

Bro. Bill Burket Tells Of Going To An Indian Funeral

ELD. BILL BURKET
(Missionary to Navajos)

The night before the funeral, I managed to get to the funeral home to view the remains of the one, whom I had known affectionately as Grandma Begay. Her given name being Tapaha Bitsi, the last part meaning my flesh, or relation. I haven't come up with the meaning of the first word, as yet. I had expected to find the funeral home full of people but it was deserted. It had seemed as though the Navajos don't spend as much time viewing the body of their loved ones. The sixty-five year old body looked quite impressive with the new Indian blanket, and native costume that the family had made after visiting the fabric shops. There also was much Indian jewelry on the body, including the beads that had just been lifted from the pawn shop. Some of the Indian jewelry has some pagan significance but I believe Grandma's trust was in the Lord Jesus Christ. I am thinking, in like nature, if some of my relations should get to my dead body, it would be loaded down with crucifixes.

(Continued on page 6, column 5)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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

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WHOLE NUMBER 1612

At This Thanksgiving Season

WHAT DOES THE BAPTIST EXAMINER MEAN TO YOU?

Here we are at another Thanksgiving season, a time when we, as Americans, are accustomed to especially remember particular blessings which God has given our nation. We think of our forefathers who landed on this continent and brought with them some great principles which have blessed their posterity. We think of our religious liberty and thank God anew that we live in a nation which is still religiously free. We think of our numerous blessings and give thanks for these, also. Surely, God has given us, as a nation, many things for which to be thankful. These are particular blessings which we remember in this special season called Thanksgiving.

We are wondering, however, what our readers — at this parti-

cular season — think of The Baptist Examiner. What does the paper mean to you? To many it means —



- A source of spiritual food. It is supplementary to the teaching received from the pastor and, in some cases, the only teaching received, as many do not have sound churches to attend. Furthermore, many pastors look to TBE for a spiritual lift.
- A tie between fellow Baptists.

Many churches and pastors are bound together in a peculiar way by TBE. It is somewhat of a "voice" for our kind of Baptists, though all do not agree on every detail of doctrine and interpretation. Without TBE, there would not be the contact between various churches that now exists.

- A missionary to preach and teach. What sometimes can't be accomplished in person is accomplished through the printed page. This has been the case many times over, through TBE. One brother said that when he did all he knew to do, he then put the person on to receive The Examiner and he has seen many results.

We are sure that TBE means (Continued on page 8, column 4)

A Further Report As To FTH's Patrol To Pogaia Area

FRED T. HALLIMAN
(New Guinea Missionary)

We left off with the last letter by trying to describe the natural unspoiled beauty of this unexplored part of New Guinea and especially where we were spending the night. We slept good and peaceful that night and had enjoyed the afternoon's rest and it was a blessing that we had that opportunity and took advantage of it for we had no more such opportunities for the rest of the trip. Our letter begins today as we were about to set out on the fourteenth day of the patrol.

August 23. "D.Q. We held a service this morning where we had spent the night. After the service, two of the young men responded to an offer made for some of them to go back to the Mission Station with us if they so desired.

We got underway about 8:30 after considerable difficulty with the line of carriers. They said they would go no farther — not that they minded the work but they were afraid of the next tribe that we would come to. This is cannibal country and when either tribe gets a half chance they (Continued on page 5, column 2)

Calvary Baptist Church Invites All Who Can Possibly Attend, To Be With Us For Our Thanksgiving Services. U All Are Very Welcome!

TIME: THURSDAY MORNING, NOVEMBER 27 — 8:30 A.M.

PLACE: CALVARY BAPTIST CHURCH, 3339 - 13TH STREET

JOHN R. RICE - UNIVERSAL CHURCH HERETIC

By JOSEPH WILSON
Winston-Salem, N. C.

I propose to write a series of brief articles on the above subject. I want it to be clearly understood that I am not writing as to the question of Mr. Rice's salvation. I believe that he is probably a saved person. Besides, what I think about that has nothing to do with the reality of his salvation. I would call him a brother in Christ. I am not writing in reference to his moral life. As far as I know, he lives a clean life. I am not writing in reference to all he believes and teaches. Mr. Rice preaches some truth. I have read many of his writings that have been a blessing to me. I simply refer, at this time, to his teaching about the church. As to the truth about the Lord's church, Mr. Rice is a heretic of the worst sort. He has very little understanding as to the New Testament teaching about the church.

Let us remember that John Rice occupies a place of wide influence. What Rice prints about a subject is the last word on that subject to thousands of his followers. Therefore, when Rice is in error, many are influenced decisively on that matter. For that reason, his errors should be exposed.

In these articles, I will be reviewing a message by Mr. Rice entitled, "Churches And The Church" in a book "Twelve Tremendous Themes" by the Sword of the Lord publishers. There are some good articles in this book. Much of it is very sound and greatly needed truth. The article on the church though is rank heresy, and needs to be answered with the truth on this subject.

I know of no doctrine in all of God's Word which is more abused, perverted and misused than that of "the church." Surely, there are few, if any doctrines that are more important than that of the church. The first and most important single duty of the child of God is to become a member of a Scriptural church. In order for the child of God to obey this supremely important command, he

or she must have some understanding of church truth. Rice's article on this subject and thousands like it in print today, do great harm to the Lord's churches, and encourage children of God in their disobedience to Bible teaching about the church. Here is the reason articles like this must be dealt with. They cause folk to dishonor the true church of Jesus Christ, while they give honor to false, man-made institutions that call themselves churches. Rice takes that church which Christ started and puts it on a level with man-made (or worse) institutions, and leaves it up to man to decide which of these institutions he will honor with his membership and Christian service.

Beloved friends, Christ started one church. He promised perpetuity to that church. He commissioned that church. He dwells in that church, gets glory from that church. That church is a lo-

cal visible assembly of Scripturally baptized believers organized to obey Christ. That church is a Missionary Baptist Church. All



ELD. JOSEPH WILSON

other churches are man-made institutions and have no right to be called churches of Christ. To take the honor that is due Jesus' church and give it to man-made organizations is to rob God of His glory in the church. To teach others to do so, is to do great harm to the Lord's churches. He who equates the Lord's churches with man-made institutions, and teaches others to do so, is guilty of great sin before God and will bear his judgment.

It seems quite clear from a study of Rice's article that he believes in the universal invisible church theory. He says: "The body of Christ, including all Christians, is a church" (p. 215). "Old Testament saints, with all other Christians, in this church" (p. 216). "Every saved person is counted a member of that church" (p. 217). "That general assembly and church now being formed is the body of Christ" (p.

217), I do not think I need multiply quotes on this point. Anyone can read the article and see that Rice believes in the universal invisible church — that every saved person is automatically a member of the so-called universal church. I do not think Rice would deny his holding this position.

Now there are two positions on the universal invisible church theory. Some hold that all the saved of all ages make up this church. Others hold that only the saved from Pentecost to the Rapture make up this church. Mr. Rice holds the first of these positions, except that he excludes those saved after the Rapture from this church. So Mr. Rice holds that all the saved from the first man ever saved (which he believes to be Adam) to the Rapture make up the church which he calls the body of Christ. I might add that Rice's including the saved before Pentecost and excluding the saved after the Rapture is a new one on me. I have never heard or read, this idea anywhere before. I further add that the "prospective bride theory" is of close kin to this branch of the universal theory. The "prospective theory" is that, though all the saved are not in the church here and now; they will be in the church that assembles and makes up the "bride" in eternity. This was invented to get folk in the "bride" over there who would not get in the Lord's church here. I would earnestly warn my brethren who hold the truth as to the Lord's local visible Baptist Church here, but hold to a universal church in prospect theory that they are dangerously close to the universal invisible theory — that they are giving aid and comfort to the enemy in this point.

Now it is clear that Rice holds to a Universal Invisible Church Theory. His article purports to be on "Churches And The Church." (Continued on page 7, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"VAIN LABOR"

"Except the Lord build the house, they labor in vain that build it."—Psa. 127:1.

As an illustration of this text, let's go back to the fortieth chapter of Exodus. This chapter is the culmination of the building of the tabernacle. God told Moses how to build the tabernacle, out of what to build the tabernacle, and the size of the tabernacle inside the courtyard. God told him how to make the various pieces of furniture — the size, the shape, and the material out of which those pieces were to be built. Everything that Moses needed to know for the building of the tabernacle and the furniture thereof, and the

worship thereof, was told him by Almighty God.

After the Lord had thus spoken unto Moses as to the building of the tabernacle, Moses and the people got together the materials they needed, and the tabernacle was completely put in place and all the furniture was put in position inside the tabernacle. In other words, everything was done just as God commanded, for we read:

"Thus did Moses; according to all that the Lord commanded him, so did he."—Ex. 40:16.

Everything that Moses did concerning this tabernacle was in the light of God Almighty's instruc-

tions and directions to Moses. He wasn't left to himself to do anything. It wasn't left up to Moses how to build the tabernacle, nor the materials to use, nor the furniture to put inside it, nor the size, the shape, and the materials out of which that furniture was to be built. Instead, beloved, it was all told Moses by God and all that Moses had to do was to do as God commanded him.

When we read in this fortieth chapter of Exodus how the tabernacle and all the furniture was set in place, we find that it tells us a number of times that Moses did as God commanded. Listen: (Continued on page 2, column 1)

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"Vain Labor"

(Continued from page one)

"Thus did Moses, according to
all that Lord commanded him, so
did he."—Ex. 40:16.

"... as the Lord commanded
Moses."—Ex. 40:19.

"... as the Lord commanded
Moses."—Ex. 40:21.

"... as the Lord had command-
ed Moses."—Ex. 40:23.

"... as the Lord commanded
Moses."—Ex. 40:25.

"... as the Lord commanded
Moses."—Ex. 40:27.

"... as the Lord commanded
Moses."—Ex. 40:29.

"... as the Lord commanded
Moses."—Ex. 40:32.

If you read these verses you
can see that eight times the writ-
er says that everything that Mos-
es did was done according to Al-
mighty God's command. Moses
didn't use his own imagination.
He didn't use his own intuition.
He didn't use his own intelli-
gence in the matter at all. Rather
he did everything as the Lord
commanded him.

Now, having followed the in-
structions that God gave him in
setting up the tabernacle, the
Word of God says that a cloud
came down and covered the tent
of the congregation and the glory
of the Lord filled the tabernacle.
Notice when the glory of the Lord
filled the tabernacle. It wasn't
when they began to build, but it
was when they had done the

building as the Lord commanded
Moses. In other words, when
everything was done according to
the command of Almighty God,
it was then that the glory of the
Lord filled the tabernacle.

I insist, beloved, in the light
of this, if we are to experience
the blessings of Almighty God,
then we must do according as
the Lord commands us. There
was no indication of the glory
filling the tabernacle until Moses
built it according to the plans
that God had given, and as the
Lord had commanded him. I say
then, if the glory of the Lord is
to be seen in our lives, in our
church, in our mission work, and
in every phase of our activities,
then they will have to be built
according to the pattern which
God has given unto us.

In Acts 2, we read how the
Holy Spirit came down on the
day of Pentecost and overshadowed
the church to the extent
that that church was completely
empowered by the Holy Spirit.
Men spoke languages which they
had never spoken before, and
which they had never studied.
They were supernaturally given
a voice in another language in
order that God's message might
go out unto other nations, and
they had that ability just because
the Spirit of God empowered the
church mightily on that day of
the first Pentecost following the
resurrection of the Lord Jesus
Christ.

Now I ask you, why was it that
that church had that particular
power on that day? Why was it
that the Holy Spirit over-shad-
owed that church on that par-
ticular day? There is a reason.
That reason was that that church,
on that day, was met in one ac-
cord, with their minds centered
on the Lord. They were in one
accord doctrinally, in one accord
so far as fellowship was con-
cerned, and in one accord so far
as the Word of God was con-
cerned. In one accord they met
that day and the power of God
was poured out upon them. They
had done according to what the
Lord had commanded them as a
church, and the power of God
over-shadowed them.

When I read these two pas-
sages of Scripture in Exodus 40
and Acts 2, as well as my text
which says, "Except the Lord
build the house, they labour in
vain that build it," I am con-
vinced that unless the Lord leads,
unless the Lord directs, then
everything that is done is all in
vain. In contrast, if the Lord
leads, if the Lord directs, if the
Lord controls, and if the Lord has
His way, then we can expect to

day in our church something si-
milar to what they had at Pente-
cost and something similar in the
experience of Moses when he
built the tabernacle. If what we
do isn't according to the plans
of God as laid down within the
Bible, then regardless of what we
do and irrespective of how much
the world may speak of us, it
amounts to nothing, for "except
the Lord build the house, they
labour in vain that build it."

Now I want to give you some
illustrations to show you how
some things are built in vain
just because they are not built
according to God's plans.

I

IF THE CHURCHES AREN'T BUILT ACCORDING TO GOD'S PLAN, THEY ARE BUILT IN VAIN.

The world at large thinks of
the Catholic church and the Prot-
estant churches that have come
out of Catholicism as being some-
thing of a grandiose nature. The
world at large looks upon Catho-
licism and the major Protestant
denominations as something un-
usual. Just let Cardinal Spellman
sneeze and tomorrow morning 90
per cent of the papers in the
United States will carry the story.
The fact of the matter is, you
pick up Life magazine, which is
edited by a Catholic, and you
will find that virtually every is-
sue is tinged with Catholicism.
If they make a group of new pre-
lates, or if they have some new
cardinals or dignitaries added to
their church, there will be some
ten to fifteen pages, in full color,
showing the beautiful robes that
those fellows wore.

Not only is that true of Catho-
licism, but it is true of the major
Protestant bodies. The world at
large looks upon them as some-
thing unusual. They make a fair
showing in the flesh and the
world at large thinks they must
be all right.

God's Word tells us concerning
these organizations:

"Come hither; I will shew unto
thee the judgment of the great
whore that sitteth upon many
waters."—Rev. 17:1.

"And upon her forehead was a
name written, MYSTERY, BABY-
LON THE GREAT, THE MOTH-
ER OF HARLOTS AND ABOM-
INATIONS OF THE EARTH."—
Rev. 17:5.

Without taking time to give to
you a detailed study of Revela-
tion 17 and 18, I will say that
these two chapters refer to Catho-
licism and the churches that
have come out of Rome. I think
that the old whore that is thus
referred to is Roman Catholicism,
and the harlot daughters that are
spoken of, are the Protestant or-
ganizations that have come out of
Rome.

Beloved, they do make a fair
show in the flesh today, but what
is the ultimate outcome? Listen:
"And the ten horns which thou
sawest upon the beast, these shall
hate the whore, and shall make
her desolate and naked, and shall
eat her flesh, and burn her with
fire."—Rev. 17:16.

This verse would indicate to
us that Catholicism will ultimate-
ly be destroyed, and from the
depths of my soul, I pray that
that shall come to pass. As I say,
there is nothing farther from it
today. The Catholic and the ma-
jor Protestant churches have the
patronage of the world, and the
world looks upon them as some-
thing, and a little church that
would dare to criticize them
would be considered as absolute-
ly nothing in the eyes of the
world, and would be looked upon
with contempt. They make a fair
show in the flesh and the world
at large thinks of them as some-

thing. They have built their
house, but their house isn't built
according to the plan of Almighty
God.

If I had the time, I could show
you in dozens and dozens of in-
stances how that Catholicism and
Protestantism aren't built on the
Word of God. I could show you,
my brother, my sister, that these
various organizations that are re-
ferred to as the old whore and
her harlot daughters, are all hon-
eycombed with various heresies,
one upon the other, so that there
are more errors and inconsisten-
cies and more unscripturalness
about them than there is truth
and Bible teaching. The world
thinks they are something. They
have built their house, but my
text says, "Except the Lord build
the house, they labour in vain
that build it."

For about seventeen hundred
years Rome has been building a
house. Ever since the Protestant
Reformation, Protestantism has
been building its house, but they
haven't been building according
to the Word of God. Their house
hasn't been built according to a
"thus saith the Lord." They have
not done as the Lord has com-
manded. They haven't built their
house upon the doctrines of the
Bible. Rather, they have built
upon the doctrines which are the
inventions of men, and what does
my text say? "Except the Lord
build the house, they labour in
vain that build it."

Revelation 17:16 tells us what
the outcome is going to be. They
are going to be destroyed. They
are going to be burned. Literally,
it just means the absolute, total
destruction of Catholicism and
the Protestant churches that have
come out of Rome.

As I have said, nothing can
be farther from that today. They
are spreading themselves abroad
marvelously, and with television,
the radio, and newspapers and
periodicals at their command,
they are teaching and promulgat-
ing their heresies, and they have
greater opportunity for inroads
into the homes of America today
than ever before. It looks, be-
loved, like it must be of the Lord,
but remember my text: "Except
the Lord build the house, they
labour in vain that build it." They
may look good today, but God is
going to have the final answer,
and God says that He is going
to burn them with fire. I tell you,
beloved, as surely as there is a
God in Heaven, that day is com-
ing to pass.

II

IF COUNTRIES ARE NOT BUILT ACCORDING TO GOD'S PLAN, THEY ARE BUILT IN VAIN.

Take Russia as a good exam-
ple. Russia is undoubtedly con-

sidered by the world at large as
something magnificent. Beloved,
the countries of Europe are at
the feet of Russia today, in ador-
ation and prostration and worship
because they feel that Russia has
solved the majority of major
problems, so far as this world is
concerned. I will not take time
to paint the picture of Russia
and tell you how magnificent
Russia is in the eyes of the world.
You know as well as I that the
majority of the statesmen of the
United States tremble when the
name of Russia is spoken. The
word "Russia" strikes fear and
consternation in the hearts of
Americans and in the hearts of
the people of the world. A nation
that was of second rate power
fifty years ago now is the con-
trolling nation of the world and
perhaps carries more weight and
power than any other nation. The
majority of the people of the
United States are living in con-
sternation, thinking that surely
the day will come when Russia
will be our enemy and we will
have to fight Russia. I think, be-
loved, I can set your mind at
ease in that respect. I tell you
on the authority of the Word of
God, Russia will never bomb the
United States. No nation in this
world will ever destroy Russia,
and I will tell you why. God has
reserved Russia as His special
enemy to completely humiliate
and destroy.

If you will read Ezekiel 38 and
39, you will find what God says
when Russia looks down upon
the mountains of Israel. I think
that that day cannot be very far
hence in view of the fact that
Russia has risen against Hungary
and has exercised dominion in
other nations roundabout. The
fact that Russia is beginning to
feel her way southward from her
northern latitude makes me feel
that the time is not far away
when Russia is going to march
down into the mountains of Is-
rael. Beloved, when that takes
place, mark my word, God is
going to rise, and God isn't going
to need the United States or any
of the other nations of the world
to defeat Russia. God is going to
defeat Russia Himself.

The Word of God tells us how
God is going to defeat Russia and
to what extent. Only one-sixth of
Russia is going to be left and
five-sixths of the population are
going to be destroyed. The wood
from the arms will be sufficient
to last for firewood for Palestine
for seven long years, and further-
more, it will take the people of
Israel seven months to bury the
Russians that die in the land of
Palestine.

I am not worried about Russia
destroying the United States. I
(Continued on page 3, column 1)

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PAGE TWO

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POSTPAID

"Vain Labor"

(Continued from page two)

I am not worried about Russia having to be destroyed by any nation. Rather, God has reserved her for His special enemy, and He is going to destroy her just like Ezekiel 38 and 39 says. Whenever a nation builds without God, and rejects God, as Russia has done, then that nation builds in vain.

Thirty years ago, I saw a program which was printed in Russia and in it was a cartoon of a man climbing a ladder. It was just after the Communists had taken control of Russia. This man held a mallet and a sickle in his hand and with an angry scowl upon his face he was climbing the ladder, and he said, "Now that we have finished with the earthly czars, we will tackle the heavenly ones" — as if to say, "we are going to tackle God. We are going to challenge God."

Beloved, they have done it. They have destroyed church after church. They have destroyed religion from the face of their nation. They have done everything within their power to turn their country atheistic and agnostic, and into infidelity. They have built a great nation, so the world says, but "except the Lord build the house, they labour in vain that build it."

III

IF MISSION WORK ISN'T BUILT ACCORDING TO GOD'S PLAN, IT IS BUILT IN VAIN.

I have a definite conviction that all mission work that is done should be done in the name of and through the church. I do not believe that any work should ever be done unless it is church-sanctioned and church-controlled. I do not believe in mission boards taking over, and usurping the authority of a church. I do not think that any mission board has any right to exist. I will even go further and say that mission boards are just as Scriptural as the Godless abominations and infidelity of Russia. I will say that mission

boards are just as Scriptural as Roman Catholicism and the Protestant churches that have come out of Rome. In other words, I pay my respects to mission boards when I say that I think they are of the Devil from beginning to end, and that Almighty God has never put his stamp of approval upon a mission board. I believe that everything that is done, ought to be done by the church, that through the church Christ might be glorified.

Notice that God gave His commission to a church and not to a mission board, for we read:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Eph. 3:21.

He never promised to be with a mission board to the end of the age, but He promised to be with His church down to the end of the age as it carries out the great commission.

As the Apostle Paul prayed, he said:

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

Where is the work to be done? In the church. The work of Jesus Christ is to be church-controlled and church-centered. I am not to go out in my name to do anything. I am not to go out in the name of any mission board to do anything. Rather, everything that I do ought to be church-controlled and church-centered, that the Lord Jesus might get glory in the church, which is His organization, and the only organization He ever instituted.

Beloved, mission boards exist in such a way that they get the glory. The churches just hand over to the mission boards the responsibility of carrying out the great commission. They give to the mission boards the work that they ought to do, and the result is that the mission board gets the

glory that ought to go to Jesus Christ through the church.

Now let's particularize. I speak especially of one mission board—the mission board of the Southern Baptist Convention. The Southern Baptist Convention brought into existence, a little over a hundred years ago, mission boards for the carrying on of the mission work. They took the work of missions out of the hands of the churches and put it into the hands of boards. It looks big in the eyes of the world. It looks big to say that we have six hundred or eight hundred or a thousand missionaries on the foreign fields. It doesn't look big at all for one little church like ours, to say that we help another church or a half dozen churches to support a few missionaries, but it does look big to say that we have several hundred missionaries on the foreign fields. My brother, my sister, I say to you, it is taking the work that God gave His churches to be custodians of, out of the hands of the churches, and it is putting

tion if I didn't know how the money was being spent.

I grant you, beloved, I wouldn't want to make a report either if I had to tell how the missionaries are getting a tremendous salary for each month on the mission field. I would not want to make a report either if I had to tell how some of the money was being spent. Churches ought not support any man on a foreign field that they would not support at home. Yet in this instance they are supporting men to live in lavish style in South America — men who in the main could not be pastor of a church even at the head of a creek in America. It is no wonder they are on foreign fields. They would starve to death in this country if they depended upon the salary they would get as pastor here, but they can live as kings in another country for three years, be brought home for a year's furlough at the expense of the churches and returned in the same manner.

The mission organization of which I speak got its charter from the State of Michigan on November 11, 1955. Notice, it was on the eleventh month and the eleventh day. Do you realize from the study of the Word of God, from the standpoint of numerals, that the number eleven is always the number for confusion, and would you believe me when I say that that mission organization has had nothing but confusion from its incipency down to the present time? And would you believe me when I say that fifty per cent of the missionaries that have been sent out have either failed, or else refused to go back to the field? I tell you, beloved, "except the Lord build the house, they labour in vain that build it." If God doesn't build it, it is all in vain. I contend that the mission board of the Southern Baptist Convention and the other mission organization I speak of are both of the Devil, and both of them are destined to failure because they have been built contrary to the Word of God.

IV

IF SALVATION ISN'T ACCORDING TO GOD'S PLAN, IT IS ALL IN VAIN.

If the Lord doesn't do it, it is

all in vain, yet in the majority of instances the Lord is left out in the matter of salvation. I believe from my study of the Word of God that God has to give the individual the will to be saved, that no one would ever want to be saved if God didn't make one willing. I believe that no man will ever repent and exercise faith in the Lord Jesus Christ if God doesn't give him the gifts of repentance and faith. I believe that God has to save a man, and He saves those whom He has chosen from before the foundation of the world. Beloved, what we believe about this Bible is rejected and repudiated by the world at large, for the world at large says you can be saved anytime you want to — that you make the decision and it is up to you.

Billy Graham said of recent date, "When you walk out of here, you thwart God's plans for your life." Beloved, that makes man bigger than God. If a man can thwart God's plans, then man is bigger than God. The world at large thinks that Billy and his religious program is a wonderful thing. It is big in the eyes of the world, but my text says, "Except the Lord build the house, they labour in vain that build it."

I tell you, beloved, when it comes to the matter of salvation, if the Lord isn't back of it, and if God doesn't control, and if God doesn't direct, and if God doesn't do the saving, then it is all worthless and valueless and means nothing. God has to do it all.

CONCLUSION

I say that the Catholic and Protestant churches look big in the eyes of the world, but they haven't been built of God and those who have built them have labored in vain. I say concerning Russia as a political institution that it looks big in the eyes of the world, but they haven't been built according to the plan of God, and Russia has labored in vain. I say concerning these missionary organizations that are exterior and ulterior to the church, which are outside the church and in which the church is completely subservient to them, that they haven't been built by the Lord, and they have labored in vain (Continued on page 5, column 1)

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

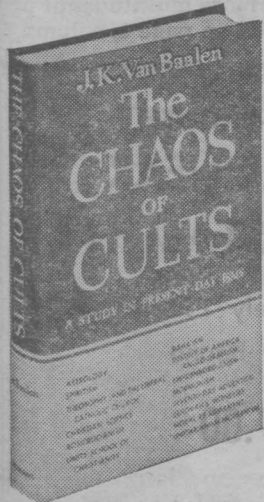
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it into the hands of a group that He never organized, and never sanctioned at all, in any wise in the Word of God.

I say, beloved, I have no more respect for a Baptist hierarchy than I have for a Catholic hierarchy. One is just as bad as another.

I speak again of another mission board which gave birth to itself without ever consulting any church. In other words, it just organized itself, entirely apart from any and all churches. In it there is not the least resemblance of democracy. The churches did not start it. They do not control it. All they do is to pay their money into it. I, for the life of me, can't see how churches can be so blind as to continue on month after month, and month after month, to turn money into a mission board without knowing how that money is spent. Beloved, I speak the truth when I say that that mission organization has never made a financial report to the churches which support it since its incipency in 1945. I wouldn't support any organiza-

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Before we study this verse we must understand the events surrounding it. Christ had been talking about the fact that it was time for Him to die. He had just finished saying, "Father glorify thy name..." (John 12:28). After He said this a voice from heaven spoke to Him.

Verses 30-32 tells us of Christ's explanation to the people regarding His death and the voice from heaven. He told them that the voice was not for Him, but for the people. He then proceeded to tell them that this was the beginning of the fulfillment of all of the prophecy as well as His own teachings. "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." Verses 31, 32).

He tells us that when He dies the world will receive its judgment. Now if the world (meaning the world of sinners) will be judged, obviously the "all" of verse 32 does not mean everyone in the world.

In the first place the word "men" is in italics meaning that it is not in the original. The verse actually says, "Will draw all unto me." When Christ said, "If I be lifted up from the earth," He was referring to His death on the cross. He used the same expression in John 3:14, 15. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life." He refers to the same thing in John 8:28. "Then said Jesus unto them, when ye have lifted up the Son of Man, then shall ye know that I am He..."

From these two verses we see

that the lifting up of Christ brings man face to face with Jesus as the sacrifice or Savior. We know that He is the Savior. We believe or trust in Him as the Savior. Does He mean everyone will know or that everyone will believe? No! He tells us very plainly that not everyone can come to Him. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44). "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37).

Again we are shown about whom He is speaking. He shows us clearly that not everyone will believe because only those who have been given to Christ will come. Even those who will come must be drawn by the Father.

The death of Christ does two things as seen by John 12:31 & 32. The world is judged and the elect will be drawn to Christ. The "all" of verse 32 refers to all of those who God has ordained to believe. A perfect example is found in Acts 13:48. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

E. G. COOK

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BIBLE TEACHER

Philadelphia
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Birmingham, Ala.



The word "if" here in our translation would seem to imply that there was a possibility that He would not be lifted up from the earth. This could be misleading, because there was no "if" about it. The New English version says, "And I shall draw all men to myself, when I am lifted up from the earth." It was not a matter of "if I be lifted up" but rather of "when I am lifted

up." It was sure to take place, so the only question involved was when it was to take place.

Verse 33 throws light on our Lord's reason for making this statement. There we read, "This He said, signifying what (or what kind of) death He should die." It would have been utterly impossible for the Jews to have stoned Him to death just as it was impossible for them to cast Him down the hill headlong in Lk. 4:29. It had been before determined that He was to die by crucifixion. Therefore He had Moses set this forth in type when He had him put the serpent of brass on a pole in Num. 21:8-9.

But, in all probability our querist is more concerned about the word "all" in this verse. Arminians take this word "all" here and the word "world" in John 3:16 to their bosom, give them the meaning they want these words to have, and call any one who questions THEIR DEFINITION a heretic. And when they do that, their ignorance is showing like the flashing light on a state trooper's car in the dark.

The Greek word PAS means every one, every kind, or every variety. So to say that this word here means every one of Adam's race is to argue the doctrine of universal salvation. If you notice, our Lord says, "will draw all men UNTO ME." Every one He draws to Him is saved. The Arminian says He draws everybody, but only those who come when He draws them will be saved. But our Lord says that the ones He draws, He draws them unto Him.

The word "draw" comes from HELKO which literally means to drag to a predetermined destination. When our Lord begins to draw an individual He never lets up until that individual is drawn, or dragged to where He wants him to be. When He starts a thing, He finishes it, beloved.

ROY MASON

**Radio Minister
Baptist
Preacher**

Arlpeko, Florida



No, I don't think those words mean that the Holy Spirit will at some time draw every man. In that case every man would be saved, for all of this sentimental rot about the Holy Spirit striving and striving, and trying and trying to bring men to salvation and being unable, is false. When the Holy Spirit goes after a person he fetches them. But, says someone, doesn't the Bible say, "My Spirit will not always strive with man." It does indeed, but what was the subject under consideration? It WAS NOT SALVATION. It was the FLOOD. That was in another era and dispensation entirely and the question of salvation not under consideration. Indeed the Holy Spirit had not come to this world in the sense that He is here now. God was saying to those people

of Noah's day, "I am tired of dealing with you. In a hundred and twenty years I am going to send the flood and wipe you out." As we know, he did it.

I have a feeling of sickness come over me when I hear some men preach that old Arminian stuff about God wanting and striving to save men and being unable to do it. Poor God! He is shedding tears right now. He wants to come into your heart, but your will is so much stronger than His that he just can't do it. The Holy Spirit also is trying to woo you, but your will is too strong. You may keep on resisting the wooing of the Spirit, until He will sadly depart from you, and then you will have "sinned away your day of grace."

There is a song that is often sung that promotes this falsehood. It has a tearful melody, and it heads up in this expression:

"O how he wants to come in!"

Those who teach, preach and sing such stuff need to consider the words of Jesus when he said, "No man CAN COME TO ME, except the Father which seeth me draw him." Coupled with this are the words, "ALL THAT THE FATHER GIVETH ME SHALL COME UNTO ME."

If the Holy Spirit had not been irresistible in His dealings, I would still be lost and in my sins, with hell as my destination. He came after me, and He fetched me, and He did this because according to the good pleasure of God, my name was written in the Lamb's Book of Life before the foundation of the world. Before you deny this turn to Rev. 13:8, and read the marginal rendering — get the correct translation. Translators balked at the terrific meaning and toned it down. Speaking of people worshipping Anti-Christ, John says, "And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb, slain from the foundation of the world."

"Will draw all men," refers to all kinds, races, and classes of men, rather than every individual who shall ever live.

No, this verse nor any other verse of God's Word teaches, that God at some time draws every man without exception. Such a theory teaches a defeated God, for as we look out upon the world we are made aware that

not all men are saved.

If Christ draws all men without exception, some have successfully resisted His drawing power. Then we can only conclude that God has failed for His power was not sufficient to overcome the will of the sinner. The Spirit has taught us that what

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our Lord begins, He surely will finish, and the finished work in salvation, will result in a new creature in Christ.

"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

"I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before Him." Eccl. 3:14.

The act of drawing is an act of power, and with Christ it would be with all power, for we hear Him tell the Father, "As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him." (Jn. 17:2). Seeing that the Father has given to Him all power over all flesh, we can only conclude that, if this power is put forth to draw all men without exception, then all men without exception would be saved. Therefore the verse under consideration could not mean everyone without exception. Biblical example of Christ not drawing all men without exception is the Pharisees who were His bitter enemies. They were not drawn to Him. In fact, later on in this same chapter, He tells us that He blinded their eyes and hardened their hearts.

"Therefore THEY COULD NOT BELIEVE, because that Esaias said again, he hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." Jn. 12:39-40.

Furthermore multitudes of people (Continued on page 5, column 1)

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The Forum

(Continued from page 4)

ple were in hell at the time this verse was spoken and they were never drawn. Thus we must look for another answer that will harmonize with the rest of the Word. To find this answer let us look at the context where we find Jesus speaking to a Jewish audience, but shortly before this time there were certain Greeks who desired to see Him (Verses 20-22). In verse 32 is His answer to their request, and His answer was that after the crucifixion I will draw all men unto me, not only from among the Jews but also among the Greeks. Thus explaining that at that time He would draw all men without distinction to Him (Jews-Gentiles). These ones were the ones that the Father had given Him, and for whom He prayed. He refused to pray for the world (non-elect), rather His prayer was in behalf of the number which the Father had given Him, which included Gentiles as well as some Jews.

"I pray for them; I PRAY NOT FOR THE WORLD, but for them which thou hast given me, for they are thine." Jn. 17:9.

The "all men" then are the elect ones, which consist of all sorts of men, and all of them shall be drawn (dragged) to Him, for "He shall see the travail of His soul and be satisfied." Read Isa. 53:11. The only way by which He could be satisfied is to drag to Himself everyone that the Father gave to Him, and for whom He was lifted up.

"Vain Labor"

(Continued from page three)

that built them. I say concerning the matter of salvation, that that kind of salvation which does not give God all the glory, and which does not emanate from God, is all in vain and amounts to nothing. "Except the Lord build the house, they labour in vain that build it."

I said in the beginning that when Moses built the tabernacle according to God's plan, the Spirit of God came down and the glory of God overshadowed them. I have shown you that when you build apart from God's plan, you can expect it to be in vain. Now let me make this conclusion: As a church, we ought to be mighty certain that what we do, we do it according to the plan of God;

and what is true of a church, is true of your life and of mine. I tell you, beloved, if our lives are not built according to the plan of Almighty God, they are all in vain. We may make a fair show in the flesh and what we do may look grand in the eyes of the world, but if it isn't according to God's plan, we labor in vain.

I say to you, in everything we do, we ought to pause, and analyze, and ask ourselves the question: are we doing it according to the plan of Almighty God? If we are, we can expect the glory of God to over-shadow us. If we are not building according to the plan of Almighty God, then we labor in vain. "Except the Lord build the house, they labour in vain that built it."

May God help us to realize this truth, that everything we do must be according to God's plan, and if it is, we can expect God's blessing. If it is not according to God's plan, then we are laboring in vain in every respect.

May God bless you.

Fred T. Halliman

(Continued from page one)

eat folk from the other tribe. I had high hopes of covering a long distance today as we had had over a half day's rest yesterday but from the very start we had a huge mountain to climb. For four hours straight just as soon as we would climb to the top of one ridge we would have to start down again and the whole thing would be repeated over again. Some of these ridges were no more than four feet across at the top, they ranged from 500 feet to 1500 feet from bottom to top. After 5 hours walk we decided we had better make camp — 3 hours later the carriers came into camp. We are sleeping in the bush tonight, no sign of people and the rain is pouring, end D.Q."

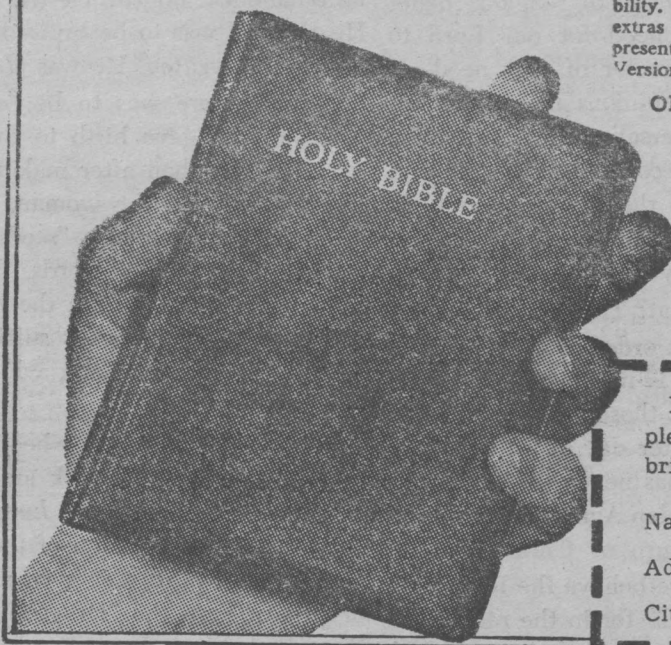
We arose quite early that morning after having had a good night's rest and soon as we could get through with breakfast and get our gear ready for traveling we called for a preaching service and all the folk were present and soon assembled so we could get started. While preaching to these folk I could not help but wonder if I would ever see any of them in Heaven. It was highly unlikely that I would ever see all of these people again and this for some probably would be their second and last time to ever hear the gospel. Beyond any shadow of a

doubt this group of folk are the most isolated that I have contacted yet. But whether any or all of them were either saved or lost I had preached unto them Jesus Christ who came into the world to die for sinners so I must leave the rest in the hands of a sovereign God.

One of the young fellows had said the night before that he would like to go back with us to see the Mission Station and work there for a while so after we had finished services that morning another one said he wanted to go. He was a married man with a small child but I figured it would not hurt for him to go and stay for a while. Then another one of the fellows said he would like to go back with us as far as Yeddo and then return to his people. I noted that the carriers seemed to be a little upset about something and finally one of them asked which way we were going from this place. I told them we were continuing on in the general direction that we were going when we stopped there and immediately they said they wanted to go back to Yeddo. They said they were afraid to go any farther, they were afraid of the people in the next tribe. I didn't want the situation to get out of hand and have them all leave me here in this place as one group of carriers did in another place several years ago so I tried to reason with them but at the same time remain firm and calm. They were set on going back to Yeddo so I told them that if they would not go on then we would have no alternative but to go back but when we did I would go straight to the government officer and turn them all in, so with this they reconsidered and a few minutes later agreed to go on.

We soon began to shake hands with the folk and the woman whose man was going with us could not contain the tears and

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the departing was sad. From where we were it looked like a short climb to the top of a hill but it turned out to be a big mountain and no sooner had we reached the top of it than we started down again and this kept up all day long with some of the ridges so steep that it was near impossible to climb. I do not know how the carriers ever made it up some of those places with the cargo and the main group of them did not get into camp that night until nearly dark three hours after we had first got there. We did not have the tent completely up before it started raining and the cargo boys had to build their lean-to shelters in the pouring rain. Wood was wet and it was difficult trying to cook anything and much of the cargo was soaked when the carriers got in with it. We had nothing but bush that day and we were sleeping in the bush with no sign of any people, so with the rain still pouring at about 8:30 P.M. we closed out the fourteenth day of the patrol.

August 24. "D.Q. Today has been another hard day — many

high peaks to climb and tonight, by far, is the worst place we have had as a camp site. We have our camp made on a high steep mountain side. My tent is ten feet wide and the slope goes down to such a degree that one side of the tent is laying on the ground about a foot while the other side of the tent, only ten feet away, likes about two feet touching the ground. Have seen no people again today, the second day in a row that we have failed to contact any folk. One of the fellows was so sick this morning we had to send him back to the last place where we had found people. Our hopes of finding people in this kind of country are fading. Have been away from home 15 days today, end D.Q."

When hiking in this kind of country one always lives in hopes — in hopes of having some level ground to walk on after reaching the top of the mountain or peak you are climbing. But our hopes were even running out now for this was the second day in a row that we had been crossing this corn ridge type of (Continued on page 8, column 1)

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The Necessity of The Redeemer's Return

CHAPTER ONE

Is there any real need for Christ to return? So far as God's children are concerned only one answer is possible to this question. There is. Christians of every shade of religious belief are agreed that there is an imperative need for our Lord to come back again. As to the precise character of that need, as to the particular urgency of that need, opinions may vary, but concerning the need itself this is universally admitted. Even post-millenarians teach that Christ *must* come back at the end of time to judge the wicked and reward the righteous. But we hope to show that the need for His return is much deeper and much wider than the reason put forth by the post-millenarians.

Suppose Christ never returns—then what? Has this alternative been weighed as it deserves? The present order of things cannot continue indefinitely; such a supposition is unthinkable. No one is satisfied with present conditions. Even those who despise the teachings of God's Word, hope for a better day, a Golden Age, an era of blessedness such as this earth has never yet witnessed. And pre-millenarians believe that this Golden Age can be ushered in by nothing short of the personal return of Christ Himself. Here then, in general, is the reason why we believe the Redeemer *must* come back again. We say "in general," for in the remainder of this chapter we shall seek to show there is at least a tenfold necessity for our Lord's Second Advent.

I. THE REDEEMER'S RETURN IS NECESSITATED BY THE DECLARATIONS OF OLD TESTAMENT PROPHECY.

It is very apparent to any one who has read thoughtfully through the Old Testament that the First Advent of our Lord *did not exhaust* the burden and scope of the numerous predictions which had been made concerning Him. Many of the things foretold of Israel's Messiah were not accomplished during the days when He tabernacled among men. Many of the promises found in God's Word connected with the Person of Christ still await their ratification. While it is true that the First Advent of the Lord Jesus literally and remarkably fulfilled *many* of the Old Testament prophecies concerning Him, yet, it is also true that many others were *not* then fulfilled. (It is this very thing which has proven such a stumbling-block to the Jews and humanly speaking has been the reason why so many of them have failed to see in "Jesus of Nazareth" the Messiah of Israel. But, as we shall show, those Messianic prophecies found in the Old Testament which were not fulfilled at His First Advent will be fulfilled at His Second.) To several of these we shall now call our readers' attention.

"And I will put enmity between thee (the "serpent") and the woman, and between thy seed and her seed; it shall bruise

thy head, and thou shalt bruise his heel" (Gen. 3:15). There is much in this remarkable verse which we cannot now consider in detail, yet we will endeavor to present an outline of its contents. This is not a single prophecy but a *compound* one and at least seven separate predictions are included in it:—

First, the woman is to have a *seed*: as we know, this pointed forward to our Lord's humanity. Second, He was to be peculiarly the *woman's* "seed," not the man's, hence we read, "When the fullness of time was come, God sent forth His Son, *born of a woman*" (Gal. 4:4, Greek). Third, the woman's "Seed" was to bruise the *Serpent*: in other words, Satan was to be His particular antagonist. Fourth, He was to bruise the Serpent's *head*. Fifth, He Himself was to be bruised in the "*heel*" by the Serpent; and hence it is written, He was "*bruised* for our iniquities" (Isa. 53:5). Sixth, there was to be "*enmity*" between the Serpent and the one who gave birth to the "Seed," namely *Israel* (cf. Rev. 12:1-6). And then after making mention of the enmity between the Serpent and the woman, we read, Seventh, "*And between thy seed—the Serpent's 'seed,' i. e., the Son of Perdition—and her 'Seed.'*" In other words, this agelong "enmity" was to head up in a conflict between the Antichrist and the true Christ. For our present purpose it is sufficient to single out the fourth and fifth of the above items, which, in their historical order, have been *reversed*.

"Thou shalt bruise His heel." That old Serpent the Devil was to be permitted to attack and wound the only vulnerable part of our Lord's person—His *humanity*, here intimated by the word "heel." How this portion of the prophecy was fulfilled our readers will know. No sooner was the Lord Jesus born in Bethlehem of Judaea than the "Dragon" sought to encompass His destruction (Rev. 12:4). Immediately following His baptism, which was the inauguration of His public ministry, He was tempted or "tried" by the Devil for forty days (Mark 1:13). On the eve of His crucifixion our Lord expressly declared, "This is *your* hour, *and* the Power of Darkness" (Luke 22:53). Thus was Satan allowed to bruise the "heel" of the woman's Seed.

But we also read, "It shall bruise thy head," that is, Christ shall bruise Satan's "head." The head is the seat and source of power, and in the Scripture we are now considering is placed in sharp antithesis with the "heel" of the woman's Seed. Stript of its prophetic symbolism, it can only mean that Christ is to depose Satan and reduce him to a state of impotency. This interpretation is fully confirmed in Rev. 20 where we learn that a day is coming when the Devil shall be bound and cast into the Bottomless Pit to remain there securely confined throughout the Millennial Era. What we now desire to emphasize particularly is, that, *this* part of the Edenic prophecy was *not fulfilled* when our Lord was upon earth before, and has not yet been fulfilled. Therefore, if this prediction *is to be realized* our Lord must return to this earth and deprive the Devil of his power, for He alone is competent for such a task.

Again; we read in Isa. 9:6, 7, "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Here again we meet with a prophecy which has already received a partial fulfillment, but which has not yet been completely realized. Unto Israel a Child *was* "born," unto Israel a Son *was* "given;" but, during the days of His First Advent the "government" was *not* "upon His shoulder" for He Himself paid tribute to Caesar (Matt. 17:27), nor did He rule in "peace" for He declared "I came not to send peace, but a sword" (Matt. 10:34). Nor has He yet assumed the "government" for He is not yet seated upon *His own* "throne" (see Rev. 3:21). Observe particularly that, above, it is repeated "of the increase of His government *and* peace there shall be no end." His "government" and "peace" are inseparably connected. The latter part of this prophecy therefore looks forward to the time of His *Second* Advent, for "When the Son of Man shall come in His glory, and all the holy angels with Him, *then shall* He sit upon the throne of His glory" (Matt. 25:31). Then will it be that He shall inaugurate a Reign of Peace, for then it shall be (and not till then) that "He shall judge among many people, and rebuke strong nations afar off; and they shall *beat their*"

(Continued on page 8, column 4 and 5)

Navajoland

(Continued from page one)

In spite of the rumor that had gone around that the Baptist missionary was inhospitable, we still ended up with thirteen Navajos sleeping at our house this night, including five adults and eight children.

October 15, the day of the funeral. No, I did not get to preach the funeral service. I was just there as a spectator. The service was held at the Christian Reform building and the sermon was delivered by a Navajo of that religion. The eulogy was given by the Methodist missionary that worked in the Bisti area for seven years previous to our coming there. The eulogy gave the dates and places of birth and death. The facts that Tapaha Bitsi was survived by one brother, one sister, eight children and 26 grandchildren. She was widowed in 1937.

"Tapaha Bitsi came to know her Lord twelve years ago during a camp meeting at Bisti. In between the twelve years she has had many trials of her faith, but since entering the Indian Hospital in Albuquerque, New Mexico, she was drawn closer to her Lord. She has spoken of her faith many times to all her children and knew she would be with her Lord in Heaven for all eternity."

The Methodist missionary also noted that if just one soul were saved it would be worth laboring in one place for seven years.

For the record: The above people are some of those to whom we have been ministering the Word of God, and in other ways as we are able. Grandma Begay had been one in whose home we could always hold a service, and she usually rounded up her daughters and sons closeby for the services whenever she was able to go after them. She once said they were trying to get her to go back to the Methodist mission but that she was going to stick with us. I recall that towards the end she did not want us to hold services in her home any more but suggested that we hold them in her daughter's home. Then just before going to the hospital for her appointment with the grim reaper she did allow us to have one or two services in her home.

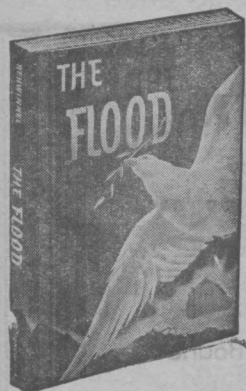
Putting two and two together, it was at her home that I preached on repentance and at that time I stated that the peyote religion and Christ did not go together. This is probably why we were not allowed to hold services in her home for some time. I have always tried to be faithful to souls to whom I am ministering. For example, a preacher I once knew said that we could not have fellowship because of my stand for the doctrines of God's Sovereign Grace, but stated the following: "That Burket is not afraid to tell people about their sins."

The next scene is at the graveside. The body was taken to the graveyard located at the Methodist mission just on the outskirts of Farmington. The deceased had wanted to be buried on her own homesite, but this apparently is not permitted any longer. The grave had been dug the day before by members of the family (Continued on page 7, column 1)

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Navajoland

(Continued from page 6)

and it looked the same as any grave I had seen before including the green cloth to represent grass, all around the opening. There was a short graveside service and then the body was lowered into the grave. While the undertaker was removing the grass, blanket, straps and pulleys, a Navajo man removed a blanket from his car and spread it upon the grave behind those gathered around the grave and a few feet in front of us. He began to address the people in Navajo. Soon

people began to put money on the blanket and about the same time the male members and friends of the family took turns shoveling dirt into the grave. These were strange happenings to us as we expected everyone to leave immediately after the service. However, nobody left until the mound of dirt was over the grave, and stones were placed around it by the women and younger people. Then long stem plastic flowers were distributed among the relatives and placed upon the grave by each one. The collection of money that was placed upon the blanket was to be used for the paying of funeral expenses. As a white man told me, this is their insurance, the more friends and relatives present, the less burden on the family and the sooner the funeral bill is paid. In this case they all agreed among themselves to pay so much in the future upon the balance of the costs.

We had a Travel-All station wagon load of people to return to Bisti afterwards and it turned out to be a rather expensive trip, in that I hit a bump in the road breaking the control arm on the front end. We had to take it real slow the rest of the way to Bisti and then home.

The next morning I took the children to school in the Travel-All station wagon and as I pulled up to a market about three blocks from home, the vehicle sunk down on the left front side, and seemed to say "I Quit!" I limped home with it and as I pulled up in the drive in front of the house, I thought I was going to go on through the house. It seems that the brake hose was cut, and the brakes were also gone by now. Until the next time God bless you all!

Church Heretic

(Continued from page one)

A careful reading of the article will show that he says very little about churches, and spends most of his time extolling the virtues of his big church. It would almost seem that the article was written against churches, and in favor of the universal church. Beloved friends, it is indisputable that of the one hundred and fifteen times "ecclesia" occurs in the New Testament, over ninety refer to the local church. The most rabid defenders of the universal church will admit to this. Then tell me why all of the universal church crowd spend the overwhelming portion of their time speaking about the universal church and continually play

down the local church, just as Rice does in this article. If there were two churches in the New Testament, (the universal and the local) it must be admitted that the Bible puts the overwhelming emphasis on the local church. Where is the universal church man who follows the Bible in this, even if we admitted his thesis of two churches? I believe that a careful reading of Rice's article will clearly bring out that he (intentionally or otherwise) belittles and plays down the local church, in order to exalt his "big" universal church.

Now, of all the heresies ever invented by man, there is none that is worse than the theory of the universal invisible church. This theory is a heresy of the worst sort. I emphasize that this is the major position of Rice in the article under review. I shall spend the rest of this article on this heresy, and a later article or articles on Rice's position on local churches. Again I say that it is clear that Rice holds to the universal church theory, and it is clear that this is the major thesis in his article. I shall first show that this is a heresy, and then, that it is a heresy of the worst sort.

There is no one verse of Scriptural proof of the universal church theory. I must emphasize this fact. The Bible knows nothing of this so-called church. It was invented in the mind of man, and then forcibly impressed on some few verses of God's Word. Rice uses, or rather misuses Heb. 12:22,23: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born." Rice makes the general assembly to refer to the church of the first-born. We must first observe that punctuation is not a part of the original Scriptures but was added by man as man thought proper, so the comma here is not inspired. A careful reading of this passage shows that the conjunction "and" introduces a new thought each time. So "the church of the firstborn" introduced by the conjunction "and" is a new and different thing from "the general assembly." "The general assembly" is not separated from that which precedes it by "and." Therefore the "general assembly" refers not to "Church of the firstborn," but to the "innumerable company of angels." Furthermore, the word "assembly" is different from the word "church," and never used to refer to the Lord's church. The universal theory would argue that the words "which are written in heaven" as applied to the church of the firstborn teach that all the saved are in the church. Not so at all. These words simply teach that all who are in the church have their names written in Heaven. It does not teach that all whose names are written in Heaven are in the church. Rice has already excluded the saved after the rapture from his church, and most universal church theorists exclude the saved before Pentecost from their church. So Rice cannot argue from these words or his church theory. Now, brethren this is correct and accurate exegesis of Scripture, and not twisting it to fit one's theory.

Rice then plays upon the word "body" in Eph. 1:23 and Col. 1:18. Now, most assuredly this one word, inspired by the Holy Spirit, to refer to the Lord's Church forever destroys the universal in-

visible theory. What is a body? A body is a local visible assembly of parts organized for a purpose. That which is not local, visible, and organized cannot be a body. A body is not a leg here, an arm in China, a big toe in Italy. A body is these parts brought together and organized to function for a purpose. Rice offers no proof, for there is none. He simply asserts that the church which is the body of Christ is a universal invisible church.

Rice uses Matt. 16:18: "Upon this rock, I will build my church; and the gates of hell shall not prevail against it." Rice says, "He did not here refer to that or any other local congregation, but to that body, the church, which will be called out at the rapture" (p. 218). Now this is arbitrary interpretation, where one simply asserts that a statement means what one wants it to mean. Jesus Christ used the word "ecclesia" twenty-one times. This word had a clearly defined meaning in that day which demanded the ideas of locality, visibility, and organization for a purpose. Every time Jesus used the word outside of Matt. 16:18, he clearly referred to the local church. Now Rice arbitrarily says that this one time, Jesus used the word with an entirely different meaning from that with which He used it every other time and this meaning contradictory to the established usage of the word. Beloved, what kind of interpreting is this? Is this honest dealing with God's Word? Jesus certainly meant the same kind of church in Matt. 16:18 that He meant every other time He used the word. That is, a local visible, Baptist Church.

Rice misuses I Cor. 12:13 to teach his heresy. This verse simply teaches that it is by baptism that we become members of the Lord's local church. Any universal invisible church in this verse is put there by the heretic who wishes to uphold his theory, and is not found there by honest interpretation of God's Word. The 27th verse of the same chapter clearly shows what kind of church the word "body" in verse thirteen refers to. This verse shows that the church at Corinth was a body of Christ, and so is every true church of our Lord.

Rice then uses I Pet. 2:4,5 in his theory. He also uses Eph. 2:19-22 to the same intent. He shows that the church is a spiritual house of which God is the inhabitant. Again here is a word which forever destroys the universal church theory. What is a house? A house is a local, visible assembly of parts organized for a purpose. Bricks here, mortar yonder, and lumber elsewhere

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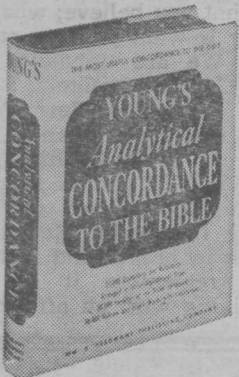
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do not make a house. The ASV rendering of the Ephesian passage helps to clarify the subject and supports the local church. "In whom each several buildings, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are built together for a habitation of God in the Spirit." Eph. 2:21,22 ASV. Here we see that each true church is a house and temple of God.

Rice then goes to Eph. 4:4, and again his theory is destroyed by that which he hoped to establish it. "There is one body" Eph. 4:4. Now "one" here must refer to one as to number or one as to kind. By comparing the "one baptism," we see that it must be one as to kind. Now even though, on this verse, Rice tries to make it one as to number, it is clear that he believes in "churches" for that is part of his article. The "one" here refers to kind. So if there is a local (Continued on page 8, column 3)

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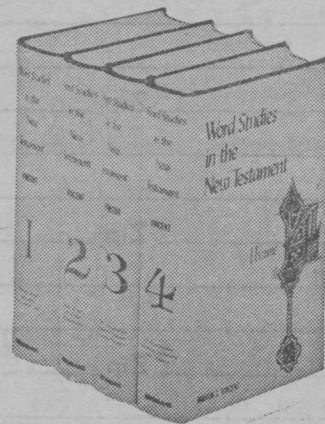
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Fred T. Halliman

(Continued from page 5)

country, progress was slow and it was taxing every ounce of strength we had to keep going over these mountains. Also this was hard on our food supply as we were finding no people and nothing to replenish our stock with. All day long we walked through this type of country and much of the time when we would get to the bottom or near the bottom of the valley in between the ridges until we would get part of the way up on the next one we would have to cut our way through the thick jungle growth.

When the carriers had reached camp the night before one of them was sick and he was even worse on this morning when we were ready to start out, he had come down with malaria. He asked to let one of the fellows go back with him to the last place where we had found people and stay until he got well or died, so I gave one of the fellows a supply of anti-

malaria pills and started them on the way back. We never saw them any more and do not know if they made it back or not.

After noting how far behind the carriers were yesterday when we made camp I decided that we had better start looking for a place just a little bit earlier today but we searched in vain until about 3:30 to find a decent place to make camp. By that time we had to make camp some where, so the best possible place we could find was on the side of a mountain. We made camp on this steep incline and no sooner had we got the tent set up when the rain started pouring again. The water came down the mountain-side and having no respect for our tent flowed right through so by dark we were walking in mud, we had our supplies bridged up to where they would not get wet.

By now we had been gone from home 15 days and had been in the Poguaia area for 7 days. These 7 days had been hard ones, some of them as hard as any patrolling that I have ever done

and while we set out with a new set of cargo boys from Yeddo, after 7 days in this kind of country they had begun to get leg-weary and were complaining of not getting enough food to stand up under the heavy strain and some had begun to sulk and would hardly talk. I knew the food situation was not helping the matter but I also knew there was another factor that was causing unrest among them. For two days now we had gone deeper and deeper into this almost unknown and forbidden country. We had made no contact what-

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soever with any people but on this day we had seen fresh footprints. To see evidence that people are in the area or have recently been and you cannot contact them is far worse than to have seen no evidence at all so I knew this was bearing upon these fellows who did not want to come into this area in the first place.

We closed out the fifteenth day of the patrol as we slept on our muddy mountain side camp pondering many things and asking the Lord to guide us as to what move we should make next.

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Dear Bro. Gilpin: Words cannot express the appreciation and joy we get out of reading your wonderful paper "The Baptist Examiner." The truths that are published, that we the people, are so in need of. We read it from cover to cover and look forward to the next issue.

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Yours in Christ,
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Baumgardner

Church Heretic

(Continued from page seven)

visible church, there cannot be a universal church; and if there is a universal church there cannot be a local visible church. Now all must admit that the New Testament teaches a local visible church. Therefore, since there is only one body as to kind, there cannot be a universal church. Furthermore, since Baptist Churches can be shown to be true churches of Christ by history, doctrine, and practice (and there is only one body as to kind), nothing but sound Baptist Churches can be true churches of Christ. Now these are the verses that Rice endeavors to use to prove his universal church. They do not prove any such thing, but rather substantiate the truth as to the local visible church. Not only do these verses fail to establish the universal church, but the entire Bible will be searched in vain in the endeavor to establish this doctrine. The weakness of the universal church position is seen in the fewness of the verses that, even its adherents, seek to use in its

The Redeemer's Return

(Continued from page six)

swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3). Thus we see that the declarations of the Prophetic Word require and necessitate the personal return of Christ to this earth, for only thus and only then will they be literally and completely fulfilled. Many other Old Testament predictions could be cited to the same effect, but one more must suffice.

"Behold the days come saith the Lord that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, the Lord our Righteousness. Therefore, behold the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the North country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. 23: 5-8). In the first place, observe, here, that unto David (Israel) God promised to raise up a King who should reign and prosper. Without a doubt this prophecy refers to our Lord Jesus Christ who was born "King of the Jews" (Matt. 2:2), for it was uttered shortly after the Jews were carried down into Babylon, since which they have had no human King. It needs no argument to prove that the terms of this prophecy were certainly not fulfilled at the time of our Lord's First Advent, for then, the Jews would not own Him, but demanded His death, and when Pilate inquired of them, "Shall I crucify your King?" (John 19:15), the leaders of the nation answered, "We have no king but Caesar." Furthermore, this prophecy was not fulfilled when our Lord took His seat at the right hand of the Majesty on high for note it says that Israel's King shall "execute judgment and justice in the earth," not "from the heaven." Again; we observe that it declares, "In His days Judah shall be saved, and Israel (the ten tribes) shall dwell safely" which certainly did not come to pass during the days of our Lord's humiliation. No; this prophecy, like scores of other Messianic predictions recorded in the Old Testament looks forward to the time of our Lord's Second Advent to the earth, which Advent is imperative if the terms of this prophecy are to be realized.

favor, and in that these verses in the past, just take a double do not establish such a theory. portion of it this time.

Rather, when correctly interpreted, they destroy the universal, a time of year when many of our and establish the local church, friends have through the years as the church of the New Testament sent special offerings in appreciation and support of the paper — we ask you if this paper means enough to you that you will help us? Ask the Lord what His will is with regard to your giving a special offering to this work.

May God bless you all.

Thanksgiving

(Continued from page one)

much to those who love the truth. And because of this we are sure that these brethren want the paper to continue. Right now, we want our friends to know, we need support to go on. Each time we tell of our need, we say that we need your support "as never before." That is what it really seems like to us. Each time it really appears that it is now or never. Well, if we have said that

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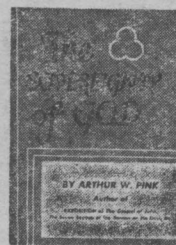
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