

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 38, No. 28 ASHLAND, KENTUCKY, AUGUST 9, 1969 WHOLE NUMBER 1599

JOHN R. RICE - A HERETIC

AS TO THE GREAT DOCTRINES OF GRACE

By JOSEPH WILSON
Winston-Salem, N. C.

"And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." I John 2:2.

This is the verse with which John R. Rice begins his article on "Everybody Invited To Take Salvation" in the June 13th issue of his paper, The Sword of the Lord. It is my purpose in this article to review that article by Rice. I have seldom read a weaker article. If this is the best that the "king" of the Arminians can do, then their cause is weak indeed. Rice, once again shows himself to be the bitter and determined enemy of the doctrines of grace — the opposer of the historical position of Baptists on these doctrines.

Rice says:

"Jesus paid for, has atoned for the sins of the whole world. . . . God has sent Jesus

to be our Substitute and take our place and pay our debt." Rice says that this is "A wonderful sweet thing."

I would like to know what is so sweet about it, if, as Rice says, multitudes go to Hell for whom these things have been done. What kind of unrighteous God does Rice serve? If Jesus took a man's place — was that man's substitute — paid for that man's sins, how then can that man go to hell? What would he go to hell for? You say: for rejecting Christ. Is this rejection a sin? Did you say that Christ paid for the man's sins? Then what does he go to Hell for, and how can God demand double payment for the same sin? A more unjust being never lived than the God of Rice's unlimited atonement. I insist that it is (Continued on page 2, column 1)

CONFERENCE NOTE

The bedrooms which we will occupy for the conference have two single beds in them. Be sure to bring a cot or cots with you if you want your child to occupy the same room.

You can also help us some as to the cost in this manner: if three of you are traveling together, if you would bring a cot and all share the same room, we would only have to pay for two.

Does "The Spirit Of Apollo" Really Mean World Peace?

By RAYMOND A. WAUGH, SR.
San Antonio, Texas

Much is being said and written today regarding our space adventures bringing men together. In many contexts, we hear that "The spirit of Apollo" is the thing which will bring peace to this earth.

In truth, however, these words only show anew how spiritually depraved America and her leaders have become. If "The spirit of Apollo" can bring men of earth



RAYMOND A. WAUGH

together and establish peace on our planet, then "The Spirit of the Living Christ of God" was committed to the Heavenly Father by Jesus in vain as He hung in ignominy on Calvary's Cross.

"The spirit of Apollo" can be of no greater benefit to men today than it was in ancient times. In the days of the Greeks, "The spirit of Apollo" was anti-God. In the days of Roman pre-eminence among men, "The spirit of Apollo" was anti-Christ. And today, dear friends, "The spirit of Apollo" is still the spirit of anti-Christ.

Any "unity" which "The spirit of Apollo" seemingly brings among men is only the calm before the storm, an illusion which presages awful darkness for lost men and mankind. Any "peace" which issues from a third of the

Some New Guinea Religious Beliefs Analyzed By F.T.H.

ELD. FRED T. HALLIMAN
(Missionary to New Guinea)

Dear Pastor and church:

Greetings to each of you in the name of our Saviour.

Due to the fact that we have



FRED T. HALLIMAN

been unable to obtain film here of late the picture parade of the Mission Station and surroundings will be temporarily held up. I have had film ordered for two months and have received the

(Continued on page 7, column 3)

Our Missionary To Navajos Keeps Faithfully At Task

WILLIAM BURKETT
Farmington, New Mexico

This is a report of another trip made into Navajoland and some interesting events that followed.

This trip is important to us as we are able to see the hand of the Lord in our lives enabling us to be a living testimony before these people in times of difficulty and hardship.

We hope that book soon gets written, telling us how to keep from getting stuck, as it seems to be a frequent occurrence. As we mentioned before, this weather here is usually dry, but for some reason this summer, there has been a good amount of rain. Storms come up quickly on the Reservation and the washes and gullies are soon running, making driving almost impossible as roads are either covered with water or washed out.

Last week we were on a trip bringing some ladies and their children to Bisti from the Navajo hospital. There hadn't been any rain in Farmington for the last two days and the day before we had been on the Reservation, and had not had any rain out there. So as we neared the

hospital we were surprised to see wet roads. All went well though, until we were about eight miles from Bisti. There I found myself in the middle of a two block long mud hole. Yes, I was also stuck. The next thing I knew the women had taken off shoes and were wading in seven inches of muck and mud to try to get me out. In about two hours I was up on a bank trying to find a way down onto the dry roadway. Before long I was hopelessly mired and try as we would, we could not move the car. We had neither



WM. C. BURKET

food nor water in the car which was unusual, for we have been carrying a two-gallon jug of water on every trip. After about three or four hours of desert sun we were all exhausted and too thirsty to do anything. Mrs. Dick Simpson, one of the ladies pointed to a windmill several miles distant and said that we could get water there. There was also a hogan (house) there, where they promised we could get some help. Jessie and I talked it over and it was decided that the women would go for the water and I would remain with the station wagon and try to dig it out. This is what happened. These three women and the two children started out. The distance to the windmill was about three or four miles. On the way there Mrs. (Continued on page 7 column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SOME RODS IN THE BIBLE"

"Hear ye the rod."—Micah 6:9.

I was impressed a short time ago by reading a newspaper account of a boy in a city in New Jersey, who had set fire to some buildings and before they could put the fire out, it burned over two square blocks of buildings. It was in a residential district, and it was said that there were 36 buildings that were destroyed by the fire, at a cost of \$750,000, and 600 people were left homeless. Now that is quite a loss — 600 people left homeless, 36 buildings destroyed by the fire, and the loss around \$750,000; the boy who started the fire

was only 13 years old, and he watched from the roof of a house to see how it was burning.

Of course they arrested him, and that is about as far as the story went in the paper, but as I read about it, I just wondered what kind of home that boy came from. Then I wondered what kind of a Sunday School teacher he had. Then I wondered if he had any Sunday School teacher at all. Then I wondered if he were ever in Sunday School, and just what his church relationship might have been. I wondered about his home life, whether his parents ever taught him anything

at home, of a spiritual nature.

As I thought of these things, especially about those 36 houses that were burned, the 600 people that were left homeless and the \$750,000 property damage, my mind went to God's Word, which says:

"One sinner destroyeth much good."—Eccl. 9:18.

As I thought about it, I realized how much damage that one person can do in life, if his mind is set in that direction. As I reflected upon this, my mind went farther afield, and in contrast, I thought about how much good that one person can do. If that (Continued on page 3 column 3)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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John R. Rice

(Continued from page one)

a dishonest usage of language to say that Jesus substituted for — took a man's place — and paid for his sins, and then to speak of an unlimited atonement, and of men going to Hell after Christ has done all this for them. A question, Sir: If a man can go to Hell after Jesus has done all this for him, then how can a man be saved? What more than this can Jesus do for any man?

I have already pointed out in these series that this verse does not mean what Rice teaches. The word world — when checked in the concordance and the contexts where it occurs — does not mean what Rice insists that it does. When we see that there is a contrast between "not for ours only" and "But also, for the sins of the whole world," we see that the whole world does not include the "ours only" and therefore, does not include all who ever live as Rice insists. We see something similar from the use of the same terms in I John 5:19.

"And we know that we are of God, and the whole world lieth in wickedness."

The whole world does not include the "we that are of God," and so, does not include all who ever live as Rice insists. Any honest interpreter knows and will admit that the word "world" seldom, if ever has the meaning Rice insists on. The verse, I John 2:2 means that Christ is not only the propitiation for the sins of Jewish believers, but for the sins of all the elect from every race and class of folk in the whole world.

Rice says:

"Some foolish people say He did not atone for the sins of the whole world, but only



JAMES HOBBS

As a member of the forum and as songleader for our Conference, Bro. Hobbs is well-known and loved.



ROBERT OVERTON

This is a member of Calvary Baptist Church whose life and singing are a marvelous testimony to our Lord.



GARY STAMPER

From North Carolina with a rich baritone voice he will bless you with his messages in song, and Christian personality.



DEWEY HART

From Akron Ohio and with a message from heaven in his songs he will be a blessing to all our Conference.

for a select few."

This statement is the statement either of inexcusable ignorance, or is a deliberate lie intended to deceive the reader. Such a statement cannot be defended when made by a man in Rice's position. I challenge Rice to show in all the range of Calvinistic literature where Calvinists speak of a select few. This is typical of the deliberate misstatements of Arminians in their desperate attempts to destroy the truth. Calvinists speak continually, and with one voice, of "the great number that no man can number" — that God's election is a large election. To accuse us, as Rice does here of a "select few" is wicked, deliberate, and dishonest misrepresentation. Will Rice be honest and apologize for this deliberate lie he has written?

"But there were false prophets also among the people, even as there shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them." II Pet. 2:1.

Rice uses this verse to support his God-dishonoring doctrine of universal atonement. Rice says:

"They were bought by the blood, but they wouldn't repent. They were paid for in the atoning death of Christ."

Notice first of all how this dishonors the God who demanded double payment, and the Christ whose payment was not enough. Note further: what else can Christ do for them, than to buy them, and pay for their sins? What more has Christ done for any man? Do you not see what a blasphemous doctrine this is? Now look at the verse. The word for Lord is the Greek "despotes" which is never used to refer to Christ, but to God the Father, or the Triune Godhead. There is nothing said of the blood of Christ, or any reference to the death of Christ. The word bought

is often used to refer to other than the death of Christ as Deut. 32:6 refers to God's deliverance of the nation Israel from Egypt as a buying of them. Note that men are often referred to in the Bible as they claim for themselves rather than the reality of those claims. These men claimed that they were bought, but their damnation proved they were not bought.

John R. Rice next uses the phrase "saviour of the world" in John 4:42 and I John 4:14 to support his heresy. Rice says:

"Not the Saviour of part but the Saviour of the world."

Here again — and indeed, throughout this article — Rice plays upon the reader's ignorance. Rice arbitrarily attaches his meaning to the word "world," and builds most of his heresy on that meaning. It is wearisome to continually refute these same old stale arguments of Arminian heretics. The word "Saviour" certainly means one who saves. One who tries to save and fails is not a saviour in any sense of the word. It is utterly impossible for Christ to be the Saviour of any more than those who are actually saved by Him. He does not offer to save, nor try to save. He is the Saviour of the elect world that was given Him by the Father. Those elect are not confined to one people or land, but are from every tribe and tongue; and it is thus that He is the Saviour of the world. What a contrast between the weak, defeated saviour of Rice and his cohorts and the sovereign effectual Saviour of the Bible. Rice knows these things. He knows the varied meaning of the word world. Why does he use John 1:29 to support his heresy, when he knows that the word world is one that must be determined by its context? Why does Rice continually play upon the ignorance of his readers? The word "world" proves nothing for or against the subject under discussion. But the word "Saviour" is another thing. It carries with it the meaning of one who actually saves.

Rice then uses John 8:12 and 9:5, and again plays upon the word "World." Certainly, Christ is the light of the world. He is the only light the world has, and everyone who has any light of any kind, has it from Christ. But all the world is not savingly enlightened, as Rice himself admits. Furthermore of what good is light to a blind man unless he is healed of his blindness, and certainly the unsaved are all blind. Therefore, they need more than light — they need a seeing eye, and this is the work of the Lord.

Rice says:

"When some people talk

about limited atonement, they are talking about limited grace and limited love and a limited plan of God."

That is exactly what we are talking about. God's grace and love and plan and Christ's atonement are limited to the elect of God. After all, what does Rice accomplish with his unlimited love and grace and plan and atonement? Is everyone saved? Is anyone other than repentant believers saved? The limited atonement will save all who believe. How many more will Rice's unlimited atonement save? What has he gained with his blasphemous doctrine?

Rice says:

"Don't talk to me about limited atonement, because you are cutting down the grace of God to please some theologians who do not win souls, and that is wicked."

What a host of the giants of God are included in this "wicked" group of Rice. Was Spurgeon wicked? Did Spurgeon win souls? He certainly talked of a limited atonement. Were those men and churches who framed the London Confession and the Philadelphia Confession wicked men? Did none of them win souls? Was Gill and Booth and Bunyan wicked? Did none of them win souls? I could go on and on. The truth is that Rice is wickedly slandering a host of godly men who lived clean godly lives and were used in the salvation of many souls. The truth is that Rice is opposing the historic position of Baptists, but is not honest enough to admit it.

Rice uses II Pet. 3:9, and — will miracles never cease — he quotes the whole verse this time. The verse plainly says that the ones that God are not willing should perish are the "us-ward" of the elect of God. Nothing is said in this verse about the salvation of all men, or about God desiring that salvation of all men. The verse simply teaches that all the elect will certainly be saved, because it is not God's

will that any of them shall perish. The God of Rice can will, and be defeated, but the God of the Bible "doeth according to His will."

"Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. This verse is mis-used by Rice. Rice explains it thus:

"Who is invited? All. Isn't that a big word? Isn't it a good word . . . This is an invitation that no honest interpretation can make less than all."

Boy! How can a man interpret like that and then speak of "honest interpretation?" This is an invitation that no honest interpretation can make mean "all who ever live." The invitation is plainly a limited invitation to a peculiar class of people. It does not say "all." It says, "all who labor and are heavy laden." Will Rice tell us that all sinners are heavy laden with a sense of the burden of sin that all the unsaved are laboring to get rid of the burden of sin? Certainly not. Most of the unsaved around us have no sense at all of the burden of sin nor have the least desire to get rid of it. They love it and would not be rid of it. Sin is their joy and delight. Please show me where they fit into this invitation. It is not to them. It is not for them. They are left out. The invitation is to those whom have been made alive to the sense of the burden of sin and been given the desire to get rid of that burden. This is the work of the Holy Spirit, and men like that are invited to come freely to Christ and find rest to their souls.

Rice takes the old Arminian standby of John 3:16 and perverts it to support his heresies. Rice says:

"For when God said, 'who-so-ever' He meant 'Whosoever.'"

Well, Mr. Rice: God did not say "whosoever." God said: "Whosoever believeth." There are (Continued on page 3, column 1)



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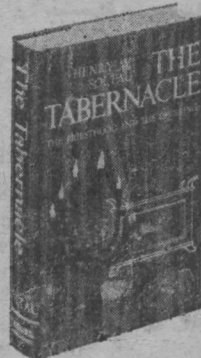
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PAGE TWO



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John R. Rice

Are they all willing to come to Christ? Certainly not. Then they are not all invited. But when the Holy Spirit has given life and produced thirst, then the thirsty one is invited to come and take freely of the water of life. You can examine this verse with a microscope, test it to the best of your ability, and you will never find room in this verse for a "whosoever won't." Most Arminians believe that "whosoever won't" may come, instead of believing that "whosoever will" may come. What is man's condition by nature? What was your condition before God saved you? Were we not all unwilling and unthirsty? Then what was there in this verse for us? But, oh the grace of God, that makes His elect thirsty, and that makes them willing, and then invites the thirsty and the willing to come to Christ. Of all the verses used, or rather misused, by the Arminians, this is one that least supports their false doctrines. Yet, Rice and his cohorts will quote this verse as if it were the end of all controversy and settled the issue in their favor. Will they not read? Can't they understand the plain statements of God's Word? Or are they so blind, and so determined to spread their heresies, that they ignore the plain meaning of this verse and wilfully pervert it to their usage? Let us hear no more of "honest" interpretation as long as Rice endeavors to use this verse to support his heresy.

Well, I am done with the review of Rice's position on the doctrines of grace and two of his articles. It has not been a pleasant task. I regret that men hold such heresies as he does. I sorrow at men's wilful ignorance of the truths of God's Word that necessarily goes along with the heresies of Rice. I would that we would study carefully and interpret honestly those Scriptures that deal with the subject. I would that God would open his eyes to see these truths that are so very precious to many of us. If not, I would that Rice would deal fairly and honestly with the questions involved and let his readers know that he is not a Baptist in the historical sense of the word. But, whatever might come of this, I plead with my readers to give careful study to what I have written, and may the Holy Spirit give you understanding in these things. God bless you all.

"Rods . . . Bible"

(Continued from page one)
person goes to Sunday School, hears the right kind of preaching, is taught right in his home as a child, and fellowships with God's people in the right way, it is amazing how much good one Christian man can do. While it is true in this case, it is likewise true that one child of God can do a great deal of good, and can accomplish a great deal so far as the cause of the Lord Jesus Christ is concerned. With that in mind, I come to preach to you, desiring that you and I be that "one" that the Lord might use for His own glory.

My text says, "Hear ye the rod." This morning, I want to discuss some of the rods that are mentioned in the Word of God.

MOSES' ROD — A ROD OF POWER.

Moses' rod was a rod by way of a shepherd's staff, and it is highly conspicuous that Moses'

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BILLY GRAHAM

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rod was definitely a rod of power, in every particular. Listen:

"And the Lord said unto him, What is that in thine hand? And he said, A rod."—Ex. 4:2.

This is the same shepherd's staff that Moses had carried all along, and now the Word of God tells us that God asked him, "What is that in thine hand?" and Moses said, "A rod." Now let's go from here, and study this rod that Moses had in his hand.

We read:

"Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and THE ROD which was turned to a serpent shalt thou take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with THE ROD that is in mine hand upon the waters which are in the river, and they shall be turned to blood."—Ex. 7:15-17.

This was the shepherd's staff that Moses had in his hand, which he held the day that he was called into the ministry of leading the children of Israel out into the land of Canaan. Now, as he be-

gins his battle with Pharaoh to deliver the children of Israel, the Word of God tells us how he stands beside the river with that rod, to smite those waters that they might be turned into blood.

You can't help but see that it was a rod of power. It was a rod that had some power behind it, for the simple reason that when he stood there beside the river, and smote with his rod, the Word of God says that the river was to be turned into blood.

Notice again:
"And Moses stretched forth HIS ROD toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt."—Ex. 9:23.

Here again we see power connected with that rod. When Moses stretched out his rod toward Heaven, the Bible says that God sent thunder and hail, and fire along the ground. It was quite an electric storm they had in that day, for not only was it a hail storm, but the fire ran along right on the ground, showing the power that emanated from that rod that Moses carried in his hand.

Listen again:
"And Moses stretched forth HIS ROD over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts."—Ex. 10:13.

This is another of the plagues that fell upon Pharaoh and upon Egypt — the plague of locusts. The Word of God says when these locusts came upon the land of Egypt, they came as a result of Moses holding his rod up toward God. He "stretched forth his rod over the land of Egypt;" and as he did so, God sent this plague of locusts upon the land.

Notice again:
"But lift thou up THY ROD, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea."—Ex. 14:16.

Here the children of Israel have come face to face with the Red Sea, with Pharaoh's army pursuing them and with no possibility or opportunity of turning back, yet these Jews see Moses as he lifts up his rod and stretches it out over the sea, and they see the

sea divide itself, supernaturally and miraculously, so that the children of Israel can march dryshod over the Red Sea to the other side.

Notice, beloved, in every one of these instances, you can see that the rod which Moses used was a rod of power. There was power attached to it.

Notice another Scripture:
"And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and THY ROD, wherewith thou smotest the river, take in thine hand, and go."—Ex. 17:5.

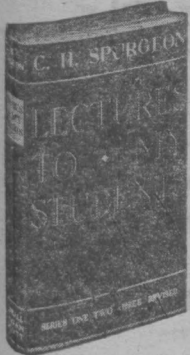
If you will notice carefully, you will find that the children of Israel are suffering from the standpoint of thirst. God says, "Moses, you take the rod — the same rod that you used as a shepherd's staff — the same rod that you had in your hand the day I called you and gave you the commission of leading the children of Israel out of the land of Egypt — the same rod that you have been using for all the miracles that you have performed, and all the judgments that have come upon the land of Egypt — you take that rod and stand beside the rock . . . and smite the rock with that rod, and water is going to come out therefrom." The Word of God tells us that as he did so, the water came out, and the children of Israel drank of the water that flowed out of that rock after it was smitten by the rod of Moses.

Again, I say, you can't read this without seeing power attached to this rod. There was miraculous power attached to this rod of Moses. Every time that he used this rod, some of the power of God was manifested.

Listen again:
"And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with THE ROD of God in mine hand."—Ex. 17:9.

This is the story of the first encounter of the children of Israel with the children of Amalek. The Word of God says that they chose an army to fight with the Amalekites. Moses said, "I will go out and stand on a hill with the rod of God in mine hand."

Of course, you remember the story. As he stood there and held up the rod in his hand, the children of Israel were delivered. (Continued on page 4, column 5)



LECTURES TO MY STUDENTS

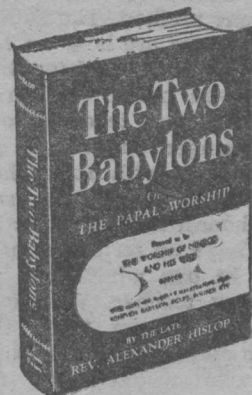
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FORUM

"I should like to know if it is Scriptural to have a mixed adult Sunday School class (men and women). The Bible teaches for women to be silent in church. Does that not also mean in Sunday School classes, except in all women classes?"

E. G. COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER
Philadelphia
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I do not fight women's Sunday School classes, but I had rather try to prove the mixed class to be Scriptural rather than the separate classes. Brother Jago Washer who has gone to be with his Lord once said to me "I believe that 90 per cent of all the pastor's troubles originate in women's Sunday School classes." I might not go that strong on the subject but I am afraid there is more truth than fiction in Brother Washer's statement.

We have only one class in our Sunday School but that does not mean that our women speak out in the class. The teacher does the teaching. For a quarter of a century before I left the convention the Sunday School Board kept it ever before me that my method of teaching was the very poorest kind of teaching. They wanted me to ask the questions they gave me and then let the members of the class take up the time telling what they thought. And if you have ever seen that method in operation I believe you will have to agree with me when I say that the member who knows the least about the precious Book takes up most of the time telling what he thinks. That kind of teaching is "for the birds" so far as I am concerned.

I know the Bible says for the older women to teach the younger ones. But if you read Titus 2:3-5 real closely you may have trouble making it sound like a Bible class. God told His churches to teach those who have been saved the all things which He has commanded them. If you can do that better by means of divided classes more power to you. But let us remember God puts the teachers in the churches (I Cor. 12:28) so let us be careful not to have more classes in our churches than our Lord has teachers in them.

ROY MASON

Radio Minister
Baptist Preacher
Arlpeka, Florida



It depends on how the class is run as to its Scripturalness. The teacher of such a mixed class should not be a woman. If the teacher is a man, the women should not engage in discussions. The truth is, an adult Sunday school class should be TAUGHT by a teacher. The class should not

be a place of wrangling discussions, in which everyone presents what "I think." I had a class once of about a hundred men, and there was an old fellow who always did his best to cast a bone of contention into the class. I couldn't understand why he did this until one day he confided to me that he thought the most successful class was a class that had constant arguments and discussions going. "Just look how interested picks up when we get to arguing," he said. Yes, interest would have picked up even more had a couple of men got into a fist fight, but they would not have learned more of the Word of God thereby.

I know a pastor in a large city who has a Sunday school of about two thousand. He teaches the adults and the men and women fill a good sized auditorium. He teaches the lesson and ends by giving an invitation, and often there are professions of faith. A class like that would be anathema to Sunday school "experts," who hold that classes should be split up into minute fragments. The modern Sunday school, planned and run according to the "experts," is a farce, so far as learning is concerned. The little boy told the truth in his definition of a Sunday school. He asked a little boy friend who had never been to Sunday school, to go with him the next Sunday. The boy said in his ignorance, "What is Sunday school?" His friend said, "A Sunday school is a school where you don't have to learn nothin'."

To return to the question, it is perfectly all right to have a mixed class of men and women, if the women will use the same propriety as they do in the church services.

JAMES HOBBS

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



Frankly, I must admit that this question seemed rather strange. I can't understand why the fact that a woman is to keep silent should mean we can't have mixed classes. Perhaps your method of Sunday School classes are different from ours. Allow me to explain our method. The following descriptions are how we conduct our Sunday School (or Bible School if you prefer this term.)

We have women teaching some of our younger children. I see nothing wrong with this. There are some who object; I'm sure they are honest in their objection but they have no scriptural basis for this. In our adult class we have a man teacher. We would not have a woman teach this class. I'm sure there are some women who would have the

knowledge but due to the fact that they are not to assume authority over men, they cannot, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (I Tim. 2:12)

In our class we do not use quarterlies of any kind. I do not condone the use of any quarterlies. Why do you want to use some international lesson? Why do you want to use something that just teaches at the Bible instead of teaching the Bible? We teach the Bible verse by verse. We begin with a book of the Bible going from chapter 1 verse 1 to the end of the book. This way you are learning the purpose of the book. You are getting all of the lessons intended with the background setting necessary. One reason why so many people do not know some of the precious truths of the Bible is because they are not taught the verses as they were intended to be taught.

If we ask for any comments about the lesson we always ask if any of the brothers have any comment. We do not expect the women to ask questions or make comments. If they have any questions they can ask them after church or at home. "Let the women learn in silence with all subjection." (I Tim. 2:11) "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." (I Cor. 14:34, 35)

Our church does not have a class for women only. If we did then they would be in a separate room and then they could speak. If the pastor or any man should come into such a class it would be necessary for the woman teacher and the ladies in the class to remain silent.

Some people object to these restrictions. My friends, the ladies who love the Lord do not want to do anything contrary to God's word. "If ye love me, keep my commandments." (John 14:15) I have met a lot of people in my travels and I can tell the difference between women who rebel against God in this respect and those who do not. The ladies in our church wouldn't even consider being disrespectful to God and His word. We have a great group of lady members who serve God in their place.

AUSTIN FIELDS

610 High Street
Cool Grove, Ohio

PASTOR,

Arabia Baptist Church
Arabia, Ohio



Yes, I believe that it is Scriptural to have an adult (men and women) Sunday school class. In fact, it is Scriptural for the church to come together on any day of the week to teach the "all things" that her Head (Jesus Christ) gave to her to teach. He instructed His church regarding the teaching of His word, and gave orders that men only were to be teachers in the assembly. He forbade women to teach or usurp authority over the men.

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." (I Tim. 2:12-14)

If the women speak while assembled, it would be a violation of this very clear command. I realize that there are some who

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contend that she is not teaching neither is she usurping authority over the men, if she asks a question to make clear some part of the lesson that she doesn't understand. The Scriptures makes it crystal clear that if she has questions in her mind, let her ask her husband at home — not in the class.

"And if they will learn anything, let them ask their husbands at home for it is a shame for women to speak in the church." I Cor. 14:35.

It is my firm conviction that women are not to teach in any manner in the assembly. The Lord did not make her to be the head of man (leader), rather He made her for the man, and she was placed under subjection to him.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." I Cor. 11:3.

If she is to speak when assembled, she would be in the place of leadership, and she should show the symbols of leadership — let her be shaved and shorn. Nature reveals it is a shame for a woman to have short hair like a man, and to shave, but if she is not covered (subject to man), then let her wear the badge or symbols of authority.

Others argue that this is a modern age and things have changed, and we are more enlightened than our forefathers. Since we give the woman a more prominent place in our government and social life, she should be given a chance to speak and teach in the church. Their reasoning might carry some weight were the church that Jesus built of this present world system. He (Jesus) told the Father that she was not of this world.

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." John 17:14.

Since the church is not of this world, a worldly system cannot be the guideline to direct the church. Her path is directed from Heaven from whence, and to where, she is going. Thus, another set of rules is given to her, and these stipulations reveal that the women are not to teach in the church and that her place is one of subjection to the men.

A Bible class is most certainly Scriptural, and it should be given priority, but it must be led by men who are capable of expounding the Scriptures, so that all may grow in grace and knowledge of the Lord. To instruct and teach in a church of Jesus Christ

is a God given talent, and God has not given this talent to women.

"Rods . . . Bible"

(Continued from page three) dren of Israel were victorious and when he grew tired and had to let his hands down to rest accordingly the children of Israel would lose the battle. Time and time again, they were victorious, and time and time again they lost in battle, until Aaron and Hur, realizing the circumstances, sat Moses upon a rock and stood one on either side of him and upheld his hands. As long as they held his hands up the children of Israel were victorious in the battle. You can see, beloved, that there was power connected with this rod that Moses had in his hand.

It didn't make any difference what Moses did, or how he did it, or what the circumstances, every time that Moses used this rod, there was power that came from that rod so far as the people of God were concerned. If it were the matter of turning water into blood, or if it were the matter of the children of Israel being watered themselves, or if it were the matter of them getting victory over the Amalekites, or if it were the matter of them coming to the Red Sea and crossing it supernaturally, or if it were the matter of God sending a judgment of fire and hail, or if it were a matter of God sending a judgment of locusts upon the land — in every instance, as Moses' rod was stretched out over the land and toward God, the Bible says that there was power that fell thereby.

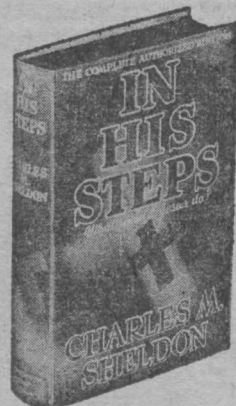
What is the meaning of this rod that Moses had, that I refer to as a rod of power? I think that this rod was a type of the Lord Jesus Christ as King of kings, and Lord of lords. I have a conviction that He is a sovereign God. I have a conviction that the Lord God Omnipotent reigneth in the skies above, and that He Himself is omnipotent in every respect, and that all power belongs to Him, and that Moses and his rod were merely nothing more than a type of the Lord Jesus Christ as King of kings and Lord of lords.

The Word of God seemingly indicates this, for we read:

"Moses commanded us a law, even the inheritance of the congregation of Jacob. And he was KING in Jeshurun, when the heads of the people and the tribes of Israel were gathered together." —Deut. 33:4,5.

You will notice that it refers to Moses as being king in Jeshurun. If he were king, as it would indicate here, and it is true that he carried in his hand a shepherd's staff, which was a rod of power, I think it would tell us that the Lord Jesus Christ was definitely King of kings, and would tell us that this rod was a type of the Lord Jesus Christ as our king.

(Continued on page 5, column 1)



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"Rods . . . Bible"

(Continued from page 4)

I am afraid that the majority of us fail to realize that the Son of God is a king. I am afraid that we fail to realize His omnipotence, and His sovereignty, and His power. Would to God that we could learn anew and afresh the lesson that God is omnipotent in all things; that God is sovereign; that He is a God of power. I tell you, we are so accustomed to depending upon ourselves, and upon our friends, and upon the Government, that we fail to realize the fact that God is a God of omnipotence, and sovereignty, and power.

Moses realized that the power he had, was a power that came from God. When God called Moses out in the wilderness, at the backside of the desert, as Moses was standing beside that bush that burned, yet was not consumed, the Word of God says that God said to him, "What is that in your hand?" and Moses said, "A rod." God said, "Throw it down on the ground," and when Moses did so, that rod was turned into a serpent.

Beloved, as surely as God looks down upon us today, we need to realize that the rest of Moses' life indicated that this rod carried some supernatural power — some power that was beyond the ordinary. It was a power that was miraculous and supernatural.

The Lord Jesus Christ is our king, being thus typified by Moses. He is King of kings, and Lord of lords, and we need to recognize Him as such within our lives this morning.

II

AARON'S ROD — A ROD OF LIFE.

The rod that Aaron carried was an interesting rod as well. We read:

"And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down HIS ROD before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but AARON'S ROD SWALLOWED UP THEIR RODS."—Ex. 7:10-12.

Here was Moses and Aaron standing in the presence of Pharaoh, trying to manifest something of the power of God, and when they stood there in order to demonstrate to Pharaoh that they really represented a God of power, Aaron dropped his rod on the ground in front of Pharaoh and it was turned into a snake. When the magicians of Egypt did likewise with their rods, they were turned into snakes. You ask me how this all happened. Beloved, I don't know. I can't tell you. I don't even begin to offer an explanation for it. I just read it out of the Word of God, and believe God what He says in His Word. Pharaoh stood there, and saw an exhibition of the power

of God so far as Aaron's rod was concerned, and then he saw another exhibition of power when his own magicians threw their rods down on the ground and they likewise turned into snakes. Then he saw a greater exhibition of power when Aaron's rod swallowed up the snakes that had been made as a result of the magicians turning their rods into serpents.

May I remind you that these serpents were symbolic of Satan. Satan has the power of death. We need to remember all that the Devil has is the power of death—that there would not have been any death in this world had there not been a Devil. Listen:

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy HIM THAT HAD THE POWER OF DEATH, THAT IS, THE DEVIL."—Heb. 2:14.

Notice that this Scripture tells us that the Devil has the power of death. Let's see where life comes from:

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—I Cor. 15:54.

Let's get the story. Let's see Aaron as he throws his rod down upon the ground and it becomes a serpent. Let's notice that the magicians did likewise. Let's see how Aaron's rod swallowed up those rods of the magicians. Then remember that it is the Devil that has the power of death, and remember that this verse says that ultimately death is going to be swallowed up in victory. Now what does all this tell us? Simply this that Aaron's rod was the rod of life.

Whereas Moses' rod was a rod of power, indicating the sovereignty, or the kingship, of the Lord Jesus Christ, Aaron's rod was a rod of life, which would indicate to us that this was a type of Jesus Christ as our risen and ascended — ever living High Priest.

I tell you, when I look at this rod of Moses, I see it as a type of the sovereignty, or the kingship, of the Lord Jesus Christ, and when I look at Aaron's rod, and see how Aaron's rod gobbled up these other rods that came directly from the instrumentality of the Devil, and realizing that Paul said in I Corinthians 15:54 that death was going to be swallowed up in victory, I come to this realization that all of this is a type of the Lord Jesus Christ as our great risen, ascended, peaceful High Priest, and I thank God that He is such. There is a day coming when death, which comes through Satan, is going to be swallowed up by the Lord Jesus Christ, so that we can definitely see that Aaron's rod was definitely a rod of life.

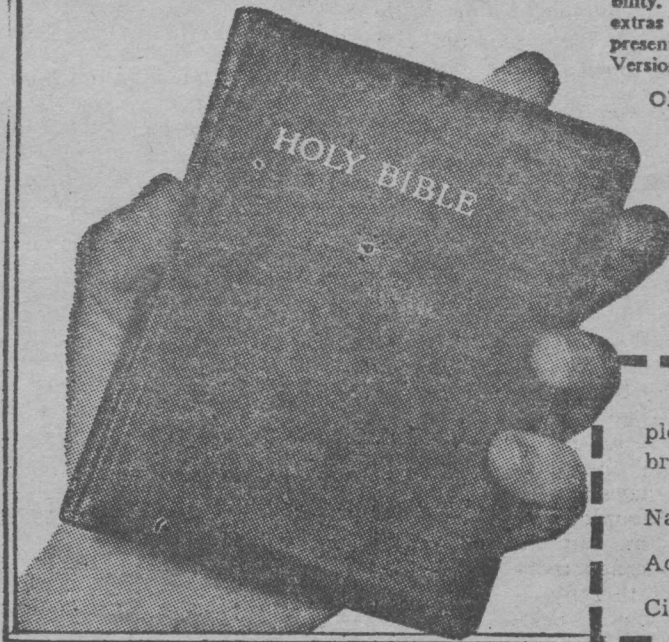
We have another indication of life so far as Aaron's rod was concerned, which I will not take time to read. It is the story of how, one day, the children of Is-

rael were murmuring against Aaron's leadership, and Moses said that the thing to do was to settle this once and for all time, by each of the leaders of the tribes bringing in a rod that should be symbolic of each of the tribes. So every man brought in a rod. Reuben brought his rod. Judah and every one of them brought a rod. Each put his name on his rod. Aaron brought his rod for the tribe of Levi. They put those rods up overnight. All of them were just dead pieces of wood, but the next morning, the Word of God tells us that those rods were brought out and every one of them was just like it was the night before, except one. One of them, Aaron's rod, had not only budded, but had blossomed, and it had borne almonds, so that when they held up Aaron's rod, it showed buds, and blossoms, and almonds that had been produced in a night's time. This would show that while the others were all dead, that Aaron was truly called of God — that his rod had life.

This leads me to say that all the authors of religion, regardless of who they are, have died. Even the Lord Jesus Christ has died, but Christ has been raised again — He is the only one. Mohammed died and stayed dead. Zoroaster died and stayed dead. Confucius died and stayed dead. But, beloved, the Lord Jesus died, and was raised to life.

I tell you, beloved, when He was raised, He was exalted to be our priest, and someday every eye is going to see Him. Someday every knee is going to bow to Him. Why? Because He is alive. When I look at this rod of Aaron's, I see in this rod a type of the Lord Jesus Christ as our great High Priest, who is alive forever more.

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satisfied that every one of you who are here thoroughly believes, and practices the tithe as a minimum of our giving unto the Lord. I would to God that I might emphasize this to the world. I would to God that I might emphasize it again and again all over America, for there are a lot of people who think if they put a quarter in the collection plate on Sunday morning, they put God on a pension for the rest of His life. I tell you, beloved, God says that a tithe of what passes under that rod belongs unto Him.

You know, beloved, I would be afraid not to tithe. I'll just be frank with you, I would be afraid not to tithe. God's Word says:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

God tells us the blessings that shall be ours if we tithe. Then He goes on and says what will happen if we don't tithe. Listen:

"Ye are cursed with a curse: for ye have robbed me, even this whole nation."—Mal. 3:9.

Beloved, God curses the man that doesn't tithe, and God blesses the man that does tithe. I believe with all my heart that God does that very thing, because He says it here within His Word, and frankly, I would be afraid not to bring my tithes to God.

IV

THE ROD OF CHASTISEMENT.

We find Samuel talking about a rod of chastisement. Listen:

"I will be his father, and he shall be my son. If he commit iniquity, I will CHASTEN HIM WITH THE ROD of men, and with the stripes of the children of men."—II Sam. 7:14.

God says that we are to walk in His sight, and if we fail to do so, we can expect to be chastened with a rod. In other words, He is referring to a rod of chastisement.

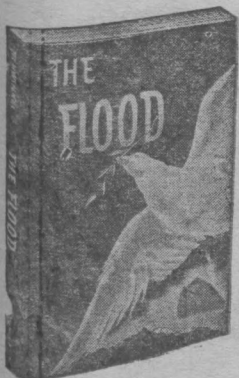
Do you believe that God chastens His children today? Well, if you do, I ask you, why is it that a lot of people then are not getting any chastisement? I think I can answer that with another question: How many of the crowd that is in the world today belong to the Lord? If the Lord chastens His own, then we can certainly see from this, there is not a great many within this world that are God's children, because God does not chasten a great number.

Notice again: "If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. 12:7,8.

Notice, God says that if you are His child, He is going to chasten you. If you are a church member and He doesn't chasten you, it just proves that you are an unsaved church member. There is only one exception to that. Listen:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9.

Then we read: "For this cause many are weak" (Continued on page 6 column 1)



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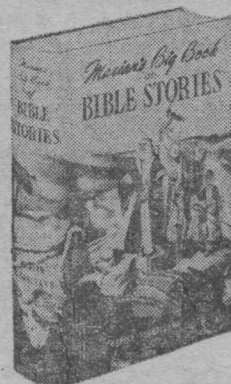
III THE ROD OF TITHING.

We read: "And concerning the tithe of the herd, or of the flock, even of whatsoever PASSETH UNDER THE ROD, the tenth shall be holy unto the Lord."—Lev. 27:32.

In order to understand this, you have to know a little about the way in which the oriental shepherd would count his sheep. As they would be herded through a corral or chute, the shepherd would stand with his rod, and as the sheep would pass along, he would count them as they would pass by the rod. Notice it says that every tenth one of those sheep of the herd belonged unto the Lord.

I don't think I need to emphasize this to you, because I am

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picture, you look almost north. As you look to the left of the picture, this is where Brother Halliman goes up and over the big rise to some of their out stations. This is a typical scene all around the Mission Station.

"Rods ... Bible"

(Continued from page five)
and sickly among you, and many sleep."—I Cor. 11:30.

Here He is talking about the observance of the Lord's Supper and He says that they are observing the Lord's Supper wrongly, and that as a result, many are weak and sickly. In other words, He chastened them.

Now notice the next two verses:

"For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—I Cor. 11:31,32.

It is one of two things: I either judge myself a sinner and confess my sins to God, or else if God has to judge me, God is going to condemn me, and God is going to chasten me. The only way that a child of God can escape the chastening hand of God when he does wrong is for him to confess his sins to God. If you realize that you have sinned and you confess your sins to God, God passes you when you confess your sins to Him. That is the

rod of chastisement.

V

OUR ROD AT DEATH.

There is a rod that is spoken of in relation to our death. Listen: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; THY ROD and thy staff they comfort me."—Psa. 23:4.

What is a staff? What is a rod? It is something to lean on. When we come to die, David says that God is our rod and our staff. He says that this is His comfort in the hour of death.

I wonder how an unsaved person could even think about dying. I have seen some of them die, and I tell you, it is pathetic. I saw a woman die some years ago who said that the demons of Hell were sitting on the footboard of her bed, waiting to take her. I saw that woman die as she grabbed the covers and drew them over her head in order that the demons of Hell couldn't catch her body. That woman was not yet dead, but she was dying.

I tell you, beloved, I wonder how an unsaved man could even think about death. I know that

he can't face death. I know death itself is a horrible experience for a man that is outside of the Lord Jesus Christ. But I want to tell you, the sweetest experience for a child of God, next to the second coming, is the death of a Christian. Listen:

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

Why is it precious? Because the Bible says, "Thy rod and thy staff they comfort me." We are comforted with the rod—with the staff, of the Lord.

I am glad that He walks beside me this morning. I am glad that He controls me from day to day. I am glad to know that the Lord Jesus is with me at all times. There is never an experience that He isn't there. As the old song says:

"Never a heartache and never a groan;
Never a teardrop and never a moan;
Never a danger but there on the throne,
Moment by moment He thinks of His own."

I am glad that this is true this morning. I am glad that I can't step on a rock that He doesn't know about. I am glad that I can't hang my toe under a root that He doesn't know about it. I am glad that there is never a heartache, never a pain, that I have that He doesn't know all about it. But the thing that thrills me most is the fact that I know when I come down to die—when that time comes, "thy rod and thy staff they comfort me." I have something to lean on in that day.

As I say, I have seen unsaved people die and they didn't have anything to lean on. But I tell you, a child of God has something on which to lean — "thy

rod and thy staff they comfort me."

No wonder that Tennyson said:

"Sunset and evening star,
And after that, the dark,
May there be no sadness or farewell,
When I embark.

For though from out our
bourne of Time and Place
The flood may bear me far
I hope to see my Pilot face to face
When I have crossed the bar."

VI

THE ROD OVER THE UNSAVED.

There is a rod hanging over the unsaved, and that is God's judgment. Listen:

"Thou shalt break them with A ROD OF IRON; thou shalt dash them in pieces like a potter's vessel."—Psa. 2:9.

"And he shall rule them with a ROD OF IRON; as the vessels of a potter shall they be broken to shivers."—Rev. 2:27.

Unsaved one, may I remind you that the only hope I have for you is that you might flee to the Lord Jesus Christ, that you might be saved. Otherwise God's rod of wrath is resting upon you. When that rod of wrath falls upon you, you are going to be broken into pieces — you will be broken to shivers. You will be shattered into dust when the wrath of God's rod falls upon you.

Oh, may God help you! May He save your soul through the Lord Jesus Christ, who died for your sins.



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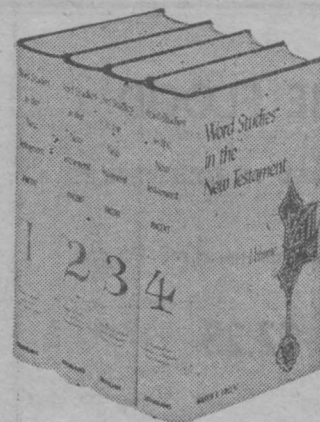
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William C. Burket

(Continued from page one)

Simpson suggested to my wife that she try to get some of the mud off and pointed to a little puddle of water. However, there wasn't enough water to do anything with, so they teased her and said, "I thought Biligaanas were clean people." (Biligaana is the Navajo word for white people.) Jessie was a real sight for she had gotten behind the car once and was splattered, and had mud almost to her knees from wading in the stuff. This stuff is the same kind of mud that they use to make their hogans with, and when it dries, it is like cement. As a matter of fact when we gave up we all looked like we had been romping in the pigpen.

Jessie said that she would clean up somewhat when she got to the windmill. However, when they got there, the water was not running. They could still see the hogan a couple of miles farther up the road. Still, the ladies assured her that they knew the man there and that he had a pick-up and would be glad to come with us and get us out of the mud.

As they approached the hogan a young woman met them at the door. Jessie asked if her husband was home. "No." Then she asked for a drink of water. The woman went into the house and returned with a cup of water and handed it to her. Jessie said that she was so surprised for the water was almost hot. She was somewhat taken back and the woman must have seen the look of disappointment on her face for she smiled and said, "Sorry, no ice water." Jessie realized then that of course the water would be hot after sitting in the hot sun all day. She thanked the lady for the water, then the other two women began to talk with the lady of the house. She told them that her husband had taken two older children and had come to see A. A. Allen, the great composer who was having some meetings in Shiprock. This woman advised us to go down to the road and flag a pick-up and ask for help. Jessie and Esther Simpson went down to the road, Jessie hoping that nobody would come along that recognized her. The second pick-up that stopped brought them back to the wash a short distance from where I was stuck. It was dark by this time and this man, his wife and young son helped us for an hour; then they had to go home as they had small children at home waiting for them. The man said that he hadn't been home nor eaten since the day before. He suggested that we go back to the house and stay there for the night. He said that he would come in the morning and take one of us for help. When we got to the house he took us in and made arrangements for us to stay at the house and then left. Our only concern was that our

children wouldn't know what had happened and would be worried. Jessie had told them that they weren't to worry if ever we did not come home some night, but we knew that they would just the same.

We suddenly forgot about the danger of drinking the water on the reservation also, and drank large quantities from the tanks in the yard. The lady in the house got some wood and made a fire. Soon the smell of coffee and fried bread made us realize that we were also hungry. Jessie ate a piece of fried bread but passed the coffee up in favor of water. By this time it was about ten p. m. and I sat on the front door step. Jessie sat there also and began peeling and scraping the chunks of mud from her arms and legs. I could tell by the sounds that there was probably some skin coming off too. She had already parked her shoes by the door as they were thick with mud.

Inside the hogan Esther and her sister were making up a bed on the floor with a number of heavy quilts. Soon they and the children were bedded down for the night. Jessie and I expected to sleep out on the ground or sit on the doorstep all night. However, the lady put her four children in one big double bed and offered her double bed to us. Jessie protested about taking her bed but she insisted that she would be alright with the children. Not wanting to offend her I went in and lay on the bed. One thing about these people, when they go to bed, they do just that. They sleep in their clothes so there is no worry of getting prepared.

It wasn't long until all were asleep.

The next morning we awoke a little after sun-up. There was no throwing of corn-pollen here. The lady went straight to the woodpile and began chopping wood. I went down and relieved her of the axe then Jessie joined me and took a turn or two at chopping the wood for the day. The woman made another pot of coffee, and more fried bread. She also cooked some potatoes and offered us some. We took the coffee but didn't feel right about eating as the children wouldn't have had enough. Jessie has some Ayds that she is kidding herself with, thinking they will help her lose weight. She had some with her and we ate some of these to keep the hunger pangs down. She also had a pack of gum that she gave to the children of the house. After we had the coffee, we all started back to the station wagon. The man didn't show up again, as we expected. Jessie and Esther were saying that since there had been quite a bit of wind the night before, that the mud would have dried some around the car. Prayerfully, I got in the car and tried to back out but it wouldn't move. Esther looked under the car and saw that there were big clumps

of mud and grass under the car keeping it from moving. They got under the car and began pulling and digging this stuff loose with their hands.

We happened to see a car coming and the Navajo women went down to the wash to meet it, since it turned out to be the Navajo Police. They had come to help, but couldn't get to us, so went back for help, taking the one woman and her daughter with them. Jessie went down to meet Esther and while they were down there I got out of the mud. Then, with the women going ahead of me and leading the way I got down onto the road again. Before long we were on our way home.

I really believe that when we got to the camp with the women that the Grandma thought we had come to preach again. But this time we had to tell her that we had to leave for home. If she sees us in the vicinity of her home she comes out and says, "Sodizin da." She wants us to come in and pray with her.

We finally got home about 2 p. m. John met us at the door with these words, "You are a whole day late. What happened?" I suppose rightfully that some folk must be wondering if we ever do anything out here outside of getting stuck in the mud.

We would like to be able to report that souls are being saved and a sound Baptist Church is being built. All that we can report so far is that we are still calling on the people in their homes, and having meetings with them, giving the Word of God to them in this manner. The Lord will have the say about when these other things will take place. We ask your continued prayer support as we see the need of real spiritual wisdom in the days ahead.

In the next report we hope to tell you some things about the work that we have been finding out through more direct contact with these people. Our heartfelt thanks for your support and prayers.

Your Missionary
To The Navajos,
Bill Burket.

Fred T. Halliman

(Continued from page one)

notice that they were sent about a month ago but have not received them as yet. I have one more group that is ready to make prints of and next week I will get those ready and send to you. I hope these pictures have been of some help to you in that you are beginning to get a better understanding of your mission work.

Instead of a picture story this week I believe I have something that I can share with you that will be equally as interesting. Almost from the time that I can first remember of going to church as a child I can remember of hearing of foreign missionaries. As I grew older I can remember occasionally someone telling of things that led them to believe that the folk they worked with once had a portion or all of the truth concerning sin, God, and eternal life. However, I cannot ever remember hearing anyone that could make a Scriptural comparison of what appeared to them to be a link between them (the heathen people) and God.

Over the years that I have been here in the Southern Highlands of Papua I have been collecting information, concerning the religious beliefs and practices of these native folk prior to my coming, a little here and a little there until I believe that I have sufficient evidence to prove beyond a shadow of a doubt that the forefathers of these primitive heathen tribes knew and

held the truth. I would like to set out hereunder at least seven reasons for my beliefs. A comparison will be made, primarily, between the religious beliefs of these people and that as outlined by the Lord for the Jews as is found in the book of Leviticus.

Before we make some comparisons from the book of Leviticus, let us go back to the book of Genesis and note that God did not conceive the idea of a bloody sacrifice and a coat of righteousness only when He reached the stage in time as is recorded in Leviticus. I might add further that while we have the first mention of a bloody sacrifice for sin in the book of Genesis, God did not wait until He got to the point in time as we see it in Genesis to think about a sacrifice for sin. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with THE PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot, WHO VERILY WAS FOREORDAINED BEFORE THE FOUNDATION OF THE WORLD, but was manifest in these last times for you." I Pet. 1:18-20.

Adam and Eve did not commit the first sin in the universe nor the first sin here on this earth, but they, being the first human beings, committed the first sin that a blood sacrifice was required for, there being no provisions made for sinful angels. Therefore, when the first two human beings committed their first sin we read, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them," Gen. 3:21. So we see that from the very first sin committed by human beings, a blood sacrifice was required; and faith in the blood by Adam and Eve was a covering for their sin and if there would be no other folk in heaven we can know beyond a shadow of a doubt that Adam and Eve are there. How? Because this Scripture says that The Lord God — clothed them. These coats of skins speak of the righteousness of Christ that we are clothed in. We are not fit for the presence of God in our own self righteousness but when we have been clothed in the righteousness of Christ, then we are clothed for time and eternity for the presence of God.

Now let us go to the book of Exodus chapter 12. If the chronologers are correct in their estimation of time elapsed since Genesis 3, over 2500 years has elapsed. Exodus 12 has to do with people of Israel leaving Egypt, the Lord's Passover and redemption by blood. This chapter tells us that the lamb must be perfect, that it must be slain, that the blood must be applied, (personal faith, which is not left to us but is the gift of God. Eph. 2:8), (this in itself kills all universal-

ism, see also John 3:36. So we see that the blood applied, by faith, nothing added or taken away, constituted a perfect protection from judgment for these Jews. Identically the same thing is brought out here in Exodus 12 as is taught in Genesis 3:21 and so it has ever been all down through the ages and will always remain, "... when I see the blood, I will pass over you," Exodus 12:13.

As we come to Leviticus I believe we have the same comparison with Exodus as we do over in the New Testament with the Gospels and the Epistles. Exodus is the record of redemption, and lays the foundation for the cleansing, worship, and service of a redeemed people. Leviticus gives us the detail of the walk, worship, and service of that people.

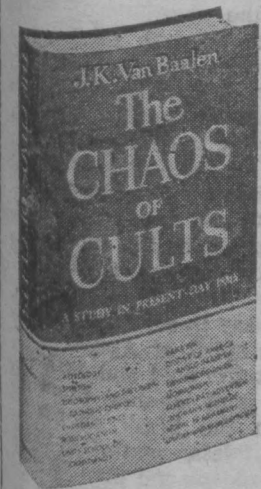
While I have given a rather lengthy introduction to the comparison to be made I think it is a rather profitable one and now we shall begin to look into the worship services of these ancient Jews and that of the Huli and Duna tribes of the Southern Highlands of Papua.

The Comparison.

1. THE ISRAELITES. "And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, if any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him."—Leviticus 1:1-4.

In this passage of Scripture let us note that this offering was unto the Lord; it was an offering of the herd or flock; If it was an offering of a burnt-sacrifice, it was to be without blemish (this of course speaks of Christ offering Himself without spot to God, which was atoning and substitutionary), it was to be of his own voluntary will; at the door of the tabernacle, and not inside. He was to put his hand upon the head of the burnt-offering, which would be accepted for him to make atonement for him. When the offerer did this it signified his acceptance and identification of himself with his offering. In the New Testament this is the equivalent of the believer's faith, receiving and identifying himself with Christ.

1. (a) THE HULI AND DUNA TRIBES. In this passage of Scripture we can see a similitude in the religious lives of these native folk for every major act of the (Continued on page 8, column 1)



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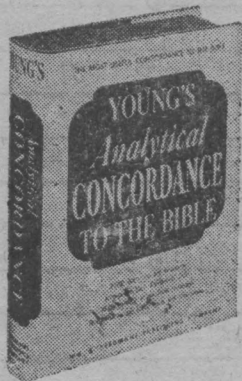
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Fred T. Halliman

(Continued from page seven)
worship for the Israelite as outlined by the Lord. The native offered unto spirits; it was an offering from their herds (pigs); not all religious services required a "burnt-offering," but some did. When the natives offered these burnt offerings, the meat was selected, not just any old piece would do but it must be of the very choicest pig and the very best of that particular pig. Therefore to them it was without blemish. Not all of the natives would offer meat as a burnt offering but only those that felt they needed special protection and favors from the spirits, therefore it was of his own voluntary will. Just as the Israelites had a special place of worship, the Tabernacle, so the natives had special places built for these sacrificial services, and like the Israelite, they only came as far as the door and were not permitted to go inside. (Upon two different occasions I was granted special permission to go inside their "tabernacle," and strange as it may sound they had their "tabernacle" divided up into an outer court, holy place and the holy of holies). Each offerer would bring his own meat and before casting his or her offering into the fire would identify themselves with the offering confessing their

felonies and misdemeanors at the same time, thus in effect, they put their hand upon the head of the burnt-offering.

We now turn to the 16th chapter of Leviticus and read of a special day or time in the lives of the Israelites each year. Since the entire chapter has to do with the atonement I will not quote the entire chapter but will only call attention to certain things or passages.

2. The Israelites. Leviticus 16. Note in verse 2 that Aaron was not to come at all times into the holy place within the veil before the mercy seat, which is upon the ark. We gather from Exodus 30:10 that this was to be done only once a year. In verse 4 we note that Aaron was to have special clothes on before he was to go into this place. We note in verses 14-16 that Aaron was to take the blood of the animals and make an atonement for himself, the people and the holy place because of the uncleanness of the children of Israel. In verse 17 we learn that "... there shall be no man in the tabernacle of the congregation when he (Aaron) goeth in to make an atonement in the holy place. In verse 21-22 we read "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat,

and shall send him away by the hand of a fit man into the wilderness, and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat into the wilderness." Then in verse 34 we note that all this was to be done, "to make an atonement for the children of Israel for all their sins once a year."

2 (a). The Huli & Duna Tribes.

While the natives had many sacrificial feasts during the course of the year there was a special ceremony held, as nearly as they could calculate, once every year.

And, while they would decorate themselves for any and all occasions and sometimes without any special reason, on this "special day" their high priest, (they had one fellow in every tribe that was their chief negotiator with the spirits) had a special sort of dress he wore and was decorated with different colors of paint peculiar to any other time. Inside the house "built especially for this occasion," the atonement for the tribe was made. The blood of certain pigs was brought to the edge of the camp, which in turn was taken by the head tribesmen. These fellows would take the blood only to the door of this special house where their "high priest" was waiting and there he would receive it and take it to the very back room where a hole in the ground had been dug and a certain kind of stone (I have several of these stones here at my house) placed in it and then the priest would go over a long ceremony while he gently poured the blood over the stone.

After, and only after, this ceremony was over would they offer their pieces of meat in the fire and at the same time confessing their "sins" as they did. When this was finished they felt as secure and as guilt free as you and I do who really trust Christ and His blood for the atonement for our sins. Also they felt when they offered the meat as a burnt-offering that their sins were just as much put away and forgotten as the Israelites did when Aaron put his hands on the live goat and confessed the sins of all the people of Israel and then the goat was taken to some uninhabited place and turned loose, never to be seen by man again.

Note this comparison in condensed form:

Both killed the innocent for the guilty.

Both relied on the blood for atonement.

Both offered burnt-offerings.

Both confessed their sins.

Both felt that when confession of sins and atonement was made they were guiltless.

Both had a high priest.

Both had special services for the day of atonement once a year.

Beloved, I am not saying these heathen tribes folk were worshipping God, or were doing anything right in their religious services but I do say that there is such a similarity in their form of worship and that of the ancient Jews that one is made to wonder if the forefathers of these folk did not have the truth but, "Because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves, who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen." Romans 1:21-25.

Recently I have preached on this comparison of worship services and have asked the native folk to correct me in anything that I did not have straight. I have not had one correction. They were amazed at the similitude of their former religious practices and those of the Israelites and seemed to be further amazed that I had been able to piece together over the years the information that I have to make this comparison. I do not know what any of you may think, but I truly believe that these folk once knew more about God than they have been credited with.

May the Lord bless each of you is my prayer.

"Spirit of Apollo"

(Continued from page one)

ers of our time would like us to believe that the Bible is a strange polyglot of myths, legends, and untruths. In actuality, however, it is the Book of Books available to men in which there is truth without any mixture of error — the only Book in which we find absolute scientific statements far in advance of the generations in which they were written.

In Joel 2:31, for example, we find this tremendous and shocking statement which we drew attention to in published print in 1960, "The sun shall be turned into darkness, and the moon into blood..." All of us are acquainted with the awful sinfulness of men which has crimsoned the valleys, mountains, plains, and deserts of earth with the blood of humans locked in mortal combat.

Thus, when God prophetically looked across the centuries, He did not see men establishing a secure peace on the earth as a result of their space ventures. Instead, He saw them engaged in bloody battle on the Moon.

Men, in space-spanning vehicles — bearing hearts and learned minds which have never been subjects of the renewing, recreating, and regenerating power of God's Holy Spirit through faith in the Gospel of Jesus Christ — will still be the murderous Cains they are upon the earth. And as the blood of men has stained the earth, so also will the blood of men discolor the barren mountains, rocks, and sands of the moon. Today we boast that the Stars and Stripes of Old Glory have been raised above the colorless plains of the Sea of Tranquility. However, as men bearing other flags strive to lower ours, men shall see the Sea of Tranquility become a sea of strife. As the Scriptures specifically and clearly proclaim, "The moon shall be turned into blood" before the Day of the Lord.

Hosts of men today may grasp at the seeming hope in President Richard Nixon's recent words as he returned from his world-circling jaunt:

"Someway, when those two Americans stepped on the moon, the people of this world were brought closer together. And as I stand here today I really feel in my heart that it is that spirit, the spirit of Apollo, that America, can now help to bring to our relations with other nations. The spirit of Apollo transcends geographical barriers and political differences. It can bring the people of the world together in peace." — President Nixon, August 3, '69.

However, as they do, they are simply setting the pattern to be followed by the nations of men who, in a desperate moment on earth, will hear and heed the cries and the promises of the Anti-Christ regarding "Peace." But as the Anti-Christ will be incapable of bringing peace to the earth, so "The spirit of Apollo" is incapable of bringing peace to the earth in our generation. In that day, there will be the cry, "Peace, peace," but there will be no peace. Instead, the promises will simply presage greater dark-

ness, desperation, and destruction in the midst of men.

If "The spirit of Apollo," as exemplified by Christ-rejecting, cursing, and God-ignoring astronauts can bring peace to the earth, then Christ Jesus is dead in vain, the faith of Christians is a farce, and the future of mankind is caught up in a technological mirage of finally purposeless scientific jargon. Such is made to be doubly so as we remember that in accord with the best scientific thought, and in accord with specific statements in the Bible, the earth and the heavens which we see are headed for a fiery demise.

Thankfully, however, dear friends, we need not give up on God! God who cannot lie tells us, "Heaven and earth shall pass away, but my words shall not pass away." The centuries of God's veracity and man's repeated failure and profitless speculations prove that even in time the Word of God stands unsullied by all of the neglect and the attacks of mortal men. And in His Holy Word, God clearly declares our Lord Jesus Christ to be, "The same yesterday, today, and forever," and "The Alpha and the Omega, the beginning and the ending... which is, and which was, and which is to come, the Almighty."

Godless men may raise their dying voices to mock the God of Heaven, and earth, and His Holy Word. Godless men may lift their puny hands to finger their noses at the Lord of Glory as they

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spurn any references to Christ Jesus in their exploits on earth or in space. Godless men may defiantly imprison themselves momentarily in tiny capsules and penetrate the void of space beyond earth's atmosphere. But when they have spanned the millions of miles in our solar system, there will yet be millions more as they extend themselves into our galaxy. And apart from our galaxy there will yet be billions of light years beyond which will continue to proclaim for all who have ears to hear, "The heavens declare the glory of God," even as the firmament of earth, the Moon, and the planets "showeth His handiwork."

Too, we can know that as long as time shall last, and despite all of man's human intelligence, technological ingenuity, and scientific advances, God will continue to make known His truth, "It is appointed unto men once to die and after that the judgment." Thus, wise men of earth—whether they be laborers, professionals, presidents, scientific geniuses, or astronauts traveling in space will seek first their peace with God through simple faith in the crucified, buried and resurrected Lord Jesus.

Knowing that they must enter eternity sooner or later, whoever they are, and wherever they are, truly wise men of earth will see the necessity of establishing an eternal relationship of love with God before they can claim real fellowship with men. Obviously, until a man has actually come to be at peace with God, and has been cleansed from every stain of sin by the blood of Jesus Christ, he is not ready to live on earth, the moon, the planets, or in the intervening space.

We can say in conclusion, then, that "The spirit of Apollo" may lift men to the void and darkness of space and enable them to "land" on the bleak shores of barren, lifeless, waterless seas of distant moons and planets. But such a "spirit" will blind men on earth, or in space, to the Spirit of Christ. This is, of course, irrevocable tragedy. For none but the Spirit of Christ can dispel the darknesses of human sin which pervades human hearts and provide the brightness of hope for eternity through faith.

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