

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

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F. T. H. Continues Poguaia Patrol Report

By F. T. HALLIMAN
Koroba, T.P.N.G.

In the last letter we told of the sixteenth day of this patrol, a day that shall not be forgotten soon. The day was brought to a close as we had made our camp on the banks of quite a large river that emptied its contents into the Strickland River about one half mile away. The rain had set in about 5 p. m. and the already large and fast flowing river, after an hour, began to swell even more and what had been a dull rumbling sound of the water as it passed by soon became a swirling mass of water that had a very pronounced roar to it. Knowing that we would have to cross that river the next morning I somehow hoped that the rain would stop and that the water would be back down to normal by the next morning. Out on these patrols one does not have to worry about counting sheep to try to fall asleep, you

just simply listen to the rain-drops as they sound like pellets hitting the tent and if that is not enough there is usually a



FRED T. HALLIMAN

river close by that keeps up its churning, roaring sound that tends to make one have a drowsy, sleepy feeling. We begin our letter today with a diary quotation of the seventeenth day of

the patrol.

August 26. "D.Q." As we were preparing to leave this morning it was discovered that one of the men who had joined our patrol at Pala Lasa, the last place where we had found any people and the fellow who had been our guide yesterday, had left camp sometime during the night. Just after we got started and had crossed the river another fellow headed off through the bush and was not seen after that. By noon we had lost two or three more of the fellows. We got under way about 7:30 A.M. and have made excellent time covering perhaps the longest distance we have made in any one day so far. About 2 P.M. we came across the old trail that I had traveled the first time I was in this area, over 4 years ago. We crossed the Poguaia River at exactly the same spot and in exactly the same manner. It took us nearly an hour (Continued on page 6, column 5)

"Never Was There Such An Affliction As Is Mine."

"There never was such affliction as mine," said a poor sufferer, restlessly tossing in her bed in one of the wards of a city hospital. "I don't think there ever was such a racking pain."

"Once," was faintly uttered from the next bed.

The first speaker paused for a moment; and then, in a still more impatient tone, resumed her complaint.

"Nobody knows what I pass through. Nobody ever suffered more pain."

"One," was again whispered from the same direction.

"I take it you mean yourself, poor soul, but?"

"Oh, not myself; not me," exclaimed the other; and her pale face flushed up to the very temples, as if some wrong had been offered, not to herself, but to another.

She spoke with such earnestness that her restless companion lay still for several seconds and gazed intently on her face. The cheeks were now wan and sunken, and the parched lips were drawn back from the mouth as if by pain. Yet there dwelt an extraordinary sweetness in the clear gray eyes, and a refinement on the placid brow, such as can only be imparted by a heart-acquaintance with Him who is "full of grace and truth."

"Oh, not myself! not me!" she repeated.

There was a short pause; and then the following words, uttered

in the same low tone, slowly and solemnly broke the midnight silence of the place.

"And when they had platted a crown of thorns, they put it upon his head; and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. . . . And when they were come unto a place called Golgotha, they gave him vinegar to drink, mingled with gall. And they crucified him. . . . And they that passed by reviled him, wagging their heads. . . . And about the ninth hour Jesus cried with a loud voice, saying, my God, my God, why hast Thou forsaken Me?"

The voice ceased, and for several minutes not a syllable was spoken. The night nurse rose from her chair by the fire and mechanically handed a cup of barley-water, flavoured with lemon-juice and sugar, to the lips of both sufferers.

"Thank you, nurse," said the last speaker. "They gave him gall for his meat; and in his thirst they gave him vinegar to drink."

"She is talking about Jesus Christ," said the other woman, already beginning to toss restlessly from side to side. "But," added she, "talking about His sufferings can't mend ours — at least, not mine."

"But it lightens hers," said the nurse.

(Continued on page 8, column 3)

T.B.E. IS DEEPLY APPRECIATED BY HUNDREDS OF OUR READERS

We are so grateful to God and to our readers for the offerings that we have received during the month of November. While this is a spasmodic, rather than a regular monthly offering, we do appreciate it. It has pulled us over the "hump," and we hope that God gives us regular monthly offerings to keep TBE regularly in the mails once a week.

A number of our friends express great grief over the prospect of TBE being reduced to a monthly. However, if sufficient funds do not continue to come in, then it will be a necessity that we do so. Just now, we are glad to say that we'll be greeting you during the month of December on a regular weekly basis.

I want to share a few of our letters with you that we have received of recent date.

TBE has been one of the greatest blessings that has come into my life. I look forward to its coming every week.

A. G. Youngblood
Jacksonville, Texas

I hope that you do not have to start publishing just once a month. The paper is a real blessing to me, as I have learned of the great truths of the Bible through it.

Kenneth Weedin
Dallas, Texas

We have been receiving this paper for more than ten years and it is impossible to put into words what it has meant to us and we sure appreciate your faithful work in sending out the truth through this paper.

John Wolfe
Jersey Shore, Pa.

We are sending an offering to help with the expense of THE BAPTIST EXAMINER. I can't stand the thought of just reading the Examiner once a month. All of us know that TBE is not only the best Baptist paper in print, but about the only one.

I do hope and pray that all of the Lord's churches will rally behind you and keep TBE in print until Jesus comes.

Roy Mitchell,
Corbin, Kentucky

I am alarmed that TBE may become a monthly magazine instead of a weekly magazine as at present.

Enclosed is a gift for the ongoing of TBE. May the Holy Spirit arouse the hearts of TBE's friends to come to the

rescue.

I have been praying that TBE may have a faithful editor until our Lord's return to earth and hope that it will still be a weekly paper.

Fight for the truth as you have since 1969 and I believe that God will give victory for His own names' sake.

May the God of all grace lead His chosen to be true to His cause and keep this great Christian magazine going.

W. M. Bengé
New Castle, Indiana

December Book Sale

Here is your opportunity to buy books at a tremendous reduction—20% off and we pay postage!

It has been a long time since I have written you and the reason has been that we have had no offering to send to help with the Examiner — only enough to send a list of subscriptions every so often, but now we are able to send a small offering, and that is the main purpose of this note.

In the past, we have reasoned, what is the use of a letter to you without an offering. We have not forgotten you, your wife, the children, the shop and staff, the church. You are in our minds always and we remember you all every day in our prayers. We will be in the 1970 Bible Conference if we have to walk — the Lord willing.

The Baptist Examiner is still the best paper ever.

The Corcorans
Reading, Michigan

Enclosed check can be used to help pay some of the expenses of TBE or as you see fit and the Lord leads. Wish I could send more, as the thought of THE BAPTIST

EXAMINER coming once a month is almost unbearable. Other than the Bible, TBE is the most doctrinal and sound paper in print today. I look forward to getting it every week, as it is spiritual meat for two starved hungry souls for good sound preaching.

May the Lord lay it upon all readers of TBE to see that all expenses are met on time. We pray for you and yours continually that the Lord will give you the strength, both physical and spiritual, to carry on His work.

Mr. & Mrs. C. Burns
Roy, Utah

In reading TBE of last week and learning that the publication is in some financial difficulty, my heart is saddened. In the short time I have been receiving the paper, I have come to love it and look forward to it each week. It is my sincere prayer that you will be permitted to continue on the weekly publishing basis.

Thurman Phillips
Dayton, Ohio

Brethren, we thank God for each of you today, for your part in our ministry and we'll ask that you pray for us and that you lead your churches to give a regular monthly offering for the ongoing of TBE.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A FRESH STUDY OF AN AGE-OLD PROBLEM"

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James 2:10.

I might say that this problem is the problem of sin. It is just as old as the human family. In fact, it is just as old as the Garden of Eden, for this problem of sin began in the Garden of Eden long ago when Adam and his wife were still living within that garden.

I think it well, every once in awhile, for us to make a fresh study of certain things. That is not only true so far as the Word of God is concerned, but it is true of material things. It is well to go back and make a fresh study

of the things that we have learned in the days gone by so that we can refresh our minds and bring ourselves up to date. I especially think that that is true concerning the Word of God. I think it is well for us, every once in awhile, to make a fresh study of the various teachings of the Bible.

For example, I try to make it a point at least once a year to preach on the subject of baptism. I try to make it a point at least once a year to preach on the subject of the Lord's Supper. I try to make it a point to preach at least once a year on the Great Commission because I have a feeling that we need to make a fresh study of

these things from time to time. I am sure that we need to make a fresh study of this problem of sin. So I come to you today, to study with you, afresh and anew, this age-old problem — the problem of sin in your flesh and in mine.

WE ARE ALL SINNERS.

There isn't a one of us but that stands as a sinner in the sight of God. Listen:

"ALL we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. 53:6.

We thus notice that Isaiah says (Continued on page 2, column 1)

APPRECIATED LETTERS

Dear Sirs:

In my last issue of The Baptist Examiner, you indicated that my subscription has expired as of the end of last month (July). Therefore, I must send, as usual, \$2.00 to you to pay for another year's subscription to this great periodical of truth. Now, a word about your paper; I have examined many periodicals that are published by "religious" groups (i.e. DECISION, SWORD OF THE LORD, and many others.) However, after reviewing so many of their articles, and finding them to be of Arminian leanings, among other heresies, I can- (Continued on page 8, column 4)

AMERICA GOING TO THE DOGS

Here is how America spends her money:

Over 18 times as much spent on dogs as was given to foreign missions.

Nearly 3 times as much for dog clothes and accessories as for missions.

Over 4 times as much for the purchase of dogs, as for missions.

Nearly 6 times as much for licensing, shots and Veterinary fees than for missions.

About 2½ times as much for miscellaneous as for missions.

More on all pets than for all missions and religion and welfare combined.

—Baptist Reporter

To train children at home, it is necessary for the parents and the children to spend some time at home.

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JOHN R. GILPIN Editor

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"A Fresh Study"

(Continued from page one)
that all of us have gone astray. He doesn't leave any room for even one or two of us to escape the accusation, but rather, he says that all of us have gone astray.

The very thing that Isaiah said is what the Psalmist had already said, for we read:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL GONE ASIDE, they are all together become filthy: there is none that doeth good, no, not one."—Psa. 14:2,3.

What a scene this presents to us! The Almighty, the Eternal, the Everlasting, even God Himself, turns His eyes upon this earth for one expressed purpose—to see if there is anybody in all the human family that is walking uprightly—that is doing the things of the Lord. What is the result after looking upon us with a telescopic eye? What is the result after God takes a spiritual X-ray of each of us? His conclusion is: "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." So the same message that Isaiah brings to us is the message that the Psalmist brings.

We find that Paul makes a similar statement, for he says:

"For ALL HAVE SINNED, and come short of the glory of God."—Rom. 3:23.

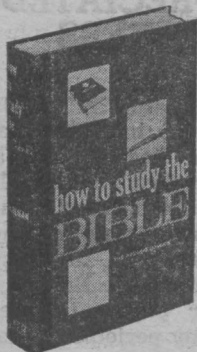
Notice, he doesn't say "part of the human family," but he says that "all have sinned, and come short of the glory of God." The same thing that Isaiah said, and the same thing that the Psalmist said, is what Paul says—we have all sinned and come short of the glory of God.

In the book of James we find a passage that is most instructive

Haldeman's Works.

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in this respect. Listen:

"For in many things we offend all."—James 2:2.

This is an instance of a very poor translation in the King James version. The word "all" is misplaced. Actually, it says, "in many things we all offend." Not just part of the human family, but all of us offend in many things.

Notice again:

"For there is NOT A JUST MAN UPON EARTH, that doeth good, and sinneth not."—Eccl. 7:20.

The message from every one of these five individuals is that all are sinners in the sight of God. Isaiah declared it. The Psalmist declared it. Paul declared it. James declared it. Now Solomon, in a very conclusive manner, says that there is not a just man upon the earth that doeth good and sinneth not.

I wonder if this brings you down to the position that you can see yourself. Did you think that you were perfect? Did you think that you were living above sin? Did you think that you were living a life of absolute holiness and positive perfection? Did you think for one moment's time that you were living in a way that you were no longer a sinner? I tell you, beloved, every one of these writers bring the same message—we are all sinners in the sight of Almighty God.

II

OUR SINS CANNOT BE NUMBERED.

Not only is it true that we are all sinners, but our sins cannot be numbered.

Did you ever stop to think that you can number everything else? You can number your pulse by putting your hand upon your wrist and finding the blood coursing through your veins.

You can number your moments. You can number your hours. You can number your days. You can

? HOW LONG ? SINCE YOU SENT AN OFFERING TO THIS PAPER

number your years. We have clocks, almanacs, and various methods devised by man whereby we are able to number all of our moments, and days, and hours, and years.

We can even number the hairs of our head. I wouldn't want the task of counting the hairs in my head nor in yours either. It would take a great amount of time, and I don't think we would accomplish a great deal. I don't think much would be derived therefrom by way of good, but it could be done.

You can count the fever that you have within your body with a little instrument known as a thermometer. You can evaluate the fever that you have even to the fifth of a degree.

But do you realize that we cannot count the movements of our ever restless minds? Do you realize that you cannot count those movements of your mind, and that every movement is a sin? Listen: "And God saw that the wickedness of man was great in the earth, and that EVERY IMAGINATION OF THE THOUGHTS OF HIS HEART WAS ONLY EVIL continually."—Gen. 6:5.

Do you tell me that you could count the sins of your life when God says that every movement and every imagination of the thoughts of your heart is only evil continually? Do you mean to tell me that you could count the sins in your life today? Beloved, your imagination moves. There is, I say, a movement of your restless mind constantly as I preach. You think perhaps of a thousand things as I preach to you. The Word of God says that every imagination—not part of your imagination, but every imagination—of the thoughts of your heart is only evil continually.

When this verse of Scripture first dawned upon me as to its import, and when it first came

THE BAPTIST EXAMINER

NOVEMBER 29, 1969

PAGE TWO

MISCELLANEOUS

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to my mind as to how much sin there is in each of us, I tell you, it was shocking to me. I used to say, "Have you sinned ten times a day, or twenty times a day, or have you sinned a hundred times a day?" Beloved, you sin multitudinous times every day. This text says, "Every imagination of the thoughts of his heart was only evil continually," and those sins that are multitudinous and cannot be numbered, are all yours.

The Word of God tells us that the earth is the Lord's. Listen:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."—Psa. 24:1.

You might put a legal bar to shut your neighbor off of what you call your land, but in actuality, the whole earth belongs to God.

The cattle belong to God, for we read:

"For every beast of the forest is mine, and the cattle upon a thousand hills."—Psa. 50:10.

Even the silver and the gold belong to the Lord. We read:

"The silver is mine, and the gold is mine, saith the Lord of hosts."—Haggai 2:8.

Listen, beloved, the earth is the Lord's. The cattle is the Lord's. Every beast of the forest belongs to the Lord. The silver is the Lord's. The gold is the Lord's. But the sins are yours. Those multitudinous sins—those sins wherein you stand guilty in God's sight with every imagination and every thought being a sinful thought, are all yours. Every moment of your life is a sinful moment. Every imagination and the thoughts of your life are evil continually. Your restless mind rolls at random, and as it does so, it is sinful. (Continued on page 3, column 4)

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More About John R. Rice's Heresy As To Church Truth

JOSEPH WILSON
Winston-Salem, N. C.

This is the third article in a series reviewing Rice's position on Church Truth. I am reviewing an article by Rice on "Churches And The Church." Again, and most insistently, do I say that this is not intended to reflect on Rice's salvation, moral character, or on all that he teaches, and believes. I am simply, at this time, dealing with his teaching about the Lord's church. On this point, Mr. Rice is certainly not in harmony with God's Word.

I have pointed out that Rice believes in the universal church theory. Then, I pointed out that this is a heresy, and that it is a heresy of the worst sort. I would like to deal in this article with Rice's position on local churches. Remember though, that Rice spends most of his article extolling what he calls the church, and seemingly belittles the local churches.

"Then any congregation of Christians is a church in the Bible sense." Rice p. 215.

Now, I appeal to Baptists. Could a more heretical statement be made than this? What man, with Baptist blood flowing through his veins can accept such a statement? Yet this statement is the logical product of the illogical heresy of universal churchism.

Rice points out that the word translated church in KJV is the Greek word *ecclesia*, and he says that this word means a called-out assembly. Now this is true, but it is not all the truth on the word. By common usage the word means an assembly called out for a purpose. It carries in its bosom the ideas of locality, visibility, calling out, and this calling out is for a purpose. The assembly was never just called out, but always called out for a purpose. In this, one can see that the word demands a local, visible assembly organized for a purpose. Rice then gives three usages of the word in the New Testament which fit the word. He adds a fourth which is contrary to the Word, and unscriptural. This is the universal idea with which we have already dealt.

Rice points out that the word *ecclesia* refers to the mob of idolators in Acts 19. Here it is translated assembly, which is the proper translation. Note that the mob did not become an assembly except as they gathered together for a purpose, and that it was not a lawful assembly that had been properly called out for an organized purpose. However it was an *ecclesia*. Rice points out that the word is used in Acts 7:38 to refer to Israel in the wilderness. Now, this word referred to Israel as assembled in the wilderness. Rice then points out that the word *ecclesia* is used to refer to local congregations.

Now, these things are true. The word *ecclesia* is used in the New Testament to refer to the mob assembled in Ephesus, Israel assembled in the wilderness, and local assemblies of Christians. But Rice grievously errs in applying the word church as we use it today to these three groups. He calls the Ephesian mob and the Israelites churches. It is true that they were assemblies and *ecclesias*. But we must realize that the word church has come to have an accepted meaning in language of today. So that when we use the word "church" today, folk understand us to be referring to the Lord's church.

Now there is an important designation in Matt. 16:18 which we must observe. Christ said: "Upon this rock, I will build my church." Now the mob was an *ecclesia* and the Israelites were an *ecclesia*; but they were neither one the *ecclesia* Christ was talking about. The church of our Lord Jesus Christ is a New Testament institution in its origin. Rice speaks

of all saved folk in the Old Testament as belonging to the church. But I assure you that Rice knows something that Abraham, Isaac, and Jacob did not know. If you had asked them as to their church membership they would have had no idea what you were talking about. No, beloved, the church is a New Testament institution started by Christ during His earthly ministry. So, we must note that while the Ephesian mob was an *ecclesia*, and the Israelites in the wilderness were an *ecclesia*, they were not the *ecclesia* Christ was speaking of as His *ecclesia*.

Now please follow the confused teaching of Rice. He says the mob was a church and the Israelites were a church and every congregation of Christians are churches. Now it is true that they are *ecclesias*. But even Rice would admit that there is a decided difference between the kind of *ecclesia* the mob was and the kind of *ecclesia* a congregation of Christians are. Rice is either deliberately or ignorantly trying to deceive his readers here. He is not distinguishing different *ecclesias*. Because the word *ecclesia* does apply to the mob, the Israelites, and congregations of Christians does not mean they are the same kind of *ecclesias*. Rice would admit that the mob is not an *ecclesia* of Christ. But in this use of language he is saying that any congregation of Christians is a church, and then he moves into his teaching that any congregation of Christians is an *ecclesia* of Christ without letting us know that there are *ecclesias* that are Christ's and *ecclesias* that are not Christ's.

Now I will readily admit that any congregation of Christians is an *ecclesia*; but I will not admit—no, not in a million years—that they are all churches of Christ. Rice has made a big play here on the word *ecclesia* without informing the reader as to the difference between an *ecclesia* that is Christ's and one that is not Christ's even though he must admit that the mob was not a church of Jesus Christ.

So when Rice comes to his statement that "any congregation of Christians is a church in the (Continued on page 3, column 1)

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John R. Rice .. Heretic

(Continued from page two)

Bible sense," he has by his skillful use of language equated all congregations of Christians as true churches. When you read this statement by Rice you would not realize that you can have a church that is not Christ's church. So, it is true that any group of Christians is a church (ecclesia) but it is not true that any group of Christians is Christ's church. Now unless Rice is willing to put the Ephesian mob on a level with a congregation of Christians as both being churches, he has deliberately or ignorantly deceived the people with his use of terms.

Please understand that I readily admit that other so-called churches are really churches in the sense that they are assemblies. However, I most emphatically deny that they are churches in the sense of being Christ's churches. Rice has made his readers believe that all congregations of Christians are true churches (one as much as another a true church), without showing them that, by his own terminology the Ephesian mob would also be a true church of Christ.

Let it be clearly understood that Rice's local church is a congregation of Christians. That any congregation of Christians is as much a church of Christ in Rice's opinion as any other congregation of Christians. Rice is teaching that one congregation of Christians, regardless of organization, history, practice, or doctrine is as much a church of Christ as any other congregation of Christians. He says, "A local assembly of Christians is a church in the Bible use of the term, irrespective of its doctrine or organization." p. 214. By his own usage here, the Ephesian mob, howling for Christian blood was

also a church, but I ask you was it Christ's church? I have never seen such deceitful dealing with terms, as Rice uses in seeking to equate congregations of Christians as all being Christ's true churches.

Beloved, I am struggling with language. I want to make it crystal clear to all who claim to be Baptists. Rice is teaching that all congregations of Christians are true churches of Christ irrespective of organization, history, doctrine or practice. Now, do you believe that? If you do, I doubt that I can help you. Brethren, not for this world of wealth at my feet would I put true churches of Christ on a level with man made institutions that call themselves churches.

Rice repeatedly in his article accuses those of us who believe as I do and as TBE does, of denominational pride, vanity, sin, vain and hurtful teaching, foolishness and so on. This is repeated over and over in his article.

Let me be crystal clear. You may not agree with me, but I want you to know what I believe. Christ started a Baptist Church. He promised it perpetuity. He commissioned it to do His work. He gave it the ordinances. He baptized it in the Holy Spirit. He dwells in it. He gets glory through it. It is to be His eternal bride. Now this is true only of local, visible, Missionary Baptist Churches. Other churches, so called, might be churches in the sense that the Ephesian mob was a church, but other so-called churches are not churches in the sense of being Christ's churches. I won't try to deceive you as Rice does in his use of the word "church." I want you to know exactly what I mean. Only sound Baptist Churches are the true churches of Christ. All other churches are man-made (or worse) institutions. They were not started by Christ. They are not claimed by Christ as His churches. They have no commission from Christ. They are not indwelt by the Spirit. They have no right to the ordinances. God does not get glory through them. They have no promise of perpetuity, but will be rooted up. Members thereof will not be in the Bride of Christ.

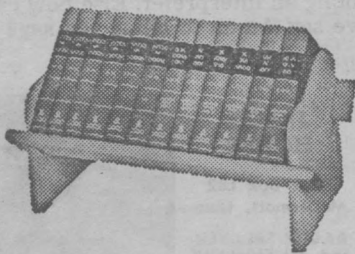
Now Rice may call this all the mean spiteful names he can think of, but that won't change my mind, or the minds of hundreds who believe as I do on this subject. We believe this because it is the clear teaching of God's Word. And just because the word ecclesia applies to an Ephesian mob and a church of Christ, we are not going to equate them both as being one and the same thing. I was once a member of a false church. I was ensnared by the awful heresies of the holy roller heretics. God in mercy and grace brought me out and led me to the church that Christ started and made me a member thereof. I praise His name for it. I glory in it to the glory of God. Brother and sister, shall I take that false church started in Spray, N. C. less than one hundred years ago — started by man — teaching an untold number of heresies — shall I take that thing (born of man) and make it equal to the glorious church that Jesus started in Palestine nearly two thousand years ago, God forbid! God forbid! Shall I not be happy, shall I not praise God that now I am a member of a true church of Christ and not a man-made organization.

Now before I summarize what we have covered in these articles, and what Rice teaches in his article, let me add a few words. Rice has some very good arguments in his article as to why the church did not start on the day of Pentecost. This is the only good thing that I can say about this article, but fairness compels me to say that much. It is certainly true, as Rice shows, that the church began before the day of Pentecost.

We have seen that Rice holds to the universal church theory. He holds that all the saved from

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the first one saved until the rapture make up the church, and that those saved after the rapture will be in a different category. Holding to this universal church theory prepares the way for the rest of Rice's heresies on the Church. I will not judge a man as to motives in the holding of a doctrine. I suppose that Rice believes he is teaching the truth. However, fairness and love for the truth compel me to point out the following: The universal church theory is a very convenient theory for Rice and men in his position.

The universal theory paves the way for union evangelism which is the very heart of Rice's teaching and practice. No man could practice union evangelism between the so-called churches with their radical differences in doctrine and practice without justifying such procedure with the universal church theory.

The universal theory opens the way for Rice to work completely apart from church authority. Believing as I do, I must seek the authority of a sound church to write, or have a radio program, or hold a revival, or edit a paper. But Rice can do all the work that he does without any regard to the authority of a local church because of his universal theory. If Rice should see and practice the truth about the local church that I have set forth in this series of articles, it would

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be the end of the empire of different phases of work that he is engaged in.

Then, the universal church theory paves the way to ask for the tithes and offerings of God's people to be given apart and away from the Lord's storehouse which is a true church of Jesus Christ and, of course, I mean a local Baptist Church. So I say, that I would not judge motives, but that this universal theory is certainly convenient for men working as Rice does.

Further, and much more serious, the universal theory that Rice holds paves the way for, and is the mother of his teaching about the local churches. He is able to put all these false churches with all their false doctrines under the skirt of his big, universal church. It is because of his universal church heresy, that he is able to consider all congregations of Christians, irrespective of organization, history, doctrine, or practice as churches. And any one of them as much a church as any other. And he accuses any who would differentiate between these groups as being some true and some false churches, of being guilty of pride and sin.

Now, as a result of Rice's combination of universal invisible church as the Church and any congregation of Christians as churches, we have much evil result in practice. But again, this is a convenient doctrine. With this doctrine, Rice can hold meetings for any groups of Christians. He can gather them all together for union meetings. He can get support from all of them.

Well, Beloved, for my part, Rice can have his churches and his church. I want no part of one or the other. I will hold to what I believe to be true as to the Lord's church and try to preach and practice according to that truth. May you study carefully what I have said. No matter what your conclusion might be, the subject is worthy of careful, prayerful study. What you believe about the church will tremendously affect the whole of your Christian life and service. May our blessed and sovereign God be pleased to lead you into the truth in this matter and give you grace to walk accordingly. Pray for me. God bless you all.



"A Fresh Study"

(Continued from page two)

Our sins are our own. Most of us don't want to admit it. Most of us don't want to acknowledge it. But our sins are our own.

In the early chapters of Genesis, when Adam and Eve sinned, they both acknowledged that they were transgressors, but neither one would admit that he was the author of the sin.

Adam said, "the woman whom thou gavest to be with me, she gave me of the tree, and I did eat." When God asked Eve about the matter, she said, "The serpent beguiled me, and I did eat." Both of them acknowledged that they were transgressors. Both of them admitted that they had sinned. But neither would admit that he was the author of the sin.

That is exactly true of every one of us. These sins that are multitudinous, these sins that cannot be numbered, these sins wherein we stand guilty, are ours, and we are the author of each of them, though we don't like to admit it.

I'll never forget the four-year-old lad who was dressed up one Saturday afternoon for his mother to take him shopping. He was told to sit on the front porch and keep himself clean. But he got off the front porch. It was such a temptation when another little boy came along to play with him, and he couldn't stay where his mother had put him. So he got off the porch, and presently he fell in the street and his white clothes

were soiled. The first thing he said when he jumped up (for I sat on my front porch across the street and heard him) was, "Now look what you made me do."

That is Adam. That is Eve. That is us. None of us are willing to admit that we are the author of our sins. These multitudinous thoughts are evil continually, and we are not willing to admit that we are the author of the sins that we are guilty of.

You can estimate what you are worth in houses and lands, stocks and bonds, and gold and silver. You can estimate what you are worth so far as this world is concerned, but when you have finished, it is nothing to compare with the sins and the iniquities of your life.

I say to you, John D. Rockefeller in the hey day of his financial success, and Andrew Carnegie and all the tycoons of this world, might be able to carefully give you an analysis of their actual worth, but neither they, nor you, can ever estimate the number of sins within your life.

The Word of God tells us that every imagination of the thoughts of the heart is only evil continually, and as your mind rolls in a restless manner, and your imagination moves hither and yon, every movement of it is a sin in the sight of God.

III

OUR SINS ARE REMEMBERED BY GOD.

These sins which can never be numbered, are remembered by God.

You can't remember your sins. You have no idea how many sins you have been guilty of. There are your secret sins. Some are even secret to you yourself, for you have sinned time after time after time, and didn't even realize that you were sinning. When we talk about secret sins, usually people think about things that you do that are hidden to the eyes of others, but the Psalmist said:

"Cleanse thou me from secret faults."—Psa. 19:12.

There are lots of things that you need cleansing from that are hidden to even you, yourself, but there is not a sin that God does not remember. You may not re-

(Continued on page 5, column 2)

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THE BAPTIST EXAMINER
NOVEMBER 29, 1969

PAGE THREE

The Baptist Examiner FORUM

"Just where do you draw the line in determining what is, and what isn't, a sound Baptist church? The church at Corinth had tongues in it and the women spoke when they shouldn't. Should their baptism have been recognized by other churches in that day?"

ROY
MASON

Radio Minister
Baptist
Preacher
Arpeka, Florida



A sound Baptist Church must of necessity believe the foundational truths of Christianity, such as the deity of Christ, his death and resurrection, ascension and coming again. It must believe the truth about how to be saved, and the Scriptural mode of baptism.

Yes, the church at Corinth had a number of irregularities, but Paul did not indicate that it was not a genuine church. It also had some good things, and Paul starts his first epistle by saying, "I thank my God always on your behalf, for the grace of God which is given unto you by Jesus Christ. That in everything you are enriched in him, in utterance and all knowledge." (1 Cor. 1:4-5). Paul told them enough to correct them and to straighten them out. I don't know whether they conformed to his instruction or not in all points, but they certainly did in one. He told them to discipline the incestuous member, and in his second epistle we find that they had been so strict on him that Paul asked them to let up.

I believe that God's Word prohibiting women from speaking in the public assembly, ought to be obeyed, but we must not put this question on a par with such doctrines as the virgin birth and deity of Christ, or salvation by grace through faith.

Yes, I believe the baptism of the Corinthian church should have been recognized by other churches, and it doubtless was.

There are churches that hold to the foundational doctrines of the New Testament that I would not personally want to belong to, and will not belong to so long as I can find a church more in line with the New Testament way of doing things. For instance, what about a church that is organized to death with a whole

gang of auxiliaries for which there is not the slightest Scriptural justification? What about the church that is about half amusement and entertainment agency? What about a church that has largely thrown away its independence and is utterly dominated by denominational headquarters? What about a church that is more devoted to the Co-operative Program than it is to Christ and his teachings?

It behooves every one of us to seek membership with a church that can find Scripture to justify everything it practices, and if one belongs to a church that deviates from the New Testament standard, he should seek kindly and firmly to remedy the situation.

E. G.
COOK

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Philadelphia
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It is indeed hard to say just where the line is that divides sound churches from those that are not sound. Then too, just what do we mean by a sound church? Certainly we do not mean that a church must be perfect in order for it to be sound. In that case there would be no sound churches.

If a church refuses to discipline a member who should be disciplined, or if she excludes a member without a just cause, to that extent she is not doing that which is well pleasing to her Lord. But I would not say that He would remove the candlestick for this offense. There are many other things that a church might do, or might fail to do that would show her imperfections, but still be able to hold on to the candlestick.

However, when a church begins to openly depart from the faith once delivered to the saints, she gets on dangerous ground. To neglect, or to ignore clearly revealed truth is bad enough, but when a church is openly antagonistic to truth that cannot be denied, I fear she has become unsound. And a church that accepts some other person or persons other than our Lord as her head, or one who desecrates the ordinances by inviting all Christians to the Lord's table, or by accepting any baptism other than duly authorized Baptist baptism would most certainly not be a sound church as I see it.

When it comes to the church at Corinth, I would have a hard time trying to prove that the women were speaking when they should not. I Cor. 14:34 says, "Let your women keep silence in the churches." But where are we told that they were speaking out in the church? That was an admonition to your church and to ours here just as much as it was to that church.

And as to the tongues in this church, it is to be feared that entirely too much value has been placed upon the italicized word "unknown" found here in our authorized version. The translators added the word through ignorance, and the Church of God people have built their worship service around it for the same reason. This gibberish or chatter that even a squirrel could not under-

stand is not to be found in I Cor. 14. These languages are what we call today foreign languages. So if you come to our church and preach in German be sure to bring along an interpreter. Else how can we say Amen to what you say?

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It is a sad commentary on our churches that it is necessary for such a question to be asked. It is necessary because we have so many preachers today who neglect to teach their churches concerning these things.

There are some things that must be considered before the church is recognized. When I give these identifying marks I am not saying that the order in which I give them represents the order of importance. All of the means mentioned are important.

One thing that must be true when you recognize a church is what does it teach regarding salvation. This is very important. A religious organization that teaches baptismal regeneration, works for salvation, or any other way of salvation other than by God's grace cannot be considered a church. The Bible teaches us very clearly that salvation is of the Lord and not by any means of man. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." (Eph. 2:8, 9). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour." (Titus 3:5,6). "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:28).

A church that is the Lord's church will not talk to the lost about any way of salvation except through faith in Christ. Jesus Christ is the only hope in this world, let us not even recognize a group or a person that tries to give a false hope.

Another thing that must be considered as a mark is the proper place of baptism. We have already pointed out that baptism cannot be a way of salvation. It must be kept in its place. Baptism is taught as a work of righteousness. If we love the Lord we will be obedient in respect to this ordinance of the church. It is the entrance way into the church. "For by one Spirit are we all baptized into one body . . ." (I Cor. 12:13). Baptism also shows our willingness to walk in a way pleasing to the Lord. "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4).

Any group that teaches baptism as a means of salvation or does not teach baptism as an ordinance of the church cannot be considered as the Lord's church.

A third way to identify a church is regarding its origin. A church that is the true church will be organized by a true church. Any organization that has been started since Christ was here is not the church. This church is a local independent body. Each church is its own governing body and is not dependent on a head organization. When Paul was writing to the church at Corinth he said, "Now ye are the body of Christ, and members in particular." I Cor. 12:27. In another letter Paul wrote to the "Churches of Galatia." (Gal. 1:2).

The last thing that must be observed by a true church is that Christ is its head. A book of theology says, "If its head is Christ, it is His church. If its head is the pope, it is the pope's church. If its head is a conference, then

it is the conference's church. If its head is a presbytery or synod, then it belongs to the presbytery or synod instead of to Christ."

Ephesians chapter one tells us of the omnipotence of God and concludes by telling us that Christ is the head of the Church. "And hath put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fulness of Him that filleth all in all. (Verses 22,23). "For the husband is the head of the wife, even as Christ is the head of the church: and He is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." (Eph. 5:23,24).

My friends when you find a local body with these four marks, you have found a church. There may be some who are weak so far as some of the precious doctrines of the word of God are concerned but it still is a church. On the other hand, I know of groups that are strong on the doctrines of sovereignty but do not hold the truth as to the church itself. These people are not true churches.

To determine what is, and what isn't a sound Baptist Church is based upon the practice and teachings of each church. I do not draw the line on teaching alone, for I have learned that one's practice really determines what one believes. I was once associated with a Baptist Church whose pastor was called the grace preacher. He would preach loud

and long that salvation was by grace, plus nothing, minus nothing, and then after preaching salvation by grace, he would give an invitation for all sinners to come to the mourner's bench to pray through to victory. What he

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said was meaningless, when viewed in the light of his practice.

The one particular doctrine where we must draw the line is salvation by works, either in teaching or practice. A church can, like Corinth, have many things wrong with her as to certain doctrines and still be considered a church of Jesus Christ, but a church teaching or practicing salvation by and through the efforts of man is to be rejected.

"As we said before, so I say now again, If any man preach any other gospel unto you than that we have received, let him be accursed." Gal. 1:9.

For a church to preach another way of salvation other than through the finished work of Christ is under the curse of God, preacher. He would preach loud (Continued on page 5, column 1)

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THE BAPTIST EXAMINER

NOVEMBER 29, 1969

PAGE FOUR

The Forum

(Continued from page 4)
and is not to be considered as the Lord's church.

The Lord says:

"My sheep hear my voice and they follow me." John 10:28.

There are many differences among God's sheep relative to certain doctrines, but there is no difference in the way of salvation, since all agree that eternal life comes to us through shedding of the blood of Jesus Christ. The Corinthian church had many differences among her members, but she taught and practiced salvation by grace.

Further proof that a church can be wrong on many things and still be a church is found in Revelation, chapters 2 and 3. As we read these two chapters, we listen as our Lord examines His churches. He found some things were wrong with them. In His condemnation of their teaching and practice, we do not hear Him reprimand them for teaching or practicing salvation by works; therefore, we must conclude that all 7 churches brought the same message in regard to salvation. Thus, the line must be drawn in relation to the teaching and practice of salvation by works.

We must understand what baptism pictures in order to understand why the line must be drawn at this point. Baptism pictures two definite things: (1) It pictures the faith of the individual being baptized. By being baptized, he is telling all who see (symbolically) that he is a believer. (2) It pictures the way he believes he is saved. In selecting a certain church to baptize him, he (symbolically) confesses that he was saved in the manner whereby the church doing the baptizing teaches. If the church baptizing him teaches or practices salvation by works, his baptism pictures he was saved by works. Let me illustrate what I am trying to say. I once was baptized by a church that taught one must pray through in order to be saved. My being baptized by this church

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testified that I believed in praying through. When God revealed to me the truth that salvation is by His sovereign grace, I renounced the doctrine of praying through. Then to be consistent, I had to renounce my baptism. Then I selected a particular church that was teaching salvation by grace and asked to be baptized to manifest that I believed her teaching. Had they received me on my first baptism, they would have received salvation by praying because my first baptism pictured that doctrine.

A church that will receive any kind of baptism other than that which pictures salvation by grace has within her that which pictures one is saved by works, and true Baptist Churches should draw the line and hold it fast, denying membership into their bodies, of any whose baptism pictures anything other than salvation by grace. They are to judge the churches receiving alien baptism as no better than the churches whose baptism they have received.

"A Fresh Study"

(Continued from page 3)

member them. You may not recall them. You may not know anything at all about them, but God knows every sin of your life. Those sins are all remembered by the Lord. Listen:

"Thou hast set our iniquities BEFORE THEE, our secret sins in the light of thy countenance." — Psa. 90:8.

Every sin of your life is right in front of God's eyes. God's eyes see every sin. Even the secret sins are right before the countenance of the Lord.

Notice again:
"For her sins have reached unto heaven, and God hath remembered her iniquities."—Rev. 18:5.

John is talking about the sins of Babylon. Regardless of what interpretation you put upon Babylon makes no difference as to this verse. Personally, I think Babylon is a reference to the old whore and her harlot daughters which prefigures Romanism and the Protestant churches which have come out of Rome. John says that Babylon's sins have reached unto heaven and that God has remembered her iniquities.

Beloved, I say to you, your sins are right in the presence of God. He sees your sins there before His countenance every day. As this verse says, God has remembered Babylon's iniquities.

Hosea tells us practically the same thing. Listen:

"And they consider not in their hearts that I remember all their wickedness; now their own doings have beset them about; they are BEFORE MY FACE."—Hosea 7:2.

Notice, God says, "I remember all their wickedness." These sins are before His countenance, and God has remembered them.

Notice another reference:

"The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars."—Jer. 17:1.

The sin of Judah wasn't written with a pencil that you could erase. The sin of Judah wasn't written with any kind of pen whereby you could wipe the ink away. The

sin of Judah was written with an iron pen, and graven with a point of a diamond, to the extent that it was there to be remembered by God. If it had been written with a pencil with which you could erase, or if it had been written with a pen so that you could wipe it away with a damp cloth, God couldn't remember it. But as it is, the sin of Judah was written with a pen of iron, with a diamond point, and God said, "It is there for one purpose — that God Himself shall remember it."

Listen again:

"Great in counsel, and mighty in work: for THINE EYES ARE OPEN UPON ALL THE WAYS of the sons of men: to give every one according to his ways, and according to the fruit of his doings."—Jer. 32:19.

Notice, God who is great in counsel, God who is mighty in work — His eyes are open upon all the ways of the sons of men. There is never a way that you take but that God has seen it, for God's eyes are open unto all of those ways.

Now, beloved, put these five verses together that I have read—Psa. 90:8, Rev. 18:5, Hosea 7:2, Jer. 17:1, and Jer. 32:19 — put them all together, and what do they tell us? They tell us that those multitudinous sins of ours pile up. They mount high. They not only mount high, but those sins of ours are all right there before God's face. God remembers every sin that we stand guilty of.

I ask you, could you tell me how many times you have sinned. Well, just bring it down this way: could you tell me how many times you have taken the name of God in vain? Could you tell me how many times you have lied. Beloved, you know the impossibility of even these things. God says that every thought of our imagination is only evil continually. Therefore, in view of this, you and I have no knowledge of our sins, but God remembers every sin of our lives.

Why does He remember them? He remembers them for a twofold purpose. He remembers them so that eventually He may set them before you to cause you to remember them. No man will ever be saved until he sees himself as a sinner in the sight of God. God remembers your sins in order that He can set them before your face so that you remember them — so that you will realize that you are a sinner.

David said:

"My sin is EVER BEFORE ME." —Psa. 51:3.

God remembered David's sin. The Lord had put it right in front of David's face so that David would remember it too.

When punishment had fallen on Cain for the murder of his brother, Cain said:

"My punishment is greater than I can bear."—Gen. 4:13.

Cain's sin was right before him. God wouldn't let it get away from him.

Let's notice Judas Iscariot who betrayed our Lord. The Word of God tells us how that Judas came back, and brought the betrayal money and cast it down at the feet of the Sanhedrin. I can hear its metallic clank as it struck the pavement before those men of the Sanhedrin. I can see Judas as he rushes off into the darkness to hang himself. Beloved, why did God remember that sin? God did it so that He could eventually set that sin before Judas. He remembered it so that He could cause Judas to remember it too.

Listen, beloved, God remembers every sin of your life, and He remembers it so He can make you remember it. God wants you to remember the sins of your life. Some of these days — maybe not today, but some of these days — God is going to put that sin in front of your face so that you remember it — that you realize you are a sinner — that you realize that you are not as good as you thought yourself to be — that you realize that you are a whole lot worse than you actually thought you were, to the extent

that when you realize you are a sinner, you are on savable ground. God can save the man, and God will save the man, who realizes that he is a sinner.

There is another reason why God remember our sins, and that is, He remembers them in order that that He may punish the unsaved in Hell according to their sins. God not only remembers your sins in order that He might put them before you to cause you to remember, but He also remembers them in order that He might punish you in Hell for those sins.

I turn to God's Word and I find a very stirring statement about men going into Hell. Listen:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10,11.

Notice that crowd there in Hell is suffering today. The Word of God says that they have no rest day nor night.

(Continued on page 7, column 4)

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The Redeemer's Return

By ARTHUR W. PINK

IV. THE REDEEMER'S RETURN IS NECESSITATED BY THE HUMILIATION OF THE CROSS.

The degradation which the Lord Jesus endured when He was here upon earth before, requires that He shall come back again in power and glory in order to *vindicate Himself*. Is it reasonable to suppose that the last view which this world shall have of our blessed Lord before He takes His seat upon the Great White Throne to judge the wicked dead, shall be that of the "lowly Nazarene"? Surely not. Need we remind our readers of the depths of humiliation into which our Redeemer descended? Born in a manger, with the beasts of the field for His first companions, and a bed of straw for His cradle! Sharing the home of humble Jewish peasants and spending His youth and early manhood at the carpenter's bench! During His public ministry, so poor and so lightly esteemed that the common courtesies of hospitality were denied Him—"He had not where to lay His head!" Despised and rejected of men; the butt of Pharisaic contempt and the center of Jewish ridicule! His life seemingly ending in defeat as He hung helpless upon the cross, enduring the shame of a criminal's execution and taunted by his heartless enemies! *Is this the only sight which the earth is to have of the Lord of Glory?* Is the Son of God to retire from this world in apparent defeat without any subsequent opportunity for vindicating Himself? Surely not. Is it not evident then that He who was here before in humiliation must yet come back to be glorified in His saints and to be admired in all them that believe? Does not the very fitness of things, do not the claims of equity and righteousness, insist, that He who was the willing Victim shall yet return as the triumphant Victor? Does not the Cross of Calvary necessitate that our Lord shall yet come back to our earth in order to substantiate His claims and ratify His promises?

"For dogs have compassed Me: the assembly of the wicked have inclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture" (Psa. 22:16-18). Such was the picture that was painted by prophecy. But this scene was not to be the finale. In this very same Psalm we read, "All the ends of the earth shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee For the kingdom is the Lord's: and He is the Governor among the nations" (vss. 27, 28).

"And they that had laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled" (Matt. 26:57). See our blessed Lord standing there before the Jewish Sanhedrin, arraigned before His own creatures! Mark Him as He offers no defense in response to the false witnesses that testified against Him, and then ask, Is this to be the last thing? Is there to be no sequel to this? We do not have to seek far for an answer, for on this very occasion the Redeemer declared, "Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). And again, it is written, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Yes, the Crucified Saviour is coming back again; coming back to vindicate Himself in a world where He once endured the contradiction of sinners against Himself, and, coming back to rule and reign as He first appeared in order to suffer and die.

V. THE REDEEMER'S RETURN IS NECESSITATED BY THE PRESENT EXALTATION OF SATAN

One of the greatest mysteries in all God's creation is the Devil. For any reliable information concerning him we are shut up to the Holy Scriptures. It is in God's Word alone that we can learn anything about his origin, his personality, his fall, his sphere of operations, and his approaching doom. One thing which is there taught us about the great Adversary of God and man, and which observation and experience fully confirms, is, that he is a being possessing mighty power. It would appear, from a study of the Bible, that Satan is the most powerful creature (not "Being") in all the Universe. He has access to the Heaven of heavens and appears before God day and night to accuse His saints (Rev. 12:10). In Old Testament prophecy he is denominated "The anointed Cherub" (Ezek. 28:14) and from other Scriptures we learn that the "cherubim" are the highest order among the celestial hierarchies. Satan is represented as being at the head of an organized kingdom of evil, with hosts of wicked spirits ever ready to perform the bidding of their mighty chief. He is likened to a "roaring lion"—the King of the beasts—going about seeking whom he may devour (1 Pet. 5:8). When our Lord was here upon earth, Satan had the power to carry Him to a pinnacle of the Temple and to "shew unto Him all the kingdoms of the world in a moment of time" (Luke 4:5).

From the Epistle of Jude we learn that, "Michael the archangel, when contending with the Devil he disputed about the body of Moses, *durst not* bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 1:9). Sufficient has been said to show that Satan is a creature wielding tremendous power.

But not only does God's Word enlighten us upon the great power which our Enemy possesses, it also informs us about the sphere in which he works and makes known the location of his kingdom. In the very first mention in Scripture of that old Serpent, the Devil, he is seen in Eden having unbarred access to our first parents. In the next reference, we read of him coming before the Lord, as one who came "From going to and fro in the earth, and from walking up and down in it" (Job 1:7). This earth of ours is the scene of his present activities. Milton's conception of Satan now seated upon a throne in Hell is altogether lacking in Scriptural verification. The New Testament is in perfect agreement with the Old. In his conflict with our Lord, the Devil declared that all the kingdoms of the world had been delivered unto him (Luke 4:6) and Christ never repudiated or even challenged his claim, nay. He three times acknowledged that Satan is "The Prince of this world" (John 12:31, etc.). In 2 Cor. 4:4 he is termed the "god of this age" (Greek), that is, the director of its false religions and the object worshipped by their devotees—compare 1 Cor. 10:20. While in 1 John 5:19, R. V. we are told, "The whole world lieth in the Evil One."

We have thus seen that Satan is an exalted creature possessing and wielding prodigious power and that this world of ours is his present kingdom. For six thousand years he has been the avowed enemy of God and man. But are things going to continue thus throughout all time? Is Satan to be allowed "free rein" for ever? Surely there will yet be an end made to his power and dominion. But what and who is going to depose him? Humanity is helpless before him. Man is unable to chain him. The Church cannot dethrone him, or it would have done so long ago. Legislation is impotent, for human governments cannot vote him out of the world. Who then shall overthrow the Kingdom of Darkness? There is only one answer possible. There is only One sufficient for such a task, and that is the Lord Jesus Christ. Therefore, the very fact of Satan's present exaltation and man's utter inability to overthrow him, demands and necessitates the personal Return of our Redeemer to vanquish the Devil and imprison him in the Bottomless Pit.

VI. THE REDEEMER'S RETURN IS NECESSITATED BY THE PRESENT DISORGANIZATION OF ISRAEL.

Israel—the mystery and miracle of history! Israel—about whom more than half the Bible is concerned! Israel—to whom God gave the Land of Palestine. Israel—concerning whom it is written, "And the Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments. And to make thee high above all nations which He hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God as He hath spoken" (Deut. 26:18, 19). Israel—from whom, according to the flesh, Christ came!

Of old, Israel was honored of God as was no other nation. To them were entrusted the Holy Oracles, to them was given the Holy Law, to them came the Holy One. But look at Israel to-day and what do we see? Ten of their Tribes "lost," and those who compose the remaining two, more despised and hated than any other people upon earth. Instead of being a blessing to all people, Israel seems to be a curse. Instead of enjoying the inheritance of the Promised Land they are homeless wanderers, while Jerusalem is trodden down by the Gentiles. Instead of rejoicing in God their Saviour Israel knows Him not, a "veil" being over their hearts.

But God's purposes in connection with Israel have not yet been fully realized. A wonderful history lies behind them and a wonderful history stretches before them. True, their sorrow is not yet ended. True a dark valley yet lies before them. True, they must yet pass through the time of Jacob's trouble (Jer. 30:7). True, God has not yet fully avenged the Crucifixion of His beloved Son. But, ere long He will have done so and then shall they be brought back again into favor with Him. Many are the promises which speak of Israel's restoration. In Is. 14:1, 2 we read, "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were: and they shall rule over their oppressors." Again, in Jer. 16:14-16 we are told, "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the

(Continued on page 8, column 4 and 5)

Fred T. Halliman

(Continued from page one)
to get the patrol across the river and then we started the steep climb out of the gorge. About half way up the mountain we found a place level enough to make camp. This is the fourth day that we have sighted no people, "end D.Q."

I do not know what happened to the fellow who had eaten every thing from twigs to termites and from weeds to worms and who had led the patrol through the jungles the day before, but when we arose on this day someone soon came to the tent where I was having my breakfast and reported that he was nowhere to be found. It was as if he had been suddenly swallowed up by the jungle we were in. He had said nothing to any one—just left that's all. We had at least four other men with us that had some knowledge of the area we were in so there was no need to be alarmed. We finished our break-

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fast and got our gear ready for traveling and I assigned another fellow to lead the patrol and he seemed a little reluctant but started off in the lead. Shortly after we had crossed the river the fellow, without saying a word, stepped off to the side of the trail and soon disappeared into the thick jungle growth and was never seen again. I suppose you could say that the call of the wild had overcome the invitation for these men to go out where they could see something of civilization and so they, like all men and not unlike the beast of the forest, kept on doing what they like best. You can take the wild birds, wild beasts, and even the wild men from the jungles and you can cage them, feed them and in some cases even train them to obey simple commands, but unless God gives them a New Nature, left unguarded and unrestrained they will return to the jungle and their old habits. The natural man will inevitably do this.

Another man took up the lead and we walked on through thick jungle growth, crossing many small streams and gradually leaving the area that lies directly along the Strickland River. By noon we had reached a point well away from the Strickland and it was evident that we had headed on a course that would lead us through almost the center of the Pogaia region. Some of the carriers reported that we had lost two or three more men, all of them without saying anything had simply stepped off the trail as if to attend to the duties of nature and were never seen again. While we were a long way from Yeddo, several days walk in fact, we were headed in that general direction and if the carriers were weary and hungry. They no longer complained and there is no doubt about it we covered more (Continued on page 7, column 1)

THE BAPTIST EXAMINER

NOVEMBER 29, 1969

PAGE SIX

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

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Fred T. Halliman

(Continued from page six)
ground that day than we had any day of the patrol.

Traveling in such thick jungle area it is difficult to tell where you are, especially in view of the fact that you seldom ever come to a place where you can see very far; so it was somewhat of a surprise to me about 2 p.m. when our trail joined another trail that looked as though it had not been used for a long time. The two trails became one and it was not long before we came to a large river and only then did I recognize where we were. This was the exact spot where we had crossed this same river four years ago, the first time I came through this area. For a few moments I relived that patrol and was re-

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minded that only one day's walk from this very spot, 35 men, after prayer and meditation, decided that although we were utterly lost and weak from hunger and facing what appeared to be a slow death of starvation, we would not turn back. I was made to remember also that after this decision in less than 24 hours God had led us out to safety, and we had slept less than an hour's walk from this very spot where we could look out over the very area that we had just now spent a week in. At that time I had set my mind that unless the Lord stopped me, one day I would explore this unknown area in search of God's elect — I did not realize that it would take me over four years to accomplish this.

Now, just as it was four years ago, we found ourselves faced with what at first looked like an impossible task in trying to get across this surging river. Had we been left to ourselves on that first trip we would have been hard put to know how to cope with the situation but God had also provided for us even in this case. While we were lost we were high upon a mountain ridge and three of our men had gone out in search of a trail and did not return by dark. Realizing that we were in hostile territory we assumed that they had probably been killed by some cannibal tribesmen. All during that night the carriers had taken turns in calling out for the three men and since we were on top of a high mountain the sound of their voices traveled far over the valley that lay below. The natives that lived on the other side of the river, the one where we were at on this date, had heard those cries and thought we were the tribe near he edge of the Strickland River (the place where we had just now come from) and that they would soon be attacked and some of them killed to be eaten. Therefore they had come to the river's edge and were hiding in the bush ready to pick them off as they (the other tribe) came across the river. When we arrived at the river instead of the tribe they were expecting they were surprised to see us. They were nonetheless ready for a fight but seeing that we outnumbered them they came out in the open as a group displaying their arms of bows and arrows and spears perhaps in the hopes that we would panic and flee in the direction from whence we had come. They strung their arrows ready for shooting and waited to see what we would do. We had a lad in our group that could speak the Pogaian language and he told them we had not come for a fight but we were a bunch of starving men that needed friends and food. By then several of them had fixed their eyes on something they had never seen before, a white man and when I stepped forward and addressed them assuring them we would do them no harm they laid down their arms and offered to help us across the river.

I remember that on that first trip it took us a long time to get our men and cargo across that river. All my carriers then were from this area that we live in and none of them had any experience in crossing such a river but while the tribe on the other side meant to do us evil in their being there the Lord had meant it for our good so they set about to help us get across. This time several of the carriers had crossed the river before, plus myself and one other man that had been with me on that first patrol. There are two huge boulders lying in the river just above where we cross and they cause the river to be reduced in width though increased in force and depth making it possible to span the stream by laying long poles across it, the ends of these laying on slick but solid rocks. Thus a crude bridge is made and with considerable difficulty and at the risk of falling in the river, you attempt to cross the river; the only alternative would be to go back the way you came — this alone would be enough to cause one to take risks that would border on flirtation with eternity.

By about 3 p.m. the last man had got safely across the river

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and we started the climb out of the gorge and for the next hour we climbed about as straight up as one could go without having special climbing gear. Eventually we came to a spot large enough to make camp for the night. This was the fourth day in a row that we had traveled over this wild country without seeing anyone other than the folk in our patrol. August 27. "D.Q." About an hour after we broke camp this morning we came upon a small group of people six in all. We stopped and preached to them and then proceeded on. Today has been an exceedingly hard day on the trail. Two large and steep mountains had to be crossed. We came upon several old abandoned gardens and crossed and recrossed our old trail of four years ago. Late this afternoon we came to a large garden and a fairly new house was sitting on top of the hill overlooking the garden. Tonight we are camped in a large sweet potato patch and the usual rains are pouring. No people have been sighted since early this morning. "end D.Q."

Our campsite for the night had been in a place just barely large enough for the tent to be placed and the rest of the area was tall bush and grass. We had only gone a few yards as we started out on this day when we were soaked from the dripping grass and bushes. However, like the old horse with the sore shoulders, we soon forgot about our discomfort of walking in the wet dripping grass. About 8:30 that morning we came to a house sitting almost in a mud hole. There are certain trees here in New Guinea that have a starchy substance in the

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center of them and the natives have a way of processing this to make food from it. This house was located among some of these trees and the six individuals that lived there eked out a bare existence on the food from these trees. Also the hogs were kept in good trim by continually nibbling on the part of the tree that the natives had left. The stench from the urine soaked mud and the soured tree that had been felled was almost unbearable. All of this was within ten feet of where these people lived, ate, and slept. Only two of these people had been contacted before.

We talked to the people only a short while and then assembled them for a preaching service. After the service was over we were soon on our way again and we walked over several ridges and had two fairly large mountains to cross and late in the afternoon we came to quite a large clearing that had recently been planted in sweet potatoes. On top of a hill overlooking this little valley was a house and it looked fairly new so some of the fellows and I went to investigate. It appeared that the house had not been used for several days and we were just about ready to make camp near the house when we discovered that someone had died and had been put in one of those open air coffins about ten feet off the ground only a few yards away, so we soon abandoned any ideas of making camp there. We went back down to the sweet potato patch and set up camp near a small stream. The ground was flat here and when the usual evening rain set in about 5 p.m. we soon found that we had up to four inches of water inside our tent. Luke and I had to start stacking the cargo on improvised platforms to keep it from getting water logged. So ended the eighteenth day of the patrol.

"A Fresh Study"

(Continued from page 5)

If you slept well last night, thank God for it, for it may be the last night's sleep you will ever have. If you were to die and go to Hell, you would never have another night's sleep.

Are you enjoying the chair you are sitting on this morning? Do you enjoy the cushions you have in your home? Then enjoy them today because you may not have them to enjoy again, for in Hell, they have no rest day nor night. We think when a man works eight hours he is entitled to some rest, but God says concerning that man that goes to Hell that there is no rest day nor night — for how long? Forever and ever. "The smoke of their torment ascendeth up for ever and ever."

Notice another Scripture of like nature:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." — II Thess. 1:7-9.

Notice again:
"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."—Luke 16:24-26.

Here is a man in Hell. He has lived in luxury in life, but when he dies, he goes to Hell — not because he lived in luxury, but because he was unsaved. When he

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FRED T. HALLIMAN

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goes to Hell, the first thing that he wants is — a glass of champagne? a glass of cognac? a glass of the finest wine? No. A glass of water? No. Just one drop. He would be satisfied with just one drop. He said, "Send Lazarus that he might dip his finger in water, and all the water that will cling to his finger, I would like to have it to cool my tongue."

You tell me that God doesn't remember a man's sins? Yes, He remembers them, in order that He will punish you exactly, equivalently, for the sins of your life.

Here was a man who was getting his punishment and he asked for one drop of water to cool his tongue. When this request was denied him, Abraham said to him, "You had the good things when you were living, but Lazarus had the evil things. Now the thing is turned around. Lazarus is getting the good things, and you are getting the evil. You are getting paid (Continued on page 8, column 1)

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"A Fresh Study"

(Continued from page 7)

for your sins." God remembered the rich man's sins in order that the rich man could be punished according to his sins.

I tell you, whenever I read this, I stand trembling in the presence of God, to think that God would allow His brain to be cluttered with the sins of my life and the sins of your life; that God would allow His eyes to behold forever our sins; that God would have our sins forever before His countenance. That is exactly the picture. God has those sins there in order that He can hold them up and say, "You are a sinner." God brings those sins to your memory to cause you to realize that you are a sinner, and God also holds those sins before His eyes that He might punish you exactly, in an equivalent manner for the sins of your life.

IV

GOD'S REMEDY.

Maybe you ask, "Is there a remedy?" Yes, thank God, there is.

Long years ago, John the Baptist stood on the shores of the Sea of Galilee, and as Jesus passed by, he pointed to the Son of God and said:

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

Is there a remedy? Yes, the Lord Jesus Christ Himself is that

remedy. Listen:

"Who his own self BARE OUR SINS IN HIS OWN BODY on the tree, that we, being dead to sins, would live unto righteousness: by whose stripes ye were healed."

Is there a remedy? Yes, for we read:

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord HATH LAID ON HIM THE INIQUITY OF US ALL."—Isa. 53:6.

Thank God, He didn't put it on us. He took it off of us, and put it on His Son. He took that sin from your life, that was just as multitudinous as was possible for you to imagine, and He put it on His Son to be a sin-bearer for us.

Is there a remedy? Paul says there is. Listen:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8:1.

There is no condemnation to that man that is in Christ Jesus, but there is condemnation to the man that is outside of Christ. The man that is outside of Christ Jesus has condemnation resting upon him, but the man that is in Christ Jesus has no condemnation today.

Is there a remedy? There is, and that remedy is Jesus, God's Son—the God who set your sins before His face—the God who remembers every sin of your life in order that He can cause you to remember, and in order that He can punish you exactly in Hell for the

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sins of your life. That God has given His Son to be a remedy for your sins.

V

OUR SINS ARE FORGOTTEN BY GOD.

God remembers our sins as sinners, but God forgets our sins as Christians. We read:

"For I will be merciful to their unrighteousness, and their sins and their iniquities WILL I REMEMBER NO MORE."—Heb. 8:12.

Thank God, He may remember your sin as a sinner, but when you come to Jesus Christ and trust Him as your Saviour, He remembers your sins no more. God never does forget anything you do that is right. He remembers every bit of it that He might reward you. Listen:

"For God is not unrighteous to forget your work and labour of love."—Heb. 6:10.

God never does forget your work as a Christian. He never does forget your labor of love. God doesn't forget that, but He does forget your sins. The man that is saved will never meet his sins again, because God has blotted them out in the blood of His Son, and God has forgotten them. The sins that were before His face, the sins that were always before His countenance, God remembered in order that He might cause you to remember them, and in order that He might punish you exactly in Hell for those sins. But the day that you are saved, those sins are blotted out by the blood of Jesus Christ and God remembers them no more forever. Aren't you glad that while God remembers your work and your labor of love that God doesn't remember your sins? Aren't you glad that you have a God that has a big forgetter? Aren't you glad that you have a God who has blotted out your sins through the blood of His Son and He has forgotten all about that sin? How I thank Him and how I praise Him this morning! How I pray that in this hour someone shall realize that God is keeping every sin of His life before His countenance, and if he goes to Hell, he will be punished for every one of those sins. Might it please God to reach down and save you through the blood of His Son, that your sins might be blotted out, and that you might have the assurance that God has forgotten—that God has completely laid aside and completely forgotten every sin of your life.

May God bless you, may God save you, and may God add you to this body!



Such Affliction

(Continued from page one)

"I wonder how."
"Hush."

And the gentle voice again took up the strain:

"Surely he hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

The following day, as some ladies visiting the hospital passed by the cots, they handed to each a few fragrant flowers.

The gentle voice was again

THE BAPTIST EXAMINER

NOVEMBER 29, 1969

PAGE EIGHT

The Redeemer's Return

(Continued from page six)

children of Israel out of the land of Egypt; But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers."

But, how are the above promises to be realized? When shall these prophecies be fulfilled? The answer is, at the Second Advent of Christ. He declared, "For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. 23:39). And a day is coming when Israel will say this. As it is written, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon" (Zech. 12:10,11). Then, and thus, shall Israel repent for their awful sin of rejecting and crucifying their own Messiah.

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, after this, I will return, and will build again the tabernacle of David (Israel) which is fallen down: and I will build again the ruins thereof, and I will set it up" (Acts 15:14-16). And again, we read in Rom. 11:26, "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26). It is to be observed that in these two Scriptures Israel's restoration is linked to the Return of their Messiah. Here then is a further necessity for the Second Advent of Christ—the present humiliation and the promises of God to restore and rehabilitate them, requires that our Lord shall come back again to this earth.

(To Be Continued Next Week — D.V.)

heard: "If God so clothe the grass of the field which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith."

A few days passed slowly away, when, on a bright Sunday morning, as the sun was rising, the nurse noticed the lips of the suf-

ferer moving, and, leaning over her, she heard these words: "Going home, I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Her eyes closed, and the nurse knew that the hand of death was grasping the cords of life. A moment more and all was over; the soul had gone to dwell in that city where "there is no more death, neither sorrow nor crying; neither shall there be any more pain."—Sword and Trowel, 1872.

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Appreciated Letters

(Continued from page 1)

not truthfully say that they are worth my time and money to subscribe to. THE BAPTIST EXAMINER is the only publication that I have yet to find an equal; it is the only paper that prints the unadulterated truths of Scripture, rather than inconsistently swaying from one doctrine to another, shifting along with every change of doctrine. As far as I am concerned, THE BAPTIST EXAMINER is the only faithful, old-fashioned, Gospel-preaching paper around. I am proud to receive this periodical, and pray that I will not be so lax in renewing my subscription next time. I am also glad that the Lord has allowed you to publish this paper for so long, and to so many; on occasion, our pastor reads from your publication; but this is not its only use; I, for one, am edified by reading this paper, and am sure

that many others are as well. If it be the Lord's will, I pray that THE BAPTIST EXAMINER would continue to be a light and teacher to a great many way-faring Christians in this day and age; and if He does, give the Lord the credit and glory for it.

Yours, in His Service,
Stephen G. Raines
(California)

If I tried to explain to you what TBE means to me, I'm afraid it would tire you. Let me sum it up as saying — "It is priceless!"

I live far from my church home, which is a true New Testament Church and stands for the doctrines of grace without fear or favor to anyone.

So, you can see why I eagerly await for TBE each week. It is truly a great blessing to me.

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