest things that it does not say and never did say.

Hebrews 6:1: "Therefore," . . . Now I've said again and again, watch the words "therefore" and "wherefore". They sum up something in the Word of God that we need to heed. We've studied about Christ, the Creator of all things, Upholder of all things, the Heir of all things, the One who shall rule forever in a righteous kingdom, an Eternal King, a merciful High Priest, an Eternal High Priest, the Author of Eternal Salvation. Then, the author said I have some strong meat for you. I'm a little fearful for you because so many of you are still babes in Christ. You feed upon the milk of the Word and you're not able to eat strong meat. When you ought to be able to teach others, you're not able, because you just haven't learned. You're dull of hearing. Therefore, here is some strong meat for you. Chew it well, digest it well spiritually.

### Growing Up

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and



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JOHN R. GILPIN.....Editor

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## "Blaspheming"

(Continued from page one)

means "the Lord our peace," as in Judges 6:24.

I might go further and mention other names that He is called by, such as Jehovah-raah, "the Lord my Shepherd," in the 23rd Psalm; Jehovah - tsidkenu, "the Lord our Righteousness," which appears in Jeremiah 23:6; Jehovah-shammah, "the Lord is present," in Ex. 8:25. There are many, many other names of God given in the Bible.

To me, the name of God means a lot. It is a precious thing to contemplate. It is exceeded in importance by one thing. Believe me when I say as wonderful as the name of God is, it is exceeded in importance by only one other thing, and that is the Word of God. Listen:

"For thou hast magnified thy word above all thy name."—Psa. 138:2.

You can take every one of the names of God that are found in the Bible, put them together and that means a lot; but there's one

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thing beyond that — God has magnified His Word even above His name. I say it is the second most important thing in the Word of God — the name of God.

My text tells us how that name was blasphemed continually every day.

I have a conviction that what was true in the days of Isaiah is true in this modern day — if anything, even more so today than in the days of Isaiah. If the name of God were blasphemed continuously every day in Isaiah's time, surely the name of God is blasphemed continually every day in this modern 20th century.

I would like to show you some few ways whereby the name of God is blasphemed.

### I

**THE NAME OF GOD IS BLASPHEMED BY THOSE WHO DENY THE EXISTENCE OF GOD.**

We read:

"The fool hath said in his heart, There is no God."—Psa. 14:1.

"The fool hath said in his heart, There is no God."—Psa. 53:1.

Here are two identical verses that tell us that there are individuals who deny the existence of God, and who say that God does not exist. God refers to these individuals in each of these verses as a fool.

I was very much upset a few years ago when a professor at Emory University in Georgia came out with the statement, "God is dead." I said to myself, "If that were a man who was a blatant infidel, who never went to church and who never had any thought concerning God, I wouldn't be surprised. But for a man who is supposedly a Presbyterian preacher to make such a statement that God is dead, to me was impossible to reconcile in any wise at all.

I remember that I got on a plane in Huntington, West Virginia one afternoon and was flying down to Atlanta, Georgia, just at the time that he had made this statement. As I was riding along in that plane, I kept thinking about it — "God is dead." Oh, the pathos of it! The pitifulness of it that a man would dare to say that God is dead!

Beloved, that man isn't in a class to himself. You don't have to be an infidel like Tom Payne. You don't have to be an agnostic or an unbeliever like Bob Ingersoll. There are multiplied hundreds and thousands of men in pulpits today, standing before a congregation, who will say the same thing, that God is dead. I tell you, beloved, a man who denies the existence of God is a blasphemer — one who blasphemes the name of God.

### II

**THE NAME OF GOD IS BLASPHEMED BY THOSE WHO DENY HIS SOVEREIGNTY.**

We read:

"Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?"—Job 21:14,15.

Job is answering Zophar in his second disclosure, whereby Zophar has quoted tradition and proverbs that were current in his day. In answering him, Job says that these people, like Zophar, are the ones who say, "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" In other words, Job is saying that Zophar was denying the sovereignty of Almighty God.

Beloved, that is not the only man in the Bible that denied the sovereignty of God. Listen:

"And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."—Ex. 5:2.

In this instance, Pharaoh had been approached by Moses and Aaron that he should allow the children of Israel to go free, and he says, "I know not the Lord.

Who is the Lord, that I should obey his voice? I don't know Him. Neither will I let Israel go." Here is a man who denied the sovereignty of God.

In Job's day, Zophar was denying God's sovereignty. In the days of Moses, Pharaoh was denying God's sovereignty. Surely, if that is blasphemy, how many, many people there are today who are guilty of blasphemy. Think of the Arminians. Every Arminian preacher is a blasphemer, because he denies the sovereignty of God.

I think of some of the expressions that Arminian preachers use. "Let Jesus come into your heart." "Give your heart to Jesus." "You just won't let God save you." Beloved, any preacher who uses expressions like these is denying the sovereignty of God, and he is blaspheming the name of God.

### III

**THE NAME OF GOD IS BLASPHEMED BY DENYING HIS TRUTH.**

God loves His truth. God loves His Word. Psalm 138:2 tells us that God has magnified His Word above His name. God loves His Word.

There are a lot of people who deny the truth of the Word of God. You don't have to read very far in the Bible to find a denial. When old "Splitfoot" came into the Garden of Eden, impersonating a serpent, he walked up to Eve and said:

"Ye shall not surely die." — Gen. 3:4.

What was it? A denial of the Word of God. A denial of the truth of the Bible.

We find another man who follows the pattern of the Devil, in that he denies the truth of God's Word. Listen:

"Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria."—Isa. 36:15.

This was at the time when the king of Assyria had thrown up an economic blockade around the city. Nobody could get in. Nobody could get out. Hezekiah was a prophet. Isaiah, in those days, was recording what had taken place. Isaiah went into the temple of God and spread the whole thing before the Lord. Then he went out and stood on the wall of the city and told the people, "The Lord is going to take care of us. God is going to provide for us. We are not going to fall into the hands of the king of Assyria."

The king of Assyria, a captain by the name of Rabshakeh, stood out there and said, "Don't you let Hezekiah deceive you. Don't you believe what Isaiah the prophet has to say." In other words, he was denying the truth of the Word of God, and when he did so, he was blaspheming the name of God.

We have another example of those who blasphemed the name of God. Listen:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." — II Pet. 3:4.

This is talking about the return of the Lord. He is talking about the second coming of the Lord Jesus Christ, and he says that in the last days there are going to

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## NORTHPORT, ALABAMA MISSION



This is a partial picture of the small group meeting at Northport, Alabama and pastored by Elder T. L. Griffin.

This group began their existence on October 3, 1971 and are under the auspices of the Pinehaven Baptist Church of Columbus, Mississippi. They have twelve members and a partially completed building.

They have one of the best men in the world as pastor — Elder T. L. Griffin — and with him as their leader, we are assured that it will be a sound church when organized as such — especially as to the doctrines of grace, the church that Jesus built and the second coming of Christ.

Pray for this group, visit them whenever possible, and especially ask God's blessings upon them in their building program.

be men scoffing at the idea of the second coming. They are going to say, "Where is the promise of His coming? Things have continued just as they were from the beginning."

Beloved, there is no thought at all of His coming. In other words, there are going to be people in the last days, who are preachers of the Word of God, who are going to deny the truth of the second coming of Jesus Christ.

There are plenty of them in the world today. I went up in West Virginia several years ago to preach, and the subject they had chosen for that conference was, "The Second Coming of Christ." A man got up to speak just ahead of me. He said, "I don't know anything about it; you don't know anything about it; nobody else knows anything about it. There is no thought at all that Jesus is coming back."

That was about all that I wanted to hear, beloved. I didn't wait to be introduced. I could make my speech right then. I got up and said to the man who was on the floor, "The Word of God talks about men of your caliber when it says that in the last days there shall come scoffers, walking after their own lusts, saying where is the promise of His coming?"

Beloved, that is a denial of the truth of the Word of God, and the man that does so is blaspheming the name of God.

### IV

**THE NAME OF GOD IS BLASPHEMED BY DENYING HIS POWER.**

God is a God of power. He spoke and this world came into existence. He brought the plagues in Egypt through His power. Beloved, the power of God is beyond our comprehension.

Look at the children of Israel going across the Red Sea on dry ground, but when the Egyptians tried it, they were destroyed in the waters. Tell me you don't see the power of God there?

Look at the children of Israel how they crossed over the Jordan River at the time of flood season when all the river was spread out beyond its usual banks. Don't tell me you don't see the power of God there.

Beloved, there is many a man who denies God's power, and when he does, he blasphemes the name of God.

Notice one man in particular who blasphemed the name of God:

"Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof."—II Kings 7:2.

Elisha gave a promise of food at a time when everything was exceedingly scarce as far as food was concerned. It was at the city of Samaria. The Word of God tells us that it had gotten to the place where you couldn't buy the head of a mule without paying a tremendous sum for it. To buy (Continued on page 3, column 1)

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## "Blaspheming"

(Continued from Page Two)

wheat or flour was out of the question. Elisha said to the people, "About this time tomorrow you are going to be able to buy a measure, or four pecks, or a bushel of fine flour for a shekel, or about 65 cents. You will get about two measures, or two bushels, of barley for a shekel, or 65 cents." The man on whom the king depended looked at Elisha and said, "Only if God were to make windows in heaven, might this thing be." Elisha said to him, "You are going to see it, but you are not going to get a bite of it."

The next day he did see it because God worked a miracle and killed off the army of Syria. The result was, they took all the food from the camp of the Syrians and it was sold at the price that Elisha said that it would be sold for. The people were so hungry and so anxious for the food that when the food was brought into the city, they trampled upon this very man who had said that if God were to make windows in heaven, this might be possible. They trampled upon him and he died. He saw it, but he didn't eat thereof. That man, I say, blasphemed the name of God, because he denied the power of God.

We have another example of someone who denied the power of God. Listen:

"Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?"—78:19,20.

Asaph, in giving this Psalm, was telling how the children of Israel had sinned in the wilderness. He said, "One thing they did in their sinning was to ask God to furnish a table in the wilderness and then deny the fact that God could do so." When they said, "God can't furnish a table out here in the wilderness; God can't

give us water; God can't give us food; God can't give us flesh to eat" — when the children of Israel said that, they denied His power and thereby they blasphemed the name of God.

I tell you, beloved, it is a terrible thing for a man to limit the power of God in any wise at all. It is nothing but blasphemy to His name.

V

### THE NAME OF GOD IS BLASPHEMED BY DENYING HIS OMNIPOTENCE AND OMNISCIENCE.

When I talk about omnipotence, I am saying that God is all powerful. Beloved, the power of God is tremendous.

When I talk about His omniscience, I mean that He knows everything, that He sees all things, and He knows all that is going on.

That is beyond our comprehension. You and I can't imagine a God that sees everybody in all this world and that knows exactly what everybody is doing. When a man denies that, when he denies that He is omniscient, he is blaspheming the name of God.

We read:

"He hath said in his heart, God hath forgotten: he hideth his face; he will never see it."—Psa. 10:11.

In this Psalm, David is saying that there are individuals who are saying, "God has forgotten. God has hidden His face. God will never see it." He goes on in this chapter to tell how that God is omniscient, and that God is omnipotent, and the man that denies the omniscience and the omnipotence of God is blaspheming the name of God.

We have another instance of like nature. Listen:

"How doth God know? and is there knowledge in the most High?"—Psa. 73:11.

There are people today that will say this same thing. They will say, "How does God know about me? How does God know everything? Is there knowledge in the most High?"

Listen again:

"Yet they say, The Lord shall not see, neither shall the God of Jacob regard it."—Psa. 94:7.

The Psalmist says, "There are people that are ignoring God, and they are saying, 'The Lord can't see us, the Lord doesn't know anything about what is going on, or what we are doing. He doesn't regard us at all.'"

I say to you, beloved, the man who denies the omnipotence and the omniscience of God, that man is blaspheming the name of God.

VI

### THE NAME OF GOD IS BLASPHEMED BY ACCUSING GOD OF BEING UNJUST.

I think there is many a man today who will say that God is unjust. A man said to me just a short time ago, "Why doesn't God do something about this war?" He was complaining terribly about the folk that had been killed in Vietnam. I am not saying that I am in favor of the war, but I am saying this, when you bring God into it and say, "Why doesn't God do something about it?", you are accusing God of injustice. When you do it, you are blaspheming the name of God, because God is not unjust. God isn't going to do anything but what is just.

We read:

"Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?"—Jer. 12:1.

Jeremiah is saying, "I don't understand the fact that the wicked prosper, and I don't understand why it is that these people who deal treacherously are happy." But he said, "Righteous art thou, O Lord."

Oh, what a man Jeremiah was! He is my kind of Baptist. I like to see a man that will say, "I don't understand the things that are happening; I don't understand the things that are taking place, but God is a righteous God. He is doing what is best."

Do you understand everything

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that comes into your life? No, you don't. There are lots of things that come into your life and mine that we simply do not understand. But there is one thing for sure — God is a righteous God, and don't ever accuse Him of injustice.

Notice another Scripture of like nature:

"Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal?"—Ezk. 18:25.

Ezekiel is appealing to Israel. Israel had the covenants of God, the promises of God, the dispensations of God, the teachings of God, yet Israel was complaining and saying, "God, your ways are not equal. You are unjust in some of the things you are doing." Ezekiel said, "Is not my way equal? are not your ways unequal?"

Beloved, don't ever for one moment's time think that God isn't just. Sometimes things come to us that almost crush us. It is true that you and I have had experiences in life when we felt like we were crushed, and crushed completely. We just didn't see

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any way out. But God isn't unjust. Never has there been a time in my life when I have come face to face with problems that I have ever one time thought God isn't a just God. He is just, beloved. I may not understand it. I may not realize the way He is leading and what He is doing, but God is just and God's ways are equal. The man who says otherwise is blaspheming the name of God.

VII

### THE NAME OF GOD IS BLASPHEMED BY MURMURING AGAINST GOD'S DISPENSATIONS.

We read:

"Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?"—Isa. 45:9.

If you will read this carefully you will see that there are individuals spoken of who will strive with their Maker, who will say, "God just doesn't do things like He ought to. His dispensations are not as they should be."

I am sure you have come face to face with death on the part of your loved ones. Maybe when that loved one has died you have been tempted to say, "God isn't just in regard to this." You have murmured against His dispensation in your behalf. Let me tell you, beloved, that is getting mighty close to blasphemy.

The Word of God talks about

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those individuals who murmur against God's dispensations. Listen:

"And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness."—Ex. 14:11,12.

Israel has come face to face with the Red Sea. It is right there before them. They look behind and they see Pharaoh and his armed chariots coming after them. It looks like they are all going to be wiped out of existence right there beside the Red Sea. They said to Moses, "We told you back there in Egypt to let us alone. We would have been better off to have died back there in Egypt, the servants of Pharaoh, than to die out here in the wilderness." They were murmuring at God's dispensations.

In a little while, God opened up the Red Sea and every one of them moved over to the other side of the Red Sea. They saw then that their murmuring meant nothing. They saw that in God's own time He would do as He pleased, but in this instance, they were murmuring against the dispensations of God.

Have you ever done that? Have you ever said, "It just ought not to be this way, Lord." I tell you, when you murmur against God's dispensations and God's leadings, you are actually blaspheming the name of God.

VIII

### THE NAME OF GOD IS BLASPHEMED BY THE USE OF GOD'S NAME IN VAIN.

The individual who uses oaths and curses and uses God's name in vain is blaspheming the name of God.

There was a time when you hardly ever expected a woman to use foul language, yet it has gotten to the place today that it is obnoxious to me to talk with 50 per cent of the women I come in contact with, in view of the way in which they use the name of God.

Sometime ago, I stood behind two women and listened to their conversation. I tell you, it was not only putrid and filthy, but it was blasphemous with black, vile oaths, and with the name of God attached thereto time and time again.

Beloved, I say to you, oaths and cursing and taking the name of God in vain by individuals is blaspheming God's name.

IX

### GOD PUNISHES THE INDIVIDUAL THAT BLASPHEMES HIS NAME.

We have a remarkable incident of an individual who blasphemed the name of God. He was a man by the name of Rab-shakeh. Rab-shakeh said, "Don't you let Hezekiah deceive you. God is not going to be able to deliver you out of our hands. The gods of these other nations haven't done anything for them, so why do you think your God is going to do any more for you than these gods of these other nations have? They have been delivered into our hands." Isaiah the prophet and Hezekiah the king tried to tell the people, "Don't you listen to what Rab-shakeh is saying because Rab-shakeh doesn't know the God that we know. These other nations aren't serving the true God; they are serving gods that are false. Don't listen to what Rab-shakeh has to say."

Rab-shakeh said back to them, "Don't you listen to what Isaiah says, and don't listen to what Hezekiah says. Have any of the gods of the nations delivered the lands out of the hand of the king of Assyria? We have the record on our side. These gods of the other nations haven't done a thing for them. You needn't ex-

pect your God to do anything for you."

Oh, how blasphemous he was! He referred to the gods of Hamath, and the gods of Arpad, and the gods of Sepharvaim, the gods of Hana, and the gods of Ivah. He referred to all these different gods, and he said, "Your God isn't a bit better than the gods of these nations."

What was the result? That night, the Word of God tells us, every man within the camp of Sennacherib and Rab-shakeh died — 185,000 of them miraculously died that night. Apparently, Sennacherib was the only man that escaped. When he went home, he went to church. "God, why was it that I failed? I have lost my army. Every man is lost and I am the only one that has escaped. I have come back to you now."

Of course, you know, beloved, his god wasn't the true God. It was Nisroch. He said to Nisroch, "Wherein have I failed?" About the time that he said that, his two sons slipped up behind him, put a dagger into him, and killed him in the presence of the god that he was talking to.

I stand out there on the wall with Isaiah and Hezekiah and I hear Rab-shakeh as he shouts his defiance of the God of Israel, and I see all that 185,000 men that are scattered and slain that night miraculously by an angel of God, and I see the king, Sennacherib, when he hurries home to the house of his god. I see him killed right in the presence of his god by his own sons. I tell you, beloved, it is a sad thing for a man to blaspheme the name of God.

I knew a man in Ohio some fifty-odd years ago who was trying to get a herd of sheep into the barn on one cold November day. The lightning was flashing and the thunder was roaring. He was doing his best to get that herd of sheep into the barn. Every time the lightning would flash and the thunder would roar, (Continued on page 8, column 5)

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THE BAPTIST EXAMINER

AUGUST 26, 1972

PAGE THREE



# The Baptist Examiner FORUM

"Does the end justify the means to promote church attendance? How about puppet shows, carnivals, contests and clowns to attract boys and girls to Sunday school?"

**JAMES  
HOBBS**

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



the praises of Him who hath called you out of darkness into His marvelous light. . . . Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers they may by your good works, which they shall behold, glorify God in the day of visitation." (I Peter 2:9-11).

If you want a church that is similar to a street fair then resort to such means. If you want a church that competes with the sports clubs, society clubs, or what-have-you, then resort to such means. If you want a church that is accepted by the world, but rejected by Christ, then resort to such means.

There is nothing that lowers the image of a church any faster than such antics.

What makes you think that the church must resort to worldly allurements to fulfill the work of God? "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. . . . But ye have not so learned Christ, if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. 4:17-24). We are to be a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth

My friends, we do not need to, we must not, lower our Sovereign God, by giving the impression that we have to make such a serious thing as eternity into a carnival atmosphere. Anytime a church does this the emphasis is on the clown and not on Christ. This is wrong. I have no use for a church that must use such strategy. I am sure they will have large numbers, but to have large numbers at the expense of lowering the image of His church is wrong.

"Let your light SO SHINE before men, that they may see your good works, AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN." (Matthew 5:16).

**ROY  
MASON**

**RADIO MINISTER  
BAPTIST PREACHER**  
Arlpeka, Florida



When we are dealing with the things of God, the end never justifies the means. That whole bunch of trash belongs to those who are Arminian in outlook. As a believer in election, I know that God has ordained certain ones to eternal life. I know that He has ordained the means as well as the end. He ordained that I should preach His Word, and that certain ones should be saved under my ministry. Those certain ones were to be saved under my preaching of the gospel — not by means of tricks and stunts and bribery. We read in Acts 13: 48 about Paul preaching and it says, "As many as were ordained unto eternal life believed." His success depended upon God — not upon stunts or bribes.

A person told me about a young lady who was a Sunday school teacher. A revival was on at her church and the teachers were urged to reach their pupils. This girl wanted her class saved, and wanted the honor of making a good showing, so she promised a gift to every one of her pupils who would go forward. As a result the whole class went forward and made a profession. She was lauded for being such a wonderful Christian and teacher, yet there is no reason to believe that a single one of those students had been saved. Multitudes have gotten into churches, lost, through just such stunts.

The Jewish temple was designed to be a place of worship, but it had become a place of merchandise and thievery when Jesus was here. People came from many lands to the temple, and they needed foreign money exchanged so they could buy animals for sacrifice. Money making Jews had everything planned to accommodate. They had brought

## BAPTISM

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animals for sacrifice to the temple and had them right there. They also had money changers who were not averse to cheating those whose money they changed. Jesus drove the whole gang out saying, "It is written, mine house shall be called a house of prayer, but you have made it a place for merchandise." One gospel writer quotes him as saying that they had made it a "den of thieves."

This gives us the attitude of Jesus toward cluttering up the place of worship with all sorts of secular things. I believe if He visited our church buildings today He would drive out those who feast and revel and play in the church property. Yet, many people join a certain church primarily because of the eating and drinking and partying that goes on. "We must have something for the young people," is the cry. But their "something" is that which ministers to the flesh. Their "something" is that which distorts Christianity in the eyes of the young, until they see little difference between the ways of the church and the ways of the world.

Many churches today, put on a sacred movie at the evening service. When they do that they resort to entertainment, and I believe that Jesus would overturn the movie machine and would drive the whole gang of desecrators out.

People need to stop and think about who God is. When they do, they won't be using clowns and puppets, and they won't be decorating their churches for Christmas and Easter. God punished Israel many times for going off after all kinds of idolatry, and there is as much justification for the gods of the past as for Santa Claus and Easter.

What a reckoning there is going to be at the Judgment Seat of Christ, when Christians are judged for the things they dragged into worship and church behavior.

**E. G.  
COOK**

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



In all probability one reason our Lord had for giving us the sixth chapter of John was to prove the fallacy of the teaching that the end justifies the means. In the first part of this chapter we see our Lord feeding about five thousand people a sumptuous meal of loaves and fishes. I

am sure that while that great crowd of people was eating the loaves and fishes they were having a real good time together. But when our Lord gave them some real strong spiritual meat for dessert, they all went home, or to the lake to catch their own fish for supper. In verse 67 we hear Him saying to the twelve, "Will ye also go away?"

In Neh. 5:17 Nehemiah says, "Moreover there were at my table an hundred and fifty of the Jews and rulers beside those that came unto us from among the heathen that are about us." These heathen had a lot of fun eating Nehemiah's steaks, lamb chops and chicken. They would likely have stayed for supper had Nehemiah just discussed the topics of the day with them. But in 13:3 we read, "Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude."

Certainly all these worldly things mentioned plus a host of others will attract a great crowd of worldly people. But when you get that great crowd of people together, as we used to say when I was a boy over in West Alabama, "I double dog dare you" to preach the whole counsel of God to them. They wouldn't stay long enough to thank you for the wonderful time they had. Most Baptist preachers dare not rock the boat by preaching what they know the Bible teaches.



**AUSTIN  
FIELDS**

**PASTOR,  
ARABIA BAPTIST  
CHURCH**  
610 High Street  
Coal Grove,  
Ohio

Absolutely not. The Lord gave to His church guide lines to go by in order to attract His children, and they do not include puppet shows, carnivals, contests and clowns. Brethren, the end could never justify the means if the means used are unscriptural. I know without a shadow of doubt that the means mentioned in this question are unscriptural. The head of each true Baptist church tells us that they who worship God "Must worship him in spirit and in truth." — John 4:24. May I place emphasis on the word *must*; therefore, there is no alternative. Our worship must be led by the Spirit, and it must be in truth. People, surely you would not think that the Spirit is leading the church to have carnivals, shows, contests and clowns; neither should you believe they are the truth for these things mentioned are used to please the flesh and the Spirit has some things to say about the flesh.

"So then they that are in the flesh cannot please God." Romans 8:8.

Regardless of how well one might be pleased in the flesh, God is definitely not pleased with it, and it is unscriptural and hypocritical to teach men to seek to please God by commencing a religious life.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

Those who seek to be entertained are without faith. Thus their action in being attracted to church service or being a part of a carnival, puppet show, contest or being a clown cannot be pleasing to our God. Brethren, I am bitterly opposed to any form of entertainment that would elate the fleshly man in our service.

Our services should be conducted in such a fashion that the spiritual man may grow in grace and knowledge of His Lord. We preachers are under-shepherds of the Lord, and we are called to feed God's lambs and sheep. Brother, when we sit at the

Lord's table, there should be set before the saints the dishes which our Lord has given us to feed them; such as, the dish of absolute sovereignty, surrounded with other dishes from Heaven: predestination, salvation by grace, limited atonement, perseverance of Jesus Christ for his saints and the second coming. By partaking of these dishes, they shall grow up to be good soldiers of Jesus Christ.

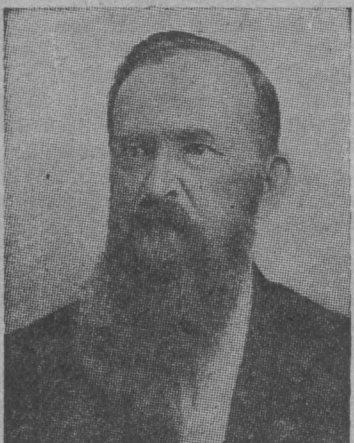
"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." Ps. 23:5.

Brethren, God's lambs and sheep do hunger after righteousness, and the Lord promised them that they shall be filled, but carnivals, puppets, contests and clowns will not fill their spiritual hunger and thirst. Oh, the great responsibility of Baptist churches (Continued on page 5, column 2)

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# ADAM'S RIB

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## "JEALOUSY"

"Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." (Song of Solomon 8:6).

Let's talk about jealousy, today. Not jealousy between the sexes but rather that which is so often seen between sisters in Christ. Jealousy has many faces. It uses a variety of disguises. It will hide behind the mask of friendship. It will cover itself with the cloak of love. It will often be found in words dripping with honey. Wherever it is found, it should be cut out like a cancerous growth. It is just as deadly to the Christian woman. It is very contagious, often spread via the telephone. It is so cunning and crafty that often we are caught up in it without realizing what has happened to us. We have spread it to others before we find out that we are the victim.

Our text says that jealousy is cruel as the grave. In what way is the grave cruel? For one thing, it robs us of someone we love. It is a separator between us and them. We no longer can see and touch our loved ones. It makes our loved one look different to us. Even so — jealousy. The smoldering embers of jealousy bursts into vehement flames — a violent, passionate flame. Before we know it, we are consumed in it.

Probably the most deceptive thing about jealousy is that none of us will admit that we have it. I can't remember ever hearing a Christian woman admit being jealous of another. Yet, we see it in action, hear it expressed in words, and help clean up the debris that is left in its wake. Denial of its presence is as foolish as denying a cancerous growth in our body. Both will continue to grow and spread until we are destroyed by them.

Let's face it, we are sometimes caught up in jealousy of a sister in Christ. We are jealous of her ability to lead and teach. Of her serene attitude. Of her talents. Her example as a wife — mother — homemaker. We resent her knowledge of the Word. Her ability to study. Her prayer life. We are jealous of her material, spiritual and emotional stability. And so we are engulfed in the flame of it. The next thing we hear ourselves say is, "I love her in the Lord, BUT . . . ? With the begin-

ning of that sentence we start infecting others with this dreadful abomination. Many times we stifle our own gifts and abilities by wasting our efforts in useless jealousy of another.

"For jealousy is the rage of man (or woman)." (Prov. 6:34).

The dictionary uses the word rage to describe the fury and violence of water, fire, wind, and disease. This should give us a better view of jealousy that we might fear its power — that we might be on our guard against it. Above all to realize its strength and to know that we cannot fight it in the flesh. This is a spiritual battle and must be brought before the Lord. He will fight the battle and give the victory.

May it please the Lord to give us the courage to honestly examine our innermost self and to look critically. Oh, that He would let us see ourselves as others see us — taking off the blinders of ego and pride that we may be free. Yea, Lord, free us from this infectious, malignant sin that we may serve Thee in holiness of spirit and true Christian love.



## The Forum

(Continued from page 4)

to feed the boys and girls, but the dishes of Satan (free will, salvation by works and worldly amusement) are set before them, and then they are taught that these are dishes of the Lord. This is a very sad mistake.

In my ministry, I have found that our young people love to hear the things of God, and those whom God has saved desire to hear it just as it is. They do not wish it be softened, or watered down with traditions of men. In fact, the young people of the Arabia Baptist Church hate the fleshly activities which Satan used to deceive God's children, as much as their pastor. They are taught that fleshly activities such as carnivals, puppet shows, contests and clowns are all right in their proper place, but they will not suffice for spiritual things. They love the words of Jesus when He said, "My sheep hear my voice, and they follow me." John 10:28.

They also know that carnivals and fleshly entertainment is not the voice of the Lord; therefore they do not follow them.

May it please our Father to deliver us from anything which would be considered fleshly to attract our boys and girls to church attendance, for if God's Word holds no attractions to them, then fleshly activities would not help in leading them in spiritual things.



## Fruits Of Romanism

(Continued from page one)

the claims of Roman Catholicism, so arrogantly pressed upon America today, it would be well to study its effects in lands where there has been no Baptist competition to confuse the simple minds of the people. The present "party line" of Catholicism is that all the world's ills began with the Protestant Reformation. Were it not for this disrupting influence, there would be happiness and unity, with prosperity and progress. This does not explain the explosions of the French Revolution caused, not by Protestantism, but as a reaction to Roman Catholic-dominated totalitarianism both of Church and Government of that day.

### Sicily—Where Rome Reigns Supreme

Let us look at Sicily where Protestantism never obtained an entrance, thus disturbing the absolute sway of the church for 1,500 years. It offers a perfect laboratory study as it has been an incomparable proving-ground for the methods and principles of Romanism. There are few places in the civilized world where ignorance and superstition exist in a worse degree than

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in Sicily, as any traveler can testify. Surely a power which has not been able to do any better with a completely subject people, than has the Catholic church in Sicily, should not set itself up as an educator or reformer of American life and society as does that church.

A graphic description of Southern Italy's ignorance, squalor, and filthiness was published in LIFE sometime ago. It said: "They are intensely religious, often superstitious . . . In some areas the illiteracy rate is as high as 50 per cent."

A still franker evaluation of the effects of Roman Catholicism in Southern Italy is that of Doctor Carlo Levi in his interesting book, "Christ Stopped At Eboli," (Farrar, Straus and Co., N. Y., 1947) not intended as an attack on the church, but merely a relation of his experiences in the great sector of Italy. There has been no opposition to the program of the church in Southern Italy during the past millennium and a half. Protestantism is practically unknown there. What they are is just what the Catholic church has made them. Here one can see the effect of Romanism's doctrines and social practices.

### The Fruit Of Ignorance

Let Doctor Levi tell what he discovered in the hygienic conditions of the villages of Southern Italy. He says: "In Grassano, at almost regular hours, in the early morning and again in the evening, windows were surreptitiously opened and the wrinkled hands of old women were to be seen emptying the contents of chamber pots into the streets" (p. 95).

"The sheep and goats ran up and down the streets choked with garbage, and half-naked, pale, puffy children chased one another among the rubbish" (p. 167).

Howling dogs chasing one another down the streets, with human bones—still retaining flesh on them, in their jaws (page 70) were seen in one Catholic Italian town! Imagine a Protestant town as filthy as that!

Listen to this description of a Catholic Italian town: "The houses . . . only light came in the front door. Some of them had no entrance but a trapdoor

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and a ladder. In these dark holes with walls cut out of the earth, I saw a few pieces of miserable furniture, beds, and some ragged clothes hanging up to dry. On the floor lay dogs, sheep, goats, and pigs. Most families have just one cave to live in and there they all sleep all together—men, women, children, and animals. This is how twenty thousand people live" (page 86).

One would think that rather than making it almost impossible for Protestants to send missionaries to this town, as Romanism does, they would welcome help in civilizing those unfortunate people! And to think of such conditions existing after some 1,800 years of Roman Catholicism!—Author Unknown.

## Why Live?

(Continued from page one)  
streets, that they may have glory of men. Verily I say unto you, they have their reward."—Matt. 6:2.

A person does not give alms when he does so in order to heap glory upon himself. He, in fact, sells alms for the glory of men rather than giving them for the glory of God.

A person aims at God's glory when he is willing for another person to shine more brightly than himself. We can be sure that a person is out to glorify himself when he wants to do all the shining. There, for example, are basketball players who "hog the ball," because they want all the glory. This same attitude may be carried over from the gymnasium to the church, however, a believer should be willing for anyone to shine so long as the Lord is being glorified thereby. This is to aim at God's glory rather than our own.

We also aim at God's glory when we confess our sins. We, by confessing our sins, declare that God is right and we are wrong. You will recall that Adam would not own his guilt, but tried to blame the woman. He, by this action, failed to glorify God in that he did not admit that he was wrong and God was right. Nehemiah, on the other hand, glorified God when he acknowledged that God was just in all that He had brought upon them.

"Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly."—Nehemiah 9:33.

One of the best ways to glorify God is by believing all that He has said. We, in fact, learn from Romans 4:20 that Abraham was strong in faith and that this was a means of his glorifying God.

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."—Romans 4:20.

We, in order to glorify God, must appreciate Him more than anything else. He must hold a higher place in our lives than our family, friends, health or country. He, in fact, must be the most high.

"But thou, Lord, art most high for evermore."—Psalm 92:8.

It is true that I appreciate my family and friends. It is also true that I appreciate my health and country, but I appreciate my God much more, because He has given me all of these blessings and a multitude of others.

We glorify God to the degree that we are under subjection to Him. Subjection to God means that our heads study about Him, our tongues speak for Him, our hands work for Him, our ears listen to His word, our eyes look for His ways, and our feet walk in those ways. We, however, should be reminded that submission involves much more than just bowing the knee to Him. It also involves bowing the heart and the will. You will recall that the wise men, who came to visit our Lord, not only bowed the knee before Him, but they brought gold, frankincense and

myrrh. To be in subjection to Him is to be like David when he said that he would go and that he would fight.

"And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine." — I Samuel 17:32.

Beloved, we are to glorify God, because this is why we were created.

"The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Prov. 16:4.

God, according to this verse, did not create for our sakes. There were no creatures in existence when God created, therefore, He could not have created for the creature, but only for Himself. The creature was made for the Creator and not the Creator for the creature. Why do we build houses? Is it for the sake of the house, or is it for ourselves? It, of course, is for ourselves. God, in like manner, made all things for Himself. We, therefore, (Continued on page 6, column 2)

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## Inerrancy

(Continued from page one) representation of the doctrine of inerrancy was defeated. He explained that during the past year 922 lines had appeared in the **Baptist Program**, a publication edited by the Convention's executive committee and considered an official publication. Compared with the 922, he said, less than 200 lines had appeared that might be considered support of "the Convention's position." Mr. Owen's position was met by a well-represented applause throughout the Convention.

Immediately, R. S. Smith opposed the motion. He claimed that it would not be possible to select a competent conservative scholar and questioned who would make the judgment. He further argued as a main basis of his objection that such a restriction would deny the freedom of the press. He, too, received a broad general applause.

It was clear that the house was divided. No one in the debate denied the assertion that Biblical inerrancy was the Convention viewpoint and no one questioned the observation that the **Baptist Program** carried material hostile to that position.

At this point, Duke K. McCall, president of Southern Baptist Theological Seminary and a powerful leader in the Convention, made the motion to lay the proposal on the table permanently, and his emphasis on "permanently" was so strong that there was an immediate reaction of laughter. The president ruled that the motion was not debatable, but Mr. McCall, before stating his motion, argued that there were those who did not want to vote for it, and that the Convention should avoid any such embarrassments.

Mr. Owens raised a point of

order and said that a motion could be tabled only for the present Convention. McCall rejoined that it should be laid on the table permanently until the end of the meeting, which was the end of the Convention. A crowd stood in thunderous approval, and about 10 percent of those present stood in opposition. All were aware that this was touching the vital struggle which the liberals have now decisively won.

The Convention did not order even one article in its executive committee publication that would support "the Convention viewpoint." In discussing the matter later there were those who said the Convention, to be true to its faith, should have ordered that all of its publications should maintain at all times and defend the doctrine of the inerrancy of the Scriptures.—Christian Beacon

## Why Live?

(Continued from page five)

fore, must declare that everything was made for the glory of God. This includes the roses, mountains, streams, birds, fish, beasts and man. God, in creating these things, has revealed His excellency. A painter, for example, must paint or no one will be able to observe and appreciate his ability. A musician must exercise his ability before any one will hear and enjoy his talent. We, of course, can never appreciate God fully, but we can observe and appreciate His greatness by way of His creation. The song, "How Great Thou Art," says it very well. The "end of wisdom," says Tennant, "is design; the end of power is action; the end of goodness is doing good." A rose reveals its beauty by unfolding itself and God has revealed a part of Himself in creation.

Our chief purpose, or reason for living, then, is to glorify God. We must not have any lesser goal, or we must not aim at any other target.

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

God will not share His glory with another. He, according to I Corinthians 1:27,28, declares that He has chosen the "foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." He, according to I Cor. 1:29, declares His reason for doing so is so "that no flesh should

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glory in His presence."

"That, according as it is written, he that glorieth, let him glory in the Lord."—I Cor. 1:31.

God doesn't need me, but I need Him. It is like the fish in the water, the plant in the soil or the bird in the air. The water doesn't need the fish, the soil doesn't need the plant and the air doesn't need the bird; but what would the fish do without the water, the plant without the soil or the bird without the air? We may ask ourselves the same question. What would we do without God? Let us, therefore, do all to His glory.

Beloved, who are you trying to glorify? What are you aiming at in life? What is your target? I hope that God is "most high" in your life.

I hope you can see from what has been said that God cannot be glorified unless He is obeyed. We, in order to glorify Him, must be in subjection to Him. We may go further and say that no one who is not a believer and a member of His church is in subjection to Him. Our Lord, while He was here, built a church. That church, He said, was His body. We, by joining His church, become members of His body. It stands to reason that we must be a member of that body before we can glorify Him. Let's suppose that I can run one hundred yards in nine seconds. There would be a world of glory for me, but not for you, since you are not a member of my body. You must be a part of me before you can share in the honor. The same is true of the Lord's body—the church. You must be a member of His body, the church, before you can glorify Him. You may be saved without being a member of His church, but if you would wear the crown that the winner of the race wears, then you must be a member of His body. I can live without legs and arms, but I cannot work without these. You can live without being a member of His church, but you cannot work for Him.

The Bible declares and history confirms that the Lord built a Baptist church. John was a Baptist and he baptized the Lord and His disciples, therefore, they were Baptists, too. You, then, if you would aim at God's glory, must be a member of a Baptist church which is the church that our Lord built.

May we learn to live for His glory. May the preacher preach for His glory and may His church be completely devoted to Him.

The Scriptures inform us that "all have come short of His glory."

"For all have sinned and come short of the glory of God."—Romans 3:23.

An archer's arrow falls short of the target when it fails to reach the mark set for it. We also "come short of the glory of God" when we fail to measure up to the Holy Scriptures; yea, we come short of the glory of God when we live for self rather than the glory of God. We "come short of the glory of God" when we seek things of earth rather than things above.

The unregenerates always come short of the glory of God, in view

of the fact that "they that are in the flesh cannot please God." They cannot please Him because they have not God-given faith.

"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—Hebrews 11:6.

The sinner's only hope of glorifying God is to be realized through the Lord Jesus Christ. He always hits the target in the middle in that He always glorified God perfectly.

"The Lord hath opened mine ear, and I was not rebellious, neither turned away back. I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting."—Isaiah 50:5,6.

We must glorify God through the Son of God, otherwise, we are sure to fail.

"I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."—John 15:5.

## The Gospel

(Continued from Page One)

to come, the gospel veiled in types and figures.

That the preaching of the gospel begins with the Old Testament prophets can be seen from Mark 1:1-3: "The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

Mark shows in his introductory words that the prophecy of both Isaiah and Malachi concerned "the beginning of the gospel of Jesus Christ, the Son of God." Moses preached the gospel of Christ. In Acts 26:22-23 Paul told

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Agrippa that he had preached "none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."

At first the gospel was limited to Abraham and his family (Gal. 3:8). Then it was extended to Israel under the Old Dispensation. The gospel of Christ was preached to "the Jew first" (Rom. 1:16). During the days of Christ and John the Baptist the gospel was still limited to Israel (Acts 3:25-26; 13:26,46). Before Christ's ascension, He commissioned His church to preach the gospel to "all nations" (Matt. 28:19) and "every creature" (Mark 16:15). Now the Gentiles are "partakers of his promise in Christ by the gospel" (Eph. 3:6).

## The Gospel Defined

What is the gospel? It is the good news! The good news about what? The good news about salvation by faith in the death, burial and resurrection of Jesus Christ! To the Corinthian Church Paul said: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that

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he was buried, and that he rose again the third day according to the scriptures."

I see in verse 1 that the gospel is what Paul preached and what the Corinthian Christians had received. In verse two I ascertain the gospel is the power of God unto salvation. The Corinthians had believed the gospel and been saved by it. Verses three and four disclose that the gospel strictly speaking is "how Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures." Any addition to this simple message about Christ is not the gospel of the grace of God. It is not God's revelation but man's heresy.

The gospel of God's Son is not a human invention; it is a Divine revelation. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11-12). The natural man with his arts and sciences would have never dreamed up the gospel! It cannot be discovered by the light of nature and reason. When Simon Peter stated the fundamental doctrine of the gospel—that Jesus Christ is the Son of God—Christ declared such a saying was not revealed by flesh and blood, but by the heavenly Father (Matt. 16:16-17).

## Baptism Is Not The Gospel

Some say the gospel is baptism. They say: "Unless you picture the death, burial and resurrection of Christ by water baptism, you have not obeyed the gospel." To them obeying the gospel is being baptized.

But such an idea is foreign to the New Testament writings. Paul plainly shows that the gospel and being baptized are entirely two different things. In I Corinthians 1:17 he said: "For Christ sent me not to baptize, but to preach the gospel."

Paul had been the instrumental means of the Corinthians salvation: "In Christ Jesus I have begotten you through the gospel" (I Cor. 4:15). Paul had not begotten these people by baptizing them in water, for he tells us in chapter 1, verse 14: "I baptized none of you but Crispus and Gaius." Paul did not save the members of the Corinthian church by baptizing them in some river. He did preach the gospel to them and by their faith in the gospel they were saved (I Cor. 15:1-2). (Continued on page 7, column 1)

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## WHICH CAME FIRST?

A young skeptic once said to an elderly lady, "I once believed in God, but now, since studying philosophy and mathematics, I am convinced that God is but an empty word."

"Well," said the lady, "it is true that I have not learned these things. But since you have, can you tell me from whence this egg comes?"

"Why, of course, from a hen," was the reply.

"And where does the hen come from?"

"Why, from an egg."

Then the lady inquired, "May I ask which existed first, the hen or the egg?"

"The hen, of course," replied the young man.

"Oh, then a hen must have existed without having come from an egg?"

Oh, no, I should have said the egg was first."

"Then I suppose you mean that one egg existed without having come from a hen?"

The young man hesitated: "Well, you see — that is — of course, well, the hen was first!"

"Very well," said she, "Who made the first hen from which all succeeding eggs and hens have come?"

"What do you mean by all this?" he asked.

"Simply this, I say that He who created the first egg or hen is He who created the world. You can't explain the existence of even a hen or an egg without God, and yet you wish me to believe that you can explain the existence of the whole world without Him." — The Sunday School Times.

## The Gospel

(Continued from page 6)

It was in this sense Paul was their spiritual father.

But if being baptized is not obeying the gospel, what is it to obey the gospel? Paul gives the answer to this question in Romans 10:16: "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" Now if Paul had said here: "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath been baptized," then I would know that obeying the gospel is being baptized. But Paul did not say this at all. Instead he said: "Who hath believed our report." So to obey the gospel is to believe the record which God has given of His Son. It is to believe in the death, burial and resurrection of Jesus Christ. One pictures the gospel by baptism, but he does not obey it by baptism.

### Not The Bible

Many church goers will declare upon hearing a good sermon: "We heard the gospel truth today." This is said when the minister has preached upon Heaven, sin, etc. Maybe the minister has not said a word about the death, burial and resurrection of Jesus Christ. Hence he has not preached the gospel of Christ at

all. He may have preached the Word of God; he may have even preached good news. But unless he has preached the death, burial and resurrection of Christ, he has not actually preached the gospel of the grace of God.

### The Purpose Of The Gospel

The gospel is the means of salvation. In Romans 10:13-15 the Bible says: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Four truths are very conspicuous here. First, one cannot call upon the Lord if he does not believe in Him. Second, a man cannot be saved without faith in the gospel. Third, a man cannot believe the gospel unless he first hears it. Fourth, he cannot hear and believe the gospel without a God-sent minister. Thus without the preaching of the gospel no one can be saved, for the Lord gives to every man a minister by whom he believes (I Cor. 3:5).

In Romans 1:16 Paul declared: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greeks." If the gospel is the power of God unto salvation, then there can be no salvation unless it is first preached. Paul told the Corinthians that he declared unto them the gospel "by which also ye are saved" (I Cor. 15:1-2). Thus the Corinthians could not have been saved had Paul not come and preached the gospel to them.

While the Holy Spirit is the efficient cause of regeneration (II Cor. 3:6; John 6:63), the gospel is the instrumental cause. In I Corinthians 4:15 Paul declared: "For in Christ Jesus I have begotten you through the gospel." He was the minister by whom the Corinthians had believed the gospel of Jesus Christ.

The same truth is seen in I Peter 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." Then verse 25 of this same chapter tells us what this word is. Peter says, "And this is the word which by the gospel is preached unto you."

The gospel brings life and immortality to view. I read in II Timothy 1:9-10: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." The gospel sets before us the great truth of how we are saved by the eternal purpose of God which He purposed in Christ Jesus before the world began. It reveals the reason why we have spiritual life and the assurance of the immortality of our bodies at the resurrection of the just. The gospel makes known what was before hidden in God's eternal purpose.

The gospel is the means of calling the elect. II Thessalonians 2:13-14 declares: "But we are bound to give thanks alway 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."

First, I see in verse 13 some truths about election. There is the eternal date of it — "from the beginning." Then it is said to be unto "salvation." Then also I see the means of obtaining the end — "the sanctification of the Spirit and belief of the truth." The decree of election connects the end and the means, and these cannot be separated, for the

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Scriptures do not separate them.

Second, I see the gospel is the means of calling the elect to the obtaining of the glory of the Lord Jesus Christ. This must be so, for whom God predestinates them He also calls (Rom. 8:30). Those chosen to salvation will hear the gospel call, and the Spirit will make it effectual to those whom God has chosen to salvation. These will be sanctified by the Spirit: they will believe the truth of the gospel. As to an elect who never believes the gospel the Scriptures knows nothing. II Thessalonians 2:13 makes it clear that all those chosen to salvation will be brought to "belief of the truth."

The gospel is the means of making our calling and election sure. In his first epistle to the Thessalonians Paul said in chapter 1, verses 4-5: "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

These inspired words make it known that we can be assured of our election of God. We can ascertain it by our acceptance of the gospel. Paul knew the Thessalonians were God's elect because they had believed the gospel which he preached. The gospel had come to them in the power

of the Holy Spirit and had brought them assurance of their election of God. You and I know we are God's elect because the Holy Spirit has made the gospel the power of God unto salvation to us. Oh, may this be the day when the mighty Spirit will make the gospel of Jesus Christ the power of God unto someone who reads this.



## Impossible

(Continued from page one)

passed on some spiritual blessing and of the resurrection of the dead; He said I've outlined that thoroughly in First Corinthians and other books too. So don't go back and be concerned about these things now and worry about this. That's baby food. That's milk stage. You've had all of that and I've told you about eternal salvation and also now of eternal judgment. Let's not dwell on these baby things, these doctrines that are the fundamental principal doctrines of Christ. Let's go on to perfection or to a full growth. The word "perfection" means a full growth or full stature of christianity. He said let's do this now, if God permit, if it be God's will.

### What Is "Impossible?"

Then in verse four; "For it is impossible." Now what is impossible? Here's where people get confused. They put the impossibility in the wrong place. "For it is impossible." What's impossible? Alright, you just put down the word "impossible" at the top of a piece of paper there; on a card, paper, or notebook. Write down the word impossible. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame." Now let's just park here. We'll pitch our tent and we'll camp. What is impossible? People read so lightly the Word of God, that they don't understand what he says is impossible. "For it is impossible." What? For those who were "enlightened?" Well, they were enlightened, so that isn't the impossible thing. For those who have "tasted of the heavenly gift?" No. They've tasted, so that isn't the impossible thing. Those who were "made partakers of the Holy Ghost?" No. They were made partakers of the Holy Ghost, so that isn't the impossible thing. "And have tasted the good word of God?" No. They've tasted, so that isn't the impossible thing. "And the powers of the world to come or the age to come?" No. they've tasted of that too, so that isn't the impossible thing that he is talking about. He's not talking about the impossibility of being saved. He said now if they have been saved and tasted of the heavenly gift, been made partakers of the Holy Ghost, have tasted the good word of God and the powers of the world to come; if they shall fall away, what is the thing that's impossible? It's impossible to renew them again unto repentance! Now let's wait a minute. He didn't say it's impossible for them to be saved. They've been enlightened, they have tasted, they've been made partakers of the Holy Ghost, they have tasted the good word of God and the powers of the world to come. So he said if they fall away, it's impossible to renew them again unto repentance. Why? "Seeing that they crucify to themselves the Son of God afresh, and put him to an open shame." The impossible thing, my friend, is this: To Crucify the Son of God again. He died once for your sins and when Jesus Christ died for your sins, He died for all of them! All of them! So He can't die for them again. It's impossible for Him to, when He paid the debt once. It's impossible to pay it twice. Now that's impossible. Secondly, if they shall fall away. In other words, he says if it is

possible for a man to fall away and lose his salvation, (now watch. This is strong meat. Get it.), it's impossible to restore him ever unto repentance!

Now that's a sobering thought, isn't it? These people who teach that you can be saved and lost and saved and lost, if that be true, (and it is not), but if it be true, when a man was saved and then lost his salvation, it would be impossible for him to ever be saved. Do you get it? What he is doing is using a negative argument to show you eternal salvation, and many of you will not believe and will not receive it because it's strong meat to you, and you're not used to doing anything but drinking the milk of the Word about salvation and baptism and resurrection and judgment. That's as far as you ever got. "But the gift of God is eternal life, through Jesus Christ our Lord." Christ the perfect High Priest is the author of eternal salvation. If it's eternal, it never ends. So he said it's impossible for those who have been saved, if they shall fall away from salvation so as to be lost, it would be impossible to ever restore them again to repentance. So the impossibility is this: It's impossible to fall away! If it were possible to fall away, it's impossible to renew them again to repentance. They could never be saved. So, you had better make up your mind what you believe about this passage of Scripture. Please don't get angry with me. That will prove that you got choked on the meat. Please don't.

### Salvation Is Eternal

My friend, why do you want to argue with the Word of God that salvation is not eternal? Jesus said in John 10:27: "My sheep hear my voice and I know them and they follow me and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all and no man is able to pluck them out of my Father's hand. I and my Father are one." Now, Christ said I give unto them eternal life and they shall never perish, no, not for one moment shall they be separated from me. Why do you want to argue with the Word of God? Why do you want to talk about losing your salvation?

Oh, I know, people say, "Preacher do you mean now, that I can get saved and I can go out and kill somebody and still go to heaven?" Bless your heart! Oh! open your dull ears. Don't be so stagnated on the milk that you can't eat meat. Hard things, Paul said he must utter, but you're dull of hearing. You can't hear. Now listen to me. My friend, don't you realize that when you stay home from church and you could have been there, that's sin too? Don't you realize that when you lose your temper, it's sin? What are you talking about murdering somebody for? "Well," you say, "that's the greatest sin." Are you sure? Who told you so? Do you know that to withhold the gospel from those who have it not, is sin? Don't you know that Samuel said, "God forbid that I should sin in ceasing to pray for you?" Did you pray this morning before you left your room and started your day? Oh, you didn't? Well, don't you know that's sin? Don't you know that the dying heathen around this world, who do not have the gospel, are dying without even knowing the name of Jesus? Don't you know that you're going to stand before God? Don't you know that? And you've wasted your time and you've wasted your life and you're spending God's money on yourself and heathen are dying without Jesus. Don't you know that's a sin greater than murder? This is soul-murder! Well you say, "Now, preacher I don't feel worthy." No, neither do I. And God didn't say He'd save those who felt worthy. God said He'd save those who were unworthy. He saves sinners. He (Continued on page 8, column 1)

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### Impossible

(Continued from page seven) came to seek and to save that which was lost. "Well," you say, "I don't believe that I've lived good enough." I don't either. No, I'm not saved by living good enough. I'm saved by God's grace! The salvation that Christ gave is eternal life.

Do you know that it's a sin to call God a liar? Oh, you say, "Now wait a minute preacher, hold on, I never did call God a liar." Yes, you did. "No, sir, I never would call God a liar!" Al- right, wait a minute. Are you go-

ing to believe the Bible or be- lieve yourself? Oh, you say, "I'll take the Bible first." O.K., fine. "Let's turn to I John 5:10. You never called God a liar? Yes, you did; here it is. "He that believeth not God hath made him a liar." What? Made God a liar? Yes, you called Him a liar. Made Him a liar, "because he believeth not the record that God gave of his son." You say, "Now, when did I ever call God a liar?" When you didn't believe the record that God gave of His Son. Oh, you say, "Preacher I believe all the Bi- ble." O.K., fine, I'm glad you do. Now, you wouldn't call God a liar, would you? No, I wouldn't dare to. Alright, will you believe the record that God gave of His Son? Yes, I'll believe the record that God gave of His Son, because God said if I don't, then I've made God a liar. Right? Believe the record that God gave of His Son, and if you don't you make Him a liar. Here's the record. Hang on, "And this is the record, that God hath given to us **eternal life**, and this life is in His Son." Eter- nal life! Oh, now wait a minute.

Eternal life isn't something that starts and stops. Eternal life is eternal life. Eternal life! "He that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God that ye may know that ye have **eternal life**, and that ye may believe on the name of the Son of God." KNOW! "that ye may **know** that ye have **eternal life**, and that ye may believe on the name of the Son of God." Alright, what's the record? That God gave us eternal life in Christ. What else is the record? That we who believe know that we have eternal life. You say, "I don't believe it." Al- right, you've just called God a liar. I gave you the record that he gave of his Son. If you don't believe it, then you called God a liar.

So the impossibility that Paul was talking about in Hebrews 6, is the impossibility of falling away, so as to lose your salva- tion. You can backslide and need to repent and get right, and God may kill you if you don't, but you're still saved, you're a child of God. Now He said if you fall away and lose your salvation it would be impossible to ever re- store you to repentance. You need to believe one of two things: You either believe that you have eter- nal salvation and God will keep you and presnt you before His throne without fault one day, or else you believe that you can lose your salvation; and when you be- lieve that, Paul said you can never be saved again. Make up your mind.

Hebrews 6:1-6 is one of the most difficult passages in all the Bible, I guess, for people to un- derstand. They've distorted it and they've said all kinds of things not true about it. Some people say, "Well, they weren't really saved, you know. They just tasted and so forth, they weren't really saved." No, I believe they were saved people. And others say, "Well, it means that if you fall away it's hard to get back." No, that isn't what it said at all. This passage said it's impossible! Im- possible, if you fall away and lose your salvation!

Now you know that it's pos- sible for a backslider to come back to God, because in I John you have the way of repentance and the way of joy of salvation re- stored; and all through the Bi- ble, Old Testament and New, and many, many Psalms show you the backslider repenting and turn- ing back to God. David, for ex- ample, who was guilty of murder and guilty of adultery repented and God forgave him and God blessed him and God used him. So backsliders can repent and turn back to God. What this pas- sage is really showing is the fact that you cannot lose salvation. Salvation is God's gift. You didn't earn it in the first place, so you can't keep it by earning it either. It's God's gift. You say, "Well, I don't believe it." I said that you called God a liar and you're not able to eat strong meat and I can't help you. You're still on the bottle. So someday, perhaps you will grow up, and maybe you won't. Maybe you'll go on to heaven still a baby, but you're going to lose a lot of joy along the way and a lot of reward when you get home to glory. So, think about it and chew on it awhile and take it; it's good, it's good. It's a blessed Book and a precious truth and I want you to have this truth embedded in your heart.

Now let's see an elaboration on this as we begin with Hebrews 6:7: "For the earth which drink- eth in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Now wait! Now watch! I told you that he was talking about people

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that were saved and the impos- sibility of falling away. He said, "We're persuaded better things of you than this matter of being rejected, nigh unto cursing, and whose end is to be burned." We are persuaded that you're sure of your salvation, in other words. Though we thus speak, we're sure that you know where you stand. Though we talk about the matter of falling away and losing your salvation, as some of you believe that you can do, we're sure of better things of you. We're sure of things that **accompany salva- tion**. "For God is not unrighteous to forget your work and labor of love, which you have showed to- ward His name, in that ye have ministered to the saints and do minister. And we desire that ev- ery one of you do show the same diligence to the full assurance of hope unto the end." That's our hope. That's our desire for you. That's why I said, "Bless your heart, I want to be a blessing to you." I really do.

You might not like me, and you might not like my preach- ing, and in many things you may disagree, but I really want to be a blessing to you. I want people to get saved. And then when they are saved I want them to have the full assurance of hope, unto the end.

"That ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he swore by himself." God swore by His own name now, "Saying, sure- ly blessing I will bless thee, and multiplying I will multiply thee. And so after he had patiently en- dured he obtained the promise."

You see, God couldn't back down on this word. God said it. So Abraham must be blessed and he was. And Abraham did pros- per and he was multiplied to a great people even as in this day. He obtained the promise, "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife." When you believe what God said and you settle it by the Word of God, that's the end of all argu- ment. That's the final authority.

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutabil- ity of his counsel, confirmed it by an oath. That by two immu- table things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." What are these two immutable things? **God**, and **His Word**. God and His Word cannot change. He is the same yesterday, today and forever. His word cannot change. You have two immutable prom- ises that assure you of eternal salvation. Christ said, "I give un- to them eternal life and they shall never perish."

Now watch. Please get it in your heart. If God is true and he is; and if His word is true, and it is; when God in Christ said that He gave to you eternal life and you should never perish, He means exactly that. He gave to you eternal life and you can never perish. Now if you can sin and lose your salvation, then God lied. If you have been saved for twenty years and you commit a sin and lose your salvation, then

God lied. God lied. Just put it down. But God cannot lie by two immutable things: God Himself and His Holy Word!

Now He gives us that blessed text in verse 19, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whether the forerunner is for us entered, even Jesus made a high priest forever after the order of Melchisedec." God cannot lie, and Jesus said, "I give unto them eter- nal life and they shall never per- ish." Jesus said it. Now you be brave enough today to say, "I don't believe it!" You're saying you don't believe what Jesus said. That's what you're saying. You're saying, "I don't believe what God said, I don't believe the Word of God." You're making God a liar. Please don't do it, my friend. Please don't. Please don't trifle with the Word of God. Be- lieve it. He gives unto His sheep eternal life and then as though that weren't sufficient, He said they shall never perish. Thank God for the blessed Word of God and the God behind it.

### "Blaspheming"

(Continued from page three) those sheep would scare and stampede. They would become frightened and run away. Final- ly, this man lifted his fist in the presence of Almighty God and cursed God for the lightning and the thunder, and for scaring his sheep. About that time God struck him with a bolt of light- ning. There wasn't a bone in that man's body that was an inch long when they picked him up. His shoes were fifty yards down the hill from where his body was. I tell you, beloved, it doesn't pay to blaspheme God.

#### CONCLUSION

In closing, may I say to you who are saved, remember the name of God, hold it in awe, and hold it in reverence. If you are unsaved, trust that name. Run to it tonight, for the man that runs to the name of God is running to a precious stronghold — a place of safety and a place of comfort. May God bless you!

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