

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 1620

More About The Heretic, John R. Rice

"For the leaders of this people cause them to err."—Isaiah 9:16.

"But when Peter was come to Antioch, I withstood him to the face because he was to be blamed."—Galatians 2:11.

With a zeal deserving a better cause, many preachers contend, labor, and strive to the uttermost to publish doctrines and practices which are foreign to the Word of God. Such a preacher is John R. Rice. Rice is the editor of a weekly paper with a large circulation. He is strictly an interdenominational evangelist, although he claims to lean toward Baptist doctrine. And this is where he is hurting the truth. His influence with many Baptist churches and preachers is cancerous. They have wholly given themselves over to follow the error of this way.

We write this article because we feel the great danger of the interdenominational movement. We deal with Rice specifically because he has done and is doing as much as any one individual could do in an effort to promote interdenominationalism, and to break down Baptist Church doctrine. Rice certainly has his shoulder to the wheel. When union meetings were at a low ebb, Rice was one of the main cogs who labored and pushed them back up.

Here are Rice's words to this effect:

"I have prayed for long hours and have propagandized in THE SWORD OF THE LORD (his paper) and have set an evangelistic pattern, have insisted on evangelistic preaching, and so no one has a better right, I think, than I, to rejoice in the great Billy Graham campaigns. Kneeling in a YMCA room in South Chicago fifteen years ago, I prayed till two a. m. and begged God to bring back great city-wide campaigns, mass evangelism. I promised God I would leave no stone unturned, that I would suffer any persecution, any privation, any toil He would allow me to suffer, to help bring back mass evangelism." Sword, June 17, 1955.)

In the light of the Bible, I think such zeal certainly deserves a better cause than the abominable practice of so-called mass evangelism. Despite Rice's devotion and labor, and the fact that he knows and holds (and he knows more than he holds) some

truth, he is to be considered an enemy of Christ and the Church, and "all the counsel of God." He is the cause of many folk being "tossed to and fro" with false doctrine and practice.

I. RICE AND INTERDENOMINATIONALISM

When Carl McIntire put the finger on Billy Graham's heretical practices and unholy unionism through the "Christian Beacon," John R. Rice came to Graham's defense. Here is what Rice said concerning Graham's meetings: "I am an out-and-out friend and defender of Billy Graham." And again Rice said: "Yes, his methods are almost beyond criticism, in my humble judgment."

We are thankful that we have judgment given unto us in God's Word, and that we do not have to accept Rice's "humble judgment." To sound Baptists, such a statement is rank foolishness. But we must remember that we are dealing with a man who will stop at nothing to promote union meetings.

Nothing seems to thrill this man any more than to see the conglomeration of every heretical organization in town yoked, standing behind, and pushing a "city-wide evangelistic campaign."

As for Billy Graham's methods, one has only to open the Bible to expose this unionist and his practices. Hear the instructions which Billy gives to the converts. I ask my readers to find in the Bible where any New Testament pastor, evangelist, teacher, missionary, or personal worker ever told a convert to, "join the church of your choice." Of course, Graham said to join the church which would benefit you most spiritually, and in which the Bible is believed and preached.

But of what benefit is such instruction when almost every heretical movement is represented in his campaign! It is very evident to the observer that Graham, Rice, and their kind continually, and wilfully, and wickedly shun "to declare all the counsel of God."

There is another union evangelist whom Rice used to push through his paper—Eddie Martin. In his Dyersburg, Tenn., campaign, there was a young girl

who had walked down the aisle who was a Pentecostal. In the "after-meeting," she made mention of this fact in a question which she asked this evangelist. It was very noticeable that the evangelist shunned to make any attempt to lead the girl from the error of Holy Rollerism. The obvious reason that Rice and his cohorts shun to declare God's counsel in full, is, that if they do, they will lose the support of all the heretical groups.

II. JOHN R. RICE AND HIS "NON-ESSENTIALS"

When Rice and his followers are pierced through with the plain teachings of the Word of

Brother Joe Wilson has marvelously shown in a number of articles of recent date that John R. Rice is a rank heretic both as to church truth and the doctrines of grace.

However, Brother Rice still says that he has an apology that was sent him some months ago, and that these articles by Brother Wilson mean but very little since they were not written by those in charge of the paper.

We'll, for his benefit, and the benefit of others of like nature, this article is the reply of the editor himself. If it isn't strong enough to satisfy Mr. Rice, we'll write another one next week.

As for an apology which he says that he has, please bear in mind that neither Calvary Baptist Church, nor I myself, have ever apologized to him nor do we expect to do so. The purported apology was written by one who was excluded by Calvary Baptist Church in 1965 and does not in any wise at all represent either our church, our paper, nor myself.—John R. Gilpin.

God regarding their unfaithfulness to doctrines relative to the church, baptism, Lord's Supper, etc., they immediately hang out their wellworn and often-used "non-essential" sign. For instance, in an article appearing in Rice's paper sometime ago answering a question concerning

The Use Of Peyote In The Navajo Worship Services

ELD. BILL BURKET
(Missionary to Navajos)

Mention has been made from time to time in my articles about the Peyote Cult. To help you understand more fully what I mean by this, I hope to prepare articles on the subject and the use of this drug, as well as other customs of the people.

Peyote is grown in northern Mexico, southern Texas, Oklahoma, and even in South Dakota. The cactus grows wild along the Rio Grande River and southward. Peyote is a small cactus plant which looks like a button. Within the button are beans, sometimes two or three. The Indians eat the buttons, which are bitter and have a bad odor when damp. Peyote is usually eaten dry, except when they make tea from it and drink this as they would alcohol. Even though it is against the law to raise it, some Indians do grow it in their back yards secretly. Some have been led to believe that it has medicinal qualities, but even though some relief may be had for a short period of time, the usual result is that the peyote makes them sick. The peyote user is one of low morals. The drug deadens their moral sensibilities and makes liars out of them. It causes them to be irritable and easily excited,

followed by a feeling of well-being and so contented that they are friendly to everyone. Then a reaction sets in, color visions are seen and their imagination runs wild. Those, who eat it all the time, are restless and don't seem to be able to make up their minds about what they want to do. Their hearts are weakened and other internal organs are affected. Children become stupefied and others are weakened so that they have no distinction between right and wrong.

Peyote users have a yellowish complexion with a weary, despondent look about them. They stagger about as one under the influence of alcohol and cannot control themselves. They are lazy. Some eat it all night and the next day are in no mood to do anything. They cannot plan ahead. Children that eat peyote are never brilliant students, and therefore their education suffers. Peyote came into use around 1800. The first Indian tribes to use it were the Kiowas and the Comanches. To Indians, its use is a religion, the same as the Christian religion, and, consequently, on October 10, 1918, the Native American Church received its charter in Oklahoma.

Indians deny that they use peyote as a drug, but claim that they (Continued on page 7, column 2)

baptism, Rice says that it is a "minor detail." Well, it is just big enough of a "minor detail" that the Lord Jesus Christ included it as one of the components of the Great Commission given in Matthew 28:19,20. Anyone who thinks that baptism is a minor detail would do wisely to search the Scriptures whether these things are so.

Rice has a booklet entitled "Bible Baptism" which we think is very good on the subject of baptism considering whom its author is. But Rice even plays the hypocrite by not obeying his own teachings in this book. He shows that baptism is by immersion, that infant baptism is wrong, and that Protestant sprinkling and pouring are wrong. However, what does Rice practice in union meetings? He joins hands with the Methodists, Presbyterians, etc., for a union meeting. And then, he allows his "converts" to go away to these organizations, and they are sprinkled or poured upon for baptism. What is this but playing the hypocrite as Peter in Galatians two?

The reason that Rice disregards many of the Lord's commandments is because he has a "zeal of God but not according to knowledge." He is more devoted to man than he is to God. He has a great "zeal for souls" but very little zeal for submission to the will of God. No one who has

zeal according to knowledge will ever be forced to go beyond, or come short of "that which is written" (I Corinthians 4:6). He will not have to brand certain teachings of the Bible as non-essentials, but rather, he will strive to obey his Lord and Saviour who said:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5:19.

Scriptural zeal will bow hum-

6 More Days

Our book sale lasts until six days after you receive this paper. Check the book list that was advertised in Dec. 6, 1969 issue. All books listed are for sale at 20% off, and we pay parcel post charges.

bly, and thank the Lord, and ask grace and knowledge, not to promote heretical union meetings for the purpose of winning the lost, be their souls ever so precious as they truly are, but to evangelize Scripturally, baptize Scripturally, and to teach "all things whatsoever I (the Lord Jesus) have commanded." Scriptural zeal will not compromise the least (Continued on page 4, column 4)

AN UNUSUAL TRANSLATION

The old preacher stood up to preach. He read his text Matthew 4:24 "... they brought unto him all sick people that were taken with divers diseases..." The preacher said: "Now, the doctors can scrutinize you, analyze you, and sometimes cure your ills, but when you have divers disease, then only the Lord can cure. And brethren, there is a regular epidemic of divers diseases among us. Some dive for the door after Sunday School is over. Some dive for the TV set during the evening services; others dive for the car for a weekend trip, while others dive for their dimes and nickels to put in the offering, instead of tithing. Yes, it takes the Lord and the love for the church to cure DIVERS DISEASES."

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE FOOT"

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil."—Eccl. 5:1.

When I arrived home from California of recent date, I noticed the snow on the ground, which in reality is the first snow of any consequence that we have had this year, and I thought, how beautiful it was. In fact, I don't know of anything that is any more beautiful than snow when it first falls. They say of all the millions, and billions, and trillions of snowflakes that have fallen through the years, that there are no two snowflakes exactly

alike. I have often looked at the snow, realizing that science says there are no two of the snowflakes alike, and I have thought, how remarkable it is that God has made the snowflakes, and how He has caused them to come floating lazily down. How beautiful the snow is when it covers the ground! How remarkable it appears to us as it blankets the earth!

As I say, when I got off the plane recently to realize that we were having our first snow of any consequence this year, I was tremendously impressed with the beauty of the white snow. That was four days ago. Now, this morning, along the highways es-

pecially, you'll find that the snow is dirty. It is colored and mixed with dirt, and I don't know of anything that is much more repulsive to look at than dirty snow. When the snow is all around us, how beautiful it is when it falls — when it comes from God, yet how completely soiled it becomes when contaminated by man.

When I think of this, I am reminded of your life and mine. When we are saved, we are washed whiter than snow, yet it is so easy for us to become contaminated by the things of the world. Thus, I am reminded of my text, which says, "Keep thy (Continued on page 2, column 3)

THE GREATEST MESSAGE EVER WRITTEN

GOD
The greatest lover,
SO LOVED
The greatest degree,
THE WORLD
The greatest number,
THAT HE GAVE
The greatest act,
HIS ONLY BEGOTTEN SON
The greatest gift,
THAT WHOSOEVER
The greatest invitation,
BELIEVETH
The greatest simplicity,
IN HIM
The greatest person,
SHOULD NOT PERISH
The greatest deliverance,
BUT
The greatest difference,
HAVE
The greatest certainty,
EVERLASTING LIFE
The greatest possession.

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JOHN R. GILPIN Editor

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Correction Of Omission Error

In telling about my trip to California, two names were omitted in the issue of January 3. To be sure as to the spelling, I intended to add these two names later, but the issue by error, went to press with the names absent.

Well, the lady who looked after the serving of the food was Mrs. Doris Griffin and the lady who especially prepared the artichokes for my lunch on Monday was Mrs. Peggy Pevehouse. I deeply appreciate the kindness of these ladies in a particular way and I wanted to call attention to their courtesies to me. We were overjoyed by the kindness shown us by the Missionary Baptist Church of Hayward, pastored by Brother R. Lawrence Crawford, and we again thank God for the rich blessings that He gave us while there.

Offerings For Our '70 Bible Conference

Recently, Brother J. Frank McCrum of Detroit, Michigan, suggested that some folk might be interested in helping Calvary Baptist Church put on her annual Bible Conference by contributing toward its expense in advance. Accordingly, he has sent two offerings of \$5.00 each.

Brother Jim Washer of Hollywood, Florida, has sent us \$50.00 for the same purpose.

Mrs. Inez Suit of Riverdale, Maryland, has sent \$5.00, with a very helpful and encouraging note as to the idea.

Calvary Baptist Church has taken a special offering in this respect, amounting to \$305.00.

This brings our total, to date on hand for the 1970 Bible Conference, as \$365.00.

THE GREATEST JOY

Even if I were utterly selfish and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Saviour through my means. No young mother ever so rejoiced over her first-born child, no warrior was so exultant over a hard-won victory.

—Charles H. Spurgeon

THE BAPTIST EXAMINER

JANUARY 10, 1970

PAGE TWO

Bible Conference At Bristol, Tenn.

It was your editor's pleasure to attend the Bible Conference of the New Testament Baptist Church in Bristol, Tennessee, on Friday night, January 2.

Brother Dan Phillips, pastor of the church, had arranged a very interesting program, which I am sure was appreciated by those in attendance as the program contained as speakers, some of the best men of my acquaintance.

On account of our recent trip to California, it was impossible



DAN PHILLIPS

for me to plan to be in Bristol longer than for the Friday night service. (January 2). I have been out of town too much and my work had piled up too greatly to visit longer with this church.

I got to hear Brother Claude Doolin of St. Charles, Virginia, on the subject of "What Does Matthew 16:18 teach." It was a sound Scriptural presentation of church truth and I enjoyed it tremendously.

Brother Phillips had asked me to preach on the subject of "Rewards and Chastisement." When I saw the program, I wondered why this subject had been assigned to me. When he presented me to the Conference, he said that he had heard me preach on this subject several years ago at Sweet Home Baptist Church in North Carolina and that the message was such a blessing to him that he wanted to share it with others.

It was a real joy to preach in this Conference and a blessing to be associated with Brother Phillips and the church as well as the other brethren who were in attendance. How I do thank God for these meetings as they are of tremendous help spiritually to the brethren.

Our Broadcast Tapes Are Available For Our Readers

Calvary Baptist Church has an unlimited number of tapes which we are glad to lend to our friends and readers. At present, we have thirty individuals to whom we send tapes each week, and we would be glad to supply others with them on the same basis.

All we ask is that you have a tape recorder so that you may enjoy them and that you return them to us within a week after receiving the same. This is mandatory in view of the fact that we are constantly sending these tapes to others, and we must keep them in circulation. If you would like to secure these tapes on such a weekly basis, I can assure you that it will be a joy to us to send the same to you at no cost to you.

In this respect, may I say that Brother Austin Fields, one of our Forum members, likewise has a radio broadcast and he, too, is glad to send his tapes on the same basis. If you want Bro. Field's tapes, write directly to him. Each of us is glad to send these out to you.

"The Foot"

(Continued from page one)
foot when thou goest to the house of God."

This is a good exhortation for anybody that goes to church, but I think it is just as good an exhortation for us all, whether we go to church or not — "Keep thy foot." It calls to my mind the little song that we used to sing in Sunday School years ago:

"Little feet, be careful where you take me to;
Anything for Jesus, only let me do."

I am wondering about each of you. In the light of the falling of the snow and the changing of its appearance, and in the light of the fact that our feet carry us as a means of locomotion everywhere we go, I am wondering if it wouldn't be a good idea for us to pause, consider, study, analyze and inspect very closely our feet. As I think of this, I am impressed particularly by the great number of verses in God's Word that speak about the foot.

I
"And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great TOE OF HIS RIGHT FOOT." — Lev. 8:23.

When I first began to study the Word of God closely as a boy preacher, this was one passage that impressed me, and yet dumbfounded me. I used to look at it and wonder what it could mean for the blood to be applied to the tip of the right ear, the thumb of the right hand, and the great toe (or the big toe) of the right foot. For a long, long time, I did not understand it, until one day it dawned on me that if we are going to be consecrated to the service of the Lord, then we need to have these organs of our body in the right relationship to His blood.

If I am going to hear His voice, I need to have my ears consecrated by blood. If I am going to do anything in the service of the Lord, I need to have my hands rightly related to the blood. If I am going to be able to do anything by way of a deed of mercy, or walking any place to glorify God, I need to have my feet consecrated by the blood of the Lord Jesus Christ. Hence, when it tells us in the Old Testament how the blood was applied to the tip of the right ear, the thumb of the right hand, and to the big toe of the right foot, it tells us that our ears, our hands, and our feet

should be in proper relationship to the blood of the Lord Jesus Christ in order for us to please Him at any time.

"But the dove found no rest for the SOLE OF HER FOOT, and she returned unto him into the ark, for the waters were on the face of the whole earth." — Gen. 8:9.

If you will go back and read this story, you will find a very wonderful application can be made as far as your life and mine are concerned. It was at this time that Noah was about to come forth from the ark. The waters had gone down, but they were not fully dried up yet on the face of the earth. Noah sent forth a raven and a dove. The raven never came back. That was the last time they ever saw that raven. He went out and played around in the mud, and the dirt, and the filth. The old putrid, decaying, rotting, decomposing carcasses that were floating around in the water, was his food, and he never came back. He was perfectly satisfied. But the dove, when she went forth from the ark, didn't want to get the soles of her feet soiled. Therefore, she came back into the ark.

I have often thought of this. It is certainly a good illustration so far as we are concerned, as to the difference between saved people and unsaved people, when they fall into sin. When a saved man falls into sin, he is like the dove — he comes back to the Lord. A raven illustrates the unsaved. When an unsaved person falls into sin, he goes right on in sin. He enjoys his sin, and he stays away from the Lord. As the dove came back to the ark, so the saved man, comes back unto the Lord.

I say to you, this is a remarkable example of the foot. This dove did not want her foot soiled by the mud of the day; therefore, she came back into the ark. Like wise, God's child doesn't want to play around with the things of this world, and God's child might soon seek out the Lord and confesses his sin, and comes back to the Lord, and walks with Him.

III

"And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed BALAAM'S FOOT against the wall: and he smote her again." — Num. 22:25.

Let's notice the story. Balaam was called upon to preach for Balak. Balak said that he would give Balaam lots of money if he would just preach the preaching

Alabama Church Increases Monthly Offering To TBE

The New Testament Baptist Church of Huntsville, Alabama, who have been contributing \$10.00 a month, regularly, for the support of TBE have increased their monthly support to \$25.00.



DONALD HACKNEY

Brother Donald Hackney, pastor of the church, conveyed this information to me at the Bible Conference in Bristol, Tennessee, January 2.

Of course, we are delighted at this monthly increase and we thank God and take courage today in view of this. We only wish that Brother Hackney's example might become contagious on our friends so that 1970 would be a much easier year for us than many through which we have passed.

May God's blessings be upon this church at Huntsville, and every other friend who supports our written ministry.

that he wanted preached, since he wanted Balaam to put a curse on the children of Israel. Balak knew that he was no match for the Israelites as they came out of the land of Egypt. He knew that his army could not in any wise at all stand up against the children of Israel. Therefore Balak said, "Balaam, if you will put a curse upon the Israelites, that will stop them so far as I am concerned." Balaam said, "I can't do that." Then Balak shook some money before Balaam and when Balaam saw the money, he said, (Continued on page 3, column 1)

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POSTPAID

"The Foot"

(Continued from page two)
"All right, I'll go along and see what I can do."

Money has a tremendous influence in the life of an individual, causing him to do things that he ought not to do. Balaam followed along, hoping that he would be able to put a curse upon the children of Israel.

The Word of God says that pretty soon, there was an angel standing in the roadway, blocking his path, not allowing him to pass. Though Balaam didn't see it, the ass that he was riding, saw it. In other words, this beast of burden had more spiritual perception than Balaam. Balaam was out of the will of the Lord to such an extent that he didn't have as much spiritual perception as this ass he was riding.

When this beast of burden saw this angel standing there with a sword drawn, he refused to go any further. When Balaam smote the ass in an attempt to make him go on, the Word of God says that the beast of burden dodged from the angel and crushed Balaam's foot against the wall, punishing him, bringing punishment to him in the name of the Lord, because he was out of the will of God.

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day that all these curses shall come unto thee, and overtake thee."—Deut. 28:15.

"The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the SOLE OF THY FOOT unto the top of thy head."—Deut. 28:35.

Notice, this is the same message that we had concerning the ass crushing the foot of Balaam when Balaam was out of the will of God. God says through Moses to the children of Israel, "If you do not hearken unto the voice of the Lord, then all these curses are going to come upon you," and He names curse after curse, after curse. Then He sums it up by saying that the Lord is going to smite you with a sore botch, all the way from the sole of the foot to the top of the head.

This passage of Scripture tells us that you and I are to walk with the Lord, that our foot is to be mighty careful where it takes us, because if we fail to do so, we can expect to get into trouble just exactly like Balaam, and we can expect the Lord to smite us, as it says here, with a sore botch, from the top of the head to the sole of the foot.

IV

"And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon THY FOOT."—Deut. 29:5.

In contrast to the Scriptures which I have read about how God punishes us when our feet get in the wrong channel, here is a passage that tells us how God blesses us when our feet are in the proper channel. Moses says, "I have led you for forty years, and look at your feet. Those shoes that you have on, you have worn them for forty years, and they haven't worn out. During all the wilderness wanderings, your shoes haven't worn out at all."

Beloved, I want you to notice this. When they came out of the land of Egypt, these children of Israel certainly were dressed in

their ordinary clothes that they were to wear throughout all their wilderness wanderings. The Word of God says that God took care of them, God cared for them, and God blessed them, and when they came down to the end of the wilderness wanderings, just ready to go into the land of Canaan, God said, "Look at your feet. Your shoes haven't worn out." God blessed them because their feet were used in the service of the Lord.

What a contrast to this man Balaam, whose foot crushed because he was out of the will of the Lord! What a contrast it is — the whole camp of Israel was in the will of the Lord, and God blessed them to the extent that their shoes never wore out for forty years' time.

V

"To me belongeth vengeance, and recompence; THEIR FOOT shall slide in due time."—Deut. 32:35.

If you will notice, God is talking about the enemies of our Lord. He is talking about people who don't know the Lord Jesus, who don't love the Lord Jesus, and He said, "Their foot shall slide in due time," in other words, they are going to come to the end of their way. They are going to, sooner or later, fall by the wayside.

Beloved, I say to you, that is God's message to every individual who is outside the Lord Jesus Christ, for He says, "Their foot shall slide in due time."

If I speak to any individual who knows not the Lord Jesus Christ as his own personal Saviour, may I say to you that your foot is going to slide in due time. Mark it down, unsaved man, God is talking to you. He says that your foot is going to slide in due time. You are not going to keep on. You are not going on forever. Rather, your foot is going to slide in due time.

In contrast to that, notice what God says to the saved man:

"My foot hath held his steps."—Job 23:11.

Job had a hard time. He lost his property. He lost his family. His wife turned her back upon him. He lost his health. He lost his friends. He lost everything, humanly speaking, that he had, except his faith in God. But in spite of all the losses that came to him, Job held on to God. Finally, Job said, "My foot hath held his steps."

What a contrast to what God says about the unsaved man! God says concerning the unsaved man that his foot will slide in due time, but concerning the saved man, his foot holds on to God's steps in the service of the Lord.

VI

"And the captain of the Lord's host said unto Joshua, LOOSE THY SHOE FROM OFF THY FOOT: for the place whereon thou standest is holy. And Joshua did so."—Josh. 5:15.

Let's notice this Scripture very closely. The children of Israel were just getting ready to fight their first battle inside the land of Canaan — the battle of the city of Jericho, for the Word of God says that they have now crossed over the Jordan River, getting ready for the battle of Jericho. Joshua sees someone whom he does not describe definitely, except to say that it was

an angelic person. Joshua said, "Art thou for us, or for our adversaries?" He said, "I come as a captain of the host of the Lord." Then the captain of the host of the Lord said to Joshua, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy."

This was a pre-incarnation manifestation of the Lord Jesus Christ. It was the Son of God in person, and He said to Joshua, "Take off your shoe. You are standing in the presence of God, and the place whereon thou standest is holy."

I tell you, whenever you stand in the presence of God in church, you are standing on holy ground. When you come here to worship on Sunday, you are standing on holy ground.

This reminds me of the time when God was choosing Moses to lead the children of Israel out of the land of Egypt. Moses saw the bush that was burning, yet did not burn up, which was a remarkable experience in itself. As he looked at that bush, the angel, which was none other than the Lord Jesus Christ spoke to him, in a pre-incarnate manifestation of God, and He said:

"Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—Ex. 3:5.

God was speaking to Moses, giving him a commission, and He said, "The place whereon you stand is holy ground."

When the angel of the Lord spoke to Joshua, who was Moses' successor, when he entered into

the land of Canaan for the first battle, the battle of Jericho, He said, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy."

I tell you, beloved, whenever you come into God's house for worship, remember, you are standing particularly on holy ground. Whenever you are approaching unto the Lord, whenever you are standing in His presence, you are standing on holy ground.

I think that is exactly what my text means, for it says, "Keep thy foot when thou goest to the house of God." He goes on to tell us the reason, because when we go into the house of the Lord, we are going there to hear the things of the Lord. We'll be standing on holy ground.

In the light of this, I think that it could easily be said that you ought to be mighty careful where you go to church. You ought to be mighty careful what kind of a church you attend. You ought to be mighty careful that you don't go to any place where there is going to be heresy preached.

I tell you, beloved, I wouldn't for the life of me, go to a false church. I wouldn't, for the life of me, want to have anything to do with a false church for the simple reason that whenever we do so, we are not guarding our feet like God says that we are to do.

VII

"Of how much sorer punishment, suppose ye, shall he be

thought worthy, who hath TRODDEN UNDER FOOT the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Heb. 10:29.

This passage of Scripture was written to saved people. I don't think we have any right to make application of it to an unsaved person at all. It was written strictly to the saved, and it says that a saved person ought to be mighty careful how he walks. He says that if a man in the Old Testament despised Moses' law, that he died without mercy unto two or three witnesses. In other words, if there were two or three who were witnesses to the fact of what he had done, then this individual died without mercy. Usually, they punished him by stoning. At least, he died without mercy, if he, in any wise at all, had despised the law of Moses.

Then I ask, "How about us today?" Here is a saved man who has trodden under foot the Son of God. Notice the foot. It says, "You have trodden under foot the Son of God. You don't listen to what He has to say, and you have counted the blood of the covenant, wherewith you have been sanctified, an unholy thing. Furthermore, you have done despite unto the Spirit of grace. You don't allow the Spirit of grace to lead you into all truth." Then he says, "When you have done this, how much sorer punishment do you expect than a man expected in Moses' day, when

(Continued on page 7, column 1)

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The Baptist Examiner

FORUM

"Please explain I Cor. 15:29. The Mormons use this to justify their practice of baptizing for the dead. Are they correct?"

ROY
MASON

Radio Minister
Baptist
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No, the Mormons are not correct. A woman began to attend the church where I was pastor. She had been a Mormon, and had been baptized as I recall thirty times or more for persons who had died. She said, "I was strong and husky and it didn't hurt me to be put under the water, so I thought that if I could help others by being baptized I would do so." That woman sat under the gospel and she was led to turn to Christ. She then came and asked to be really baptized, and it was my privilege to baptize her.

But what does I Cor. 15:29 mean? For the answer, go back and read the chapter. Paul is discussing the resurrection. He reminds them of their belief in the resurrection of Christ. (v. 12). Some were denying the resurrection of Christians, and Paul reminds them (v. 12-14) that if there is to be no resurrection then that does away with the resurrection of Christ. And, he says, "If Christ be not risen then is our preaching vain." He continues his argument for the resurrection of Christ, and for the resurrection of Christians based on Christ's resurrection. Then he comes to verse 29 and says, "If the dead rise not, . . . why are they then baptized for the dead?" I am sure that some will not agree with me in this, but my understanding is this: Paul wants to know why they — any of them — are baptized for (or in the name of) a dead man (Christ), if there is no resurrection of the dead. If Christ did not rise, then baptism, which portrays burial and resurrection, would be an absurd procedure.

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This is another verse of Scripture that I do not know too much about. My first thought would be why is this verse in our Bible, and how can it be of any value to us? We want to notice, however, that this verse is in the form of a question. There is no command here, nor anywhere else in all the Bible that I know of for us to be baptized for those who have died.

In Lk. 16:22-23 we read, "The rich man also died, and was buried; and in hell (HADES) he lifted up his eyes." In verse 26 Abraham tells this rich man that there is a great gulf fixed between them that no one can cross. Notice, Abraham did not say unless someone is baptized for you. If a thousand people had been baptized for this rich man, that gulf that could not be crossed would have still been there. Then in Rev. 20:12 we read, "And the dead were judged out of those

things which were written in the books, according to their works." There is nothing said here about their being judged according to someone else's works. So we conclude that our being baptized for someone who has died could not possibly be of any benefit to that dead person.

But, since this verse is definitely in our original Bible, it behooves us to keep digging until we are given light on it. After trying my Greek dictionary to no avail, I turned to my English dictionary for help. There I found that one of the primary meanings of the little preposition "for" is in place of. So, substituting this phrase in the place of the word "for" I found that Paul was saying, "Why be baptized in the place of the dead if the dead be not raised?" In other words, if the dead just rot like a log and that is the last of them, why should we go to the trouble of being baptized to fill up the ranks left by those who have gone on before us?

So we conclude that the Mormons are wrong on this score just as they are on everything else. If the dead person was saved, he does not need someone to be baptized for him. On the other hand, if he was lost, he is already in HADES and that great gulf cannot be crossed, so what good can it do him?

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Whenever I come across a passage of Scripture that is questionable I try to find the negative answer first. What does it not teach? The way to do this is search the Scriptures and find what the other Scriptures say about the same question.

In searching the Scripture I find that it definitely does not teach that a person should be baptized for another person who is dead. The reason I know this is because we are told why a person should be baptized. Jesus told us that we should do works of righteousness. "And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3:15). He was referring to baptism and showing that we should do this to fulfill this work. We are also told that baptism is the entrance into the body of Christ or the church. "For by one Spirit are we all baptized into one body . . ." (I Cor. 12:13).

Baptism is a symbol showing that we are dead to sins and a new creature. "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).

Now if baptism is a work of righteousness that we should fulfill as Christ said, and if baptism is the entranceway into the church as Paul said, and if baptism is a symbol of our being dead to the old life and living in a new life; obviously it must be observed by a person for himself while he is alive.

There is no reason for a person to be baptized for someone who is dead. Baptism has nothing to do with salvation. "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).

What is the meaning of this verse? Remember in this whole passage Paul has been talking about the resurrection. There were some who had questioned the belief of the resurrection of the dead. Paul asks in this verse, why be baptized if there is no resurrection? Why do you baptize in the belief of the resurrection if there is none? When we baptize a person we commemorate the fact that Christ rose from the dead and we symbolize the fact that we will be resurrected from the dead — hence the statement, "baptized for the dead."

Another interpretation of this verse, that I read somewhere, is that perhaps there were some who were practicing a baptism for the dead, yet they did not believe in the resurrection. Paul was asking them why do this if there is no resurrection.

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No, the Mormons are not correct. The Holy Spirit in the verse under consideration is not teaching that we are to baptize for those who have died physically. They (Mormons) as well as many other Protestant denominations believe and practice that baptism is essential to spiritual life, and because of this belief they reason that if one were baptized for the dead, or in the place of one who died without being baptized, God would grant the dead person eternal life and change that one's destiny, even though their soul were already in Hell. But, the fact of this issue is that baptism was never given as a means to convey spiritual life; therefore, it is definitely not an instrument in the new birth; rather it is an ordinance of the church (Baptist) picturing death and resurrection. Our Lord was baptized to picture His death and resurrection. He had no sin to wash away, therefore baptism is not a means of giving life.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."—I Pet. 3:21.

From this verse, it becomes very evident that baptism is not essential to forgiveness of sin. The Comforter declares that baptism is not for washing away the filth of the flesh — sin. Thus, it is absurd for one to be baptized for those who have died in hope that they shall pass from death (second) to spiritual life.

Let us listen as our Lord explains to us the condition of those who die unsaved. Surely His word will convince us that it is absurd to be baptized for one who is already in Hell.

"But Abraham said, Son, remember that thou in thy lifetime receivedst 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 16:25-26.

It is impossible for one to be baptized for the dead, and thus give him spiritual life, since our Lord teaches us that one cannot pass from Hell to Heaven. The Scriptures clearly teach that those who die do not accumulate any more righteousness, or evil, and they are to be resurrected in the same condition they were in when death came to them.

"And as it is appointed unto men once to die, but after this the judgment."—Heb. 9:27.

The comforter in the verse under consideration is teaching us the reality of the resurrection,

and baptism pictures death, burial (immersion) and resurrection (coming up out of the water). After revealing what baptism pictures, the spirit then reasons of what value is one's baptism for the dead in type, if that one is never to be resurrected, or brought up out of the grave. If there is no resurrection, then baptism is but mockery and foolish.

Furthermore, when we were baptized, we were immersed in the name of Him who died for our sins on the cross, but if the dead rise not of what value is it to be baptized in the name of a dead saviour?

The following verse gives further explanation of verse 29.

"And why stand we in jeopardy every hour?"—I Cor. 15:30.

This verse asks us the question involving sacrificing for the cause of Christ. Here again the Spirit reasons that if there isn't a resurrection then what purpose could there be in putting our lives in jeopardy (martyr). The answer would also be the same as above. One could give no good reason for suffering for Christ if there is not life after this one.

God has assured us (elect) that because His son liveth we shall also live, for He ever liveth to make intercession for us. Read Heb. 7:25-26. He is our mediator, and He never fails in His mediatorial work. Thus, I expect to see God in my flesh, even though skin worms destroy it, yet God shall resurrect it from the grave, as was pictured when I was baptized, and raised out of the water. Thus, I was immersed for the dead and raised from the water as a picture of my resurrection.

John R. Rice

(Continued from page one)

of God's commandments, but will "earnestly contend for the faith which was once delivered unto the saints." And this is the cause which is deserving of such zeal as that of John R. Rice instead of union meetings.

III. RICE ATTACKS AND SMEARS BAPTISTS

One thing in particular which the observer will note to be very conspicuous concerning Rice is that he has a hatred for the Bible doctrine of the local church as held by Baptists. His favorite slanderous epithets of the local church as held by independent Baptists are "man-made organization." This seems to be his favorite way to discredit the local

church. And truly, he does discredit it. God is dishonored, Christ is dishonored, and the Holy Spirit dishonored by Rice's teaching that the Divine institution of the local church is a "man-made" organization.

Of us who hold to the local church doctrines, Rice says this:

"The Bible does not indicate that Jesus Christ died any more for a Baptist Church than for a local Pentecostal assembly or a Roman Catholic organization. In fact, the Bible does not indicate that Christ died any more for a local congregation of Baptists, some saved and some lost, than for a Masonic lodge, with some saved and some lost. To give honor to a man-made organization which God intends for that body He will call out—all the redeemed of all ages, to be assembled in Heaven—is wrong."

As we understand the Bible, this is not short of blasphemy. Comparing Christ's church with the heretical Pentecostal organization and the adulterous Roman Catholic organization is surely blasphemy. For one to say that Christ died no more for His church than He did for a Masonic lodge, he must surely have dipped his pen in the juice of gall to write such a statement. But thanks be unto God, Christ did more in His death for a Baptist Church which is His church than He did for these institutions of Satan. We do not mean that only people who are Baptist will be saved; many who are not Baptists surely will be in Heaven. But as for the church, Christ has but one, the church which He Himself built.

Christ built a Baptist Church. He commissioned His Baptist Church. He promised to be with His Baptist Church until the end of the age, and He has fulfilled His promise.

Of course, by speaking of the Baptist Church, we do not mean that it is some big organization such as "the Methodist Church" or the "Roman Catholic Church." In the Bible when we read of "the church," it simply means the church as an institution such as the home and marriage. Certainly when we say "the home," we do not mean that there is only one big home. We simply use the home in the generic or abstract sense. "The church" never means a universal body, either invisible or visible. Even in (Continued on page 6, column 5)

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HOW A LOST SHEEP GOT HOME

By JOE WILSON
Winston-Salem, N.C.

(Continued from last week)

"And he spake this parable unto them, saying, what man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost."—Luke 15: 3-6.

In a previous article on this parable, we have learned that the Spepherd is the Lord Jesus Christ, that the sheep are the elect of God, that the one hundred sheep are the total number of the elect, and that the ninety-nine represent the elect who have already been saved.

Now the one sheep represents those elect who have not yet been saved. The Good Shepherd has already found many of His sheep, but there are many more yet to be found. Our text tells us that he "goeth after that which is lost, until he find it." I pause to ask a question. Why does the Shepherd go to such sacrifice to find the little sheep? What is there about the little sheep that causes such love and effort on its behalf? The Shepherd had his ninety and nine. He had no real need of that one sheep. Why not let that one go on its wandering way until the lion or bear got it, or it perished from hunger? Ah, here is the mystery of grace. Here is the unanswerable question that lies upon the heart of the found sheep. Why should He love me so? Why did He choose me? Why did He save me at such cost to Himself? We can only say, with wonder, awe, and deep gratitude, "Why me? Why me?" Praise God, He did love me and save me. A woman said to her pastor: "There is a verse I cannot understand." "What is it?" he replied, "That verse about Jacob have I loved, but Esau have I hated." "What is it that you don't understand about the verse?" "I don't understand why God hated Esau." "That's easy," said the pastor, "I don't understand why God loved Jacob." How true this is. We could understand God's hatred of us, because we deserve His hatred, but

we will never understand His love.

THE SHEPHERD'S SEARCH

Now let us notice all that is involved in the Shepherd's search for His sheep. It involved His leaving glory on our behalf. Oh, what did He have there? He had all that He needed, wanted, or desired. The millions of unfallen angels worshipped Him, and waited to do His bidding. We will never understand what He left, until we have been there about ten million years. It involved His



JOE WILSON

life on this earth. What a lonely life it was! How He was misunderstood, unloved, hated and persecuted. The world did not appreciate Him. I think we all know a little of the heartbreak of unappreciated sacrifice made for others, but He knew it as we never shall. Yes, birds had their nests, foxes their holes, but He had not where to lay His head. How my heart breaks to read those words. It was His world. He made the nests for the birds and holes for the foxes. He made the homes in which His enemies rested in luxury and ease, but had not where to lay His head. That is an instructive and pathetic word in John 7:53-8:1: "Every man went unto his own house. Jesus went unto the mount of Olives." He bore many a wound and received many a scar from His short sojourn among men.

Then this going after the lost sheep involved His death on an

old rugged cross. There came that day for which He had come into the world. He climbed a hill outside the walls of Jerusalem, bearing a cross upon His bleeding back. He lay Himself down upon that old cross. All the demons of hell could not have put Him there. All the armies of all the kingdoms of all time could not have put Him there. But, oh, praise His matchless name, His love for the little sheep — the wandering, dirty, little sheep — held Him fast to that rugged cross. He took upon Himself the sum total of the sins of all His sheep and offered Himself to the wrath of His Holy Father as a sacrifice for the sins of the sheep.

Oh, how our hearts must sing, "None of the ransomed ever knew,
How deep were the waters crossed;
Or how dark was the night that the Lord passed through,
Ere He found His sheep that was lost."

Yes, this is what it cost Him; this is what was involved in His search for the sheep.

Let us look further at this search. We will note that a part of this work is the work of the Holy Spirit. His searching ministry was purchased and guaranteed by the death of the Son. The Holy Spirit goes out where the lost sheep is, and does that effectual work by which the sheep is found. And yet, though it is a work of the Holy Spirit — still it is a work of the Divine Shepherd finding His sheep. Furthermore, the Holy Spirit searches out the lost sheep through the work of the Lord's church, through the lives and witnessing of other sheep who have already been found, and through the preaching of the Word by God-called preachers. And yet, though the Shepherd might, in His search, use these God ordained means, still in a very real sense, it is all the work of the Divine Shepherd finding His sheep. Though He might use His church, and use the preacher, it is He who makes their work effectual, and it is He who finds and saves His sheep.

HINDRANCES

Now there are many hindrances to the finding of the sheep. The nature of the sheep is a hindrance. No animal is more liable to go astray, and more helpless while astray, and more unlikely to find its way back home than the sheep. I remind you that the sheep does not look for the shepherd. The sheep does not cry out: "Oh, shepherd here I am, please come and find me." The sheep is having a ball. It is free from the authority of the shepherd. It can go where it wants, and do as it pleases. It does not want to be found. If it should hear the voice of the shepherd coming near in his search, it would seek to hide from the seeking one, so as to not be found. Oh, beloved, I did not seek the Lord. I did not cry out for Him. I did not help Him find me. The depraved nature of the sheep is a hindrance to its being found. Then, of course Satan does all that he can to keep the sheep from being found.

Now let me bring forth a problem. Suppose that the wolf or the bear gets to the little sheep before the shepherd can find it. Suppose the sheep falls from a precipice before the shepherd gets there. What guarantee do we have for the protection of the sheep until the time of its finding be at hand? The answer to this problem is found in the doctrine of **Prevenient Grace**. Prevenient means: that which goes before. Prevenient grace is that grace of God that goes before saving grace — that watches over and protects the elect until the time their salvation arrives—that goes ahead of and prepares the way for Saving Grace. I tell you that it is impossible for the wolf or bear to get the sheep; it is impossible for the sheep to perish before it is found by the Shepherd. Because the Divine Shepherd knows where the little

sheep is, and is watching over, and guarding the little sheep in its lost condition even before it is found and saved. We will never know how many times we walked near the edge of death, nor what dangers we were protected from. Surely Satan would like to get to just one of the sheep and drag it into eternity before the Shepherd finds it, but this will never be. Our Shepherd had His eyes on us from eternity, and even in the days of vilest sin and rebellion against Him, His grace watched over us, protected us, and preserved us until the appointed time of our salvation arrived. His angels are "ministering spirits, sent forth to minister to them who shall be heirs of salvation," (Heb. 1:14) even before they experience the salvation itself.

Now I suppose that, in some respects, the most glorious words of the parable are: "until He find it." How long does the Shepherd search? Until He find it. Others may have long since given up. Many of God's sheep have been found after human interest had ceased and human friends had given them up as hopeless cases. But the Lord never gives up on one of His sheep. The case is never too hard, the search is never too long and difficult for Him. What precious truth is this to our hearts! The Divine Shepherd has an elect number to save, and He will never cease His saving work until the last one of the elect are safe in eternity. Praise God! Praise God! "Until he find it," how these words ring in our ears. What sweet music this is to our heart. How this encourages us in respect to our lost loved ones. If they be one of the Lord's sheep, they can never stray too far—they cannot become too hardened. It may seem to us that all hope is gone, that they are about ready to drop into hell — but if they be one of the Lord's sheep, they will be found and eternally saved. And, brethren, there is no mark by which we can distinguish the goats from the sheep in their lost condition. Any one we meet might be one of the Lord's sheep, and if they are, He will find them. Let us be faithful in witnessing, in preaching, in praying, for those to whom we witness and for whom we pray, may be one of the Lord's sheep, and if they are, they will, they must be found.

Now let us clearly understand that this long and difficult search in the parable is in there because it would be necessarily true of a human shepherd. Applied to the Divine Shepherd, this is simply a figure of speech to illustrate that it is as if He searched long and diligently, and that He would do that if that were necessary, to the finding of the sheep. The truth of the matter is, the Divine Shepherd knows where the little sheep is. The sheep is lost, as far as its condition is concerned, but it is not lost to the eye and knowledge of the shepherd. Why, beloved, the shepherd had His eye on the sheep all the time. He knew where it was all the time. The truth of the matter is there was a time appointed in the everlasting covenant for the finding of each one of the sheep, and when that appointed time comes, the Shepherd will get the little sheep and bring it home. Hallelujah!

Now let us notice the eternal safety of the little sheep after being found. How did the lost sheep get home? The Shepherd did not find the sheep, and then say to it: "Now, little sheep, I have found you: here are directions how to get home. If you follow these directions faithfully to the end you will make it home. But be careful, the wolf and lion are out there, and they might get you. However, little sheep, if you can whip the wolf and lion and hold out faithfully to the end, you will make it home." No! No! A thousand times, no! What a dreary and hopeless gospel this is! I tell you that the Shepherd might as well leave the sheep in its lost condition, as to leave it up to the sheep to get back home after being found. That's not how the little sheep got home. Our text tells us. The Divine Shep-

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herd laid it on His shoulders and carried it all the way home. There goes the sheep on the shoulders of his shepherd. Go get it if you can, Mr. Wolf. Go get it if you can, Mr. Bear. Go get it if you can, Mr. Devil. But you will have to get the Shepherd first, for He will never give up His sheep until He gives up His life. Oh, I believe the little sheep is safe. I believe the sheep will make it all the way home, not because of the faithfulness, or the strength of the little sheep, but because of the Almighty power of the Divine Shepherd. I might say, "Little sheep, be careful, how do you think you will make it safely home through the wilderness and dangers of the world?" The little sheep would say: "I'm just going to ride all the way home on the shoulders of my Shepherd." Yes, there goes the little sheep, riding on the Shepherd's shoulders, and I think that I hear it singing:

"Amazing grace, how sweet the sound
That saved a wretch like me;
'Tis grace hath brought me safe thus far,
And grace will lead me home."

WHAT PART DID THE SHEEP PLAY?

Let us briefly notice how that grace is manifested in every part of the story. I would pause to ask you; what did the little sheep do? You would have to answer that the little sheep did nothing except to get lost, and it would have stayed lost forever, except for the work of the Shepherd. It was grace that chose the sheep to start with. It was electing grace that made it a sheep instead of a goat. It was grace that loved the sheep in its unlovely and lost condition. It was grace that died in the place of the sheep. It was grace that found the sheep. It was grace that saved the sheep. It was grace that kept the sheep saved. Yes, it was grace, amazing grace, all the way. From its beginning in the heart of God until its consummation in glory, salvation is altogether by the sovereign, effectual and eternal grace of God.

Now let us look at the rejoicing. Oh, what rejoicing the finding of a lost sheep brings! Notice that the shepherd rejoices. What a strange thing is this. Why should He rejoice? Why should He care? And yet I am sure that He rejoices most of all, for it was the joy set before Him that enabled Him to endure the cross, despising the shame thereof. (Heb. 12:2). So the Shepherd shouts for joy over the finding of the sheep. He sees the travail of His soul and is satisfied. Others rejoice over this finding of the sheep. We have sat in the services when a lost sheep was found, and we have rejoiced with a holy joy at the testimony of the found sheep. Heaven rejoices, for we read: "There shall be joy in heaven over one sinner that repenteth." Those already found sheep who witnessed to and prayed for, the new found sheep rejoice greatly. Beloved, surely there are few joys that compare with this. When we have witnessed to one — when we have plead with him to trust the Saviour — when we have prayed earnestly, repeatedly, sincerely for him — then to see him saved — to be there and hear his glad testimony of praise and thanksgiving—what a joy is this! Then most assuredly, the little sheep rejoices. Ah, beforehand, it did not want to be found. It had no desire for the shepherd's fold. But now, upon being found, all that is changed, and the little sheep sings songs of praise and rejoicing over its ex-

(Continued on page 7, column 2)

THE BAPTIST EXAMINER

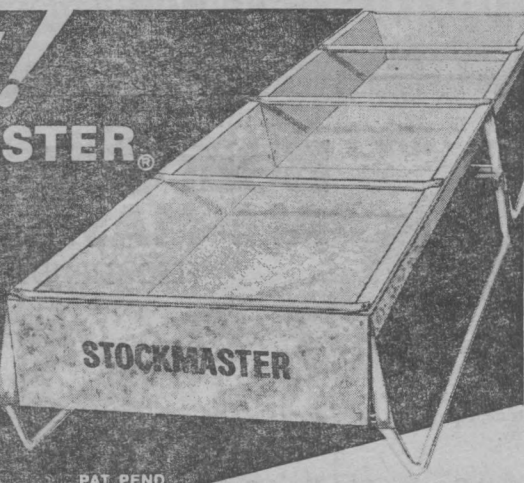
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The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

2. We have the word of God's messengers at the time of His Son's Ascension.

These words are recorded in the first chapter of the Acts which presents a scene of unusual interest and importance. Our Lord's sojourn upon earth was now to terminate. The time of His departure was at hand. The great purpose of the Divine incarnation had been accomplished. The cross and the empty sepulcher lay behind, and now the Saviour of sinners was to be exalted to the right hand of the Majesty on high. Together with a few of His disciples He went as far as Bethany, and lifting up His hands He blessed them, and while in the act of blessing them He was "parted from them, and went up into heaven" (Luke 24:50,51). And a cloud received Him out of their sight, and then we are told, "While they looked stedfastly toward heaven as He went up, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, which is taken up from you into heaven, *shall so come in like manner as ye have seen Him go into heaven*" (Acts 1:10,11). Here again is a statement that is clear and simple. Here again is a promise that is plain and positive. The Lord Jesus has gone up into heaven, but He is not to remain there for ever. The "same Jesus" which ascended is to descend: the "same Jesus" which was *seen* retiring from this earth shall yet be *seen* returning to this earth. The absent One is coming back, coming back in person in "like manner" as He went away.

3. We have the inspired testimony of the apostles.

We have already shown in a previous chapter that each of the apostles bore witness to the Second Coming of Christ. Their testimony is clear, full, and uniform. At this point we shall select but a single passage, a familiar one, from the epistles of the apostle Paul. In 1 Thess. 4:13-18 we read, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (i. e., "go before") them which are asleep. *For the Lord Himself shall descend from heaven* with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The above passage is the most comprehensive statement upon the Redeemer's Return which is to be found in the apostolic writings. The importance of the communication contained therein is intimated by the prefatory clause — "This we say unto you by the word of the Lord," an expression which is always reserved for those passages of Divine revelation which are of peculiar importance or solemnity. Here again we learn that Christ is going to return in person — "The Lord Himself." Here again we have a positive promise — "The Lord Himself shall descend." And here again, the Second Coming of Christ is presented as the "blessed hope" of the Church — "comfort one another with these words." We reserve further comment upon this passage for a later chapter.

4. Finally, we have the Promise of the Lord, given from the Throne.

We have previously pointed out that, some fifty or sixty years after His ascension to the right hand of God, Christ sent His angel to the beloved John on the Isle of Patmos saying, "Surely I come quickly" (Rev. 22:20). This was our Lord's *last promise* to His people, as though to intimate that He would have them continually occupied with His imminent Return. Perhaps this will be the best place to meet an objection that is frequently made by those who seek to find flaws in the Word of God. It is said that the Lord Jesus here made a mistake. He declared that **He was coming quickly** and more than eighteen centuries have passed since then and yet He has not returned!

The explanation of this supposed difficulty is every simple. When the Lord Jesus said, "Surely I come quickly," He spoke from Heaven, and *Heaven's measurement of time is very different from earth's*. Never once while He was here upon earth did the Saviour say or even hint that He would return "quickly." On the contrary He gave plain intimation that after His departure a lengthy interval would have to pass ere He came back again. In the Parable of the Nobleman He spoke of Himself as One taking a journey into "a far country" (Luke 19:12). On another occasion He represented an evil servant saying, during the time of His absence, "My Lord *delayeth* His coming" (Matt. 24:28). While in the Parable of the Talents He openly declared that

"After a long time the Lord of those servants cometh and reckoneth with them" (Matt. 25:19). What we would here press upon the attention of our readers is, that, each of these utterances were made by our Lord during the time when He was *still upon earth* and therefore they must be considered from earth's viewpoint; but when the Lord Jesus said "Surely I come quickly" He spoke *from Heaven* and concerning Heaven's measurement of time we need to bear in mind that word "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8). In the light of the last quoted Scripture it is easy to understand Rev. 22:20 — if our Lord returns before the present century terminates He will have been away *but two days!*

"Surely I come quickly." These are the words of our ascended Lord. This is His promise, sent from the very Throne of Heaven. This is His final word to His people before they hear His "shout" calling them to be with Himself. This, then, is the warrant, the ground, the authorization of our Hope. Let us now consider—

III. THE BLESSEDNESS OF OUR HOPE.

It is both interesting and profitable to notice the several adjectives which are used in connection with the believer's Hope. In 2 Thess. 2:16 it is termed a "good hope." In Heb. 6:19 it is described as a hope "both *sure and steadfast*." In 1 Pet. 1:3 it is denominated "a *living hope*." In Eph 4:4 it is styled the "*one hope*" of our calling. While in Titus 2:13 it is spoken of as "that *blessed hope*." The *blessedness* of our Hope is that which is now particularly to engage our attention. In what respects is our hope a "blessed" one? We answer—

1. Because of its bearing upon Israel.

Israel's future blessings wait for the Return of their Messiah. When He was here before He was despised and rejected by His brethren according to the flesh but when He comes back again to this earth they shall welcome and worship Him. That prophecy of Zechariah's which received a partial fulfillment when He was here before, is yet to receive a further and complete fulfillment, in the days of His Second Advent. This is clear from the words which immediately follow these which had reference to His entry into Jerusalem a few days before His crucifixion — "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and He shall speak peace unto the heathen: *and His dominion shall be from sea even to sea, and from the river even to the ends of the*"

(Continued on page 8, column 4 and 5)

John R. Rice

(Continued from page 4)

Heaven, the church will be a local body, although it will be only in number.

IV. RICE'S HERESY CONCERNING THE GREAT COMMISSION

Rice says:

"It is a mistake to assume that Christ gave the Great Commission to local churches."

He quotes Matt. 28:19, Mark 16:15, 16, Luke 24:46, and Acts 1:8, and he says after each one that the local congregation is not once mentioned. And then he says, "The Great Commission was already given to the eleven apostles." For proof texts, he quotes Matt. 28:16, Mark 16:14, Luke 24:33, and Acts 1:2. And then we read:

"So directly, I say, the Great Commission was given to the eleven apostles and not to any local church as such." ("Bible Doctrine of the Church").

We heartily agree with Rice that the Great Commission was given to the eleven apostles, but what he does not perceive or rather, what he abhors, is the fact that the apostles were the first Baptist Church. We do not mean that they wore the name "Baptist"; we mean that they held to Baptist doctrine and practiced it. And the Scriptures refer to the apostles as "that church." The only record we have of the Lord Jesus ever singing a hymn was after He had eaten the Supper with the eleven apostles. And in Hebrew 2:12 a Scripture in reference to the Lord says: "In the midst of the church will I sing praise unto thee." And in I Corinthians 11:28, we learn that

"God hath set some in the church, first apostles."

Searching the Gospels, we learn when God set these apostles (Continued on page 7, column 3)

THE BAPTIST EXAMINER

JANUARY 10, 1970

PAGE SIX

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"The Foot"

(Continued from page 3)
he himself had despised the law of Moses?"

I tell you, beloved, this is a tremendous warning for the child of God. You and I so often live in such a way that we have counted the blood of the covenant wherewith we have been satisfied, as an unholy thing, and we do despite unto the Spirit of grace, and we tread under foot the Son of God, and despise what He has to say. His commission and His commands to us, we just trample them under our feet. We ought to be mighty careful and mighty cautious lest God punish us just exactly like the man in Moses' day was punished who despised Moses' law, and who died without mercy, accordingly.

VIII

"The heathen are sunk down in the pit that they made: in the net which they hid is THEIR OWN FOOT TAKEN."—Psa. 9:15.

This is talking about a person who is setting a net—a snare—maybe for an animal, and he covers the snare. He camouflages it so well that he overlooks where it is, and his foot is taken in the snare which he, himself, has made.

Unsaved one, may I say to you, be careful about your foot. Be careful lest you, yourself, are taken in the snare which you have set.

We usually call this the law of sowing and reaping, that a man reaps what he sows. Paul said:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that will he also reap."

We usually refer to it as sowing and reaping, but the Psalmist is saying that if you are not careful, unsaved person, you'll be trapped in the snare which you, yourself, have set.

May God bless you, unsaved man or unsaved woman, to realize that the only hope that you have is to turn to the Lord Jesus Christ as your Saviour, and may God bless you that are Christians, that you may realize, you ought

Some people do not believe in missions because their religion is not worth sharing.

to be mighty careful where your feet carry you.

To come back to the words of the chorus that we used to sing in Sunday School, years and years ago:

"Little feet, be careful where you take me to;
Anything for Jesus, only let me do."

As we come to the end of this year, may it please God to help you that are unsaved, to realize that your feet get you into a lot of trouble, and may those feet today lead you to the Lord Jesus Christ. Those of you who are saved, may you realize that your feet can get you into a lot of trouble, and may you today turn to the Lord Jesus Christ, and walk with Him, and may those feet lead you in the service of the Lord, as you close out the old year, and as you begin a new year in His service.

May God bless you!

Sheep... Home

(Continued from page 5)

perience of saving grace. Can I forget that time? How my heart sang for joy that night, and how I praised God for saving grace! All about me seemed changed. The very trees of the field seemed to look different the next day. Oh, I cannot describe it—it is better felt than told. Oh, that some who read this might know that heavenly joy that descends into the bosom of the found sheep.

TO WHOM BE THE GLORY?

Now who is to get the glory for such a story as this? There is the little sheep safe home. Once it was lost and exposed to great and eternal danger. Now it is safe at home. I tell you the Shepherd must get the glory, for it was the Shepherd who did it all. Right gladly does the little sheep sing of the glory to God and cast its golden crown at the shepherd's feet.

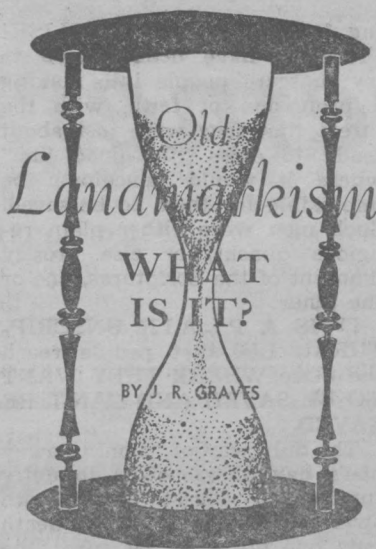
One more question and I am done. How can I know I am a sheep? Well, I cannot know until I am found, but there is that in the finding experience, that enables me to know, and to have sweet and blessed assurance that I am one of His sheep. If I have been made to hear His voice, if I have been enabled to believe on Him, if I have been made to follow Him, then I can know that I am one of His sheep. He said: "My sheep hear my voice and they follow me." John 18:27. Yes, I heard His voice, I came to Him believing in Him, I am endeavoring to follow Him, and this is indisputable evidence that I am one of His sheep. May God bless to your soul the story of "How a Lost Sheep Got Home."

Navajoland

(Continued from page one)
use it only for religious purposes. They refer to "freedom of religion" in the Constitution. They use it as 'holy water' which is also used for communion and baptism.

Their medicinal claims for it have included a cure for tuberculosis, and for pain of all sorts, even to corns. It is rubbed on sore shoulders and joints. It is made into tea and given to sick children. When one member becomes sick, another member chews on the peyote then spits it into the sick person's mouth. Indians claim that peyote takes away the desire for liquor.

On the other hand, those that oppose the use of peyote claim that it causes insanity, imbecility, and leads to suicide. A resolution, passed by the Navajo Tribal Council in June of 1940, states that it is illegal to sell it, and anyone who is caught selling it, or having it in possession, may be guilty of an offense against the Navajo Tribe. Anyone found guilty may be sentenced to not more than nine months of labor, a \$100 fine, or both. In spite of this, much peyote is still being sold. The headquarters for its sale were, and probably still are



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at Shiprock. Meetings are held at various places around the area.

The so-called religious ceremonies are somewhere between a Squaw Dance and a Protestant meeting. Feathers, chants, and tom-toms are used. Bibles are used as a symbol of Christianity, but it is very doubtful if they are ever read. It would be of no use anyway, for many of the Navajos are still illiterate.

In the ceremonies, the peyote eaters sit in a circle, and in some places a hat is passed and each person contributes according to how much he appreciates the peyote. In this way sometimes more money is collected than is actually needed, so I suppose, the priest gets the balance. Peyote is eaten at least every hour during the ceremony. They claim that the bean is the Holy Spirit and thus when it is eaten they are filled with the Holy Spirit. When under the influence of peyote they love every one, and it does not make any difference who it is.

There are at least three kinds of ceremonies. One is called the crescent moon or the everlasting trail. An image of the moon is made. Everything points to one end of the moon. To the Navajos, the moon is the same as the symbol of the cross. A person starts at one end and travels to heaven. In other ceremonies, the fire and stars are used.

There is much prayer during the ceremonies. Sometimes pottery is put into the center with two feathers beside it. The peyote eaters say that Christ will put the feathers into the pottery. As prayer continues, the feathers go into the pottery, and come out clean. To those at the ceremony, this is a sign of forgiveness of sin.

To the Navajo people, as a nation, as well as individuals, this Peyote Cult is a real threat to their independence. Unless something is done soon, the largest Indian Tribe may become the smallest. Many are illiterate, and with the use of this drug threatening their young people as well as older people, they could lose even the desire to know a better way of life.

Much is being written in the Navajo newspaper these days on the subject, both for, and against, the use of peyote. I hope to continue this article in the next letter as well as give details on some other customs of the Navajo people. Much prayer is needed for these people to pluck them from the lap of the evil one. There is much work to be done and I thank God for the privilege of being here.

John R. Rice

(Continued from page six)
in the church. We read in Mark 3:13, 14:

"And he goeth up into a mountain, and he calleth unto him whom he would; and they came unto him. And he ordained twelve."

These passages and many more clearly teach that the apostles comprised the first church. And that this church was a Baptist Church in doctrine and practice, both Scripture and history tes-

tify. To this first Baptist Church the apostles as Rice says, Christ gave the commission. That it was not to them as individuals, but as a church He gave the Commission, is evident from the fact that He said: "I am with you always, even unto the end of the age." The individual apostles have died. This promise was to the church (apostles) as a local body, and not to individuals. Another Scripture which perfectly harmonizes with the Lord's words is Ephesians 3:21:

"Unto him be glory in the CHURCH (not individuals) by Jesus Christ throughout ALL AGES, WORLD WITHOUT END."

But in the face of these clear Bible facts and ecclesiastical history, Rice says:

"Some Baptist people say that God gave the Commission to local churches, and some say He gave it only to Baptist Churches! But in this matter... Baptists... are wrong."

John R. Rice can bang his head against the Bible doctrine of the local church and the clear facts of history all he pleases, but he can never change the Truth nor historical facts, nor can he change our Lord's Commission.

We do not in the least desire to lessen individual responsibility, nor to idolize the local church as an organization. We simply desire to follow the Bible teaching as it is. Individuals comprise a local church; without them it would not exist. But it is Christ's command and sovereign will that through local churches— independent bodies made up of individuals—His Commission be carried out. Christ desires that His children be one in faith and practice and service. Not one big universal organization, but one in spirit and truth. This does not mean that He has made the church the final authority as Rome teaches, but that by His Spirit, He is working in and through individual, local bodies of believers to perform His purpose.

V. JOHN R. RICE IS DEFINITELY AN ARMINIAN

In a sermon in his paper entitled "God At The Door," Rice made it very clear that he is of this stock. Jerking Revelation 3:20 out of its context, Rice says that "Jesus calls at every heart's door." And at the close of the sermon, we have this heretical plea: "I beg you to throw open your heart's door this moment to Jesus, then sign the following decision form, copy in a letter, and mail it to me."

In this sermon, Rice would have us believe that Jesus is standing at the heart of every sinner longing to enter, but hasn't the power to do so until the fickle and spurious will of the sinner "opens the door." But what saith God's Word? Is Christ trying to save everyone and is He unable to do so? Did Christ die for some, suffer the penalty for their sins, whom He can not save? Does God's will, or man's will, determine who shall be saved? To answer these questions, we turn to the Word of God, and we hear the Lord Jesus Christ say: "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 hear Him say: "Therefore said I unto you, that no man can come unto me except it were given unto him of my Father."—John 6:65.

Again, our Lord says:

"But ye believe not, because you are not of my sheep, as I said unto you, My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John 10:26-28.

And in John 15:16, Jesus said: "Ye have not chosen me, but I have chosen you."

In Mark 4:11 we read:

"And he said unto them, Unto tery of the kingdom of God,

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tery of the kingdom of Heaven; but unto them that are without, all these things are done in parables; That seeing they may see, and not perceive; and hearing they may hear and not understand; lest at anytime they should be converted, and their sins should be forgiven them."

This does not sound like John R. Rice's "door-knocking." If Rice had been there on this occasion quoted from Mark, he might have rebuked the Lord for His teaching in parables, so that certain would not understand the truth, and be saved. May God hasten the day when such zealous Arminians will bow the knee and say: "Even so, Father; for so it seemed good in thy sight."—Matt. 11:26.

Anyone who can read should have no difficulty in understanding that Revelation 3:20 does not refer to the sinner's heart. Verse twenty-two interprets the passage very clearly. We read:

"He that hath an ear, let him hear what the Spirit saith unto the churches."

Of course, Rice is a heretic as far as the doctrine of election is concerned. He often publishes sermons of the mighty preacher of years gone by, C. H. Spurgeon, but here is a prediction that he will never publish one of Spurgeon's sermons on the doctrine of election. I am sure that Spurgeon would like nothing better, and it would cause him to rejoice in Heaven at this moment, if Rice would do so. This, no doubt, would glorify the Lord more than any other thing that John R. Rice has ever done through his paper!

These are just a few of the heresies of John R. Rice and interdenominationalists in general.

To these we might add more: He is a feminist, a communion heretic, an invitation heretic, and a decision-card heretic.

Try interdenominationalism by the Bible, and you will "touch not the unclean thing." (II Corinthians 6:17).

—John R. Gilpin

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PAGE SEVEN



"The Best Peaches You Ever Ate" — J.R.G.
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Can One Sin Away His "Day Of Grace?"

By ROY MASON
Aripeka, Florida

Recently a friend told of an evangelist who while holding a meeting in a community consigned two different persons to eternal perdition. According to

him, these two persons had rejected Christ until they could no longer be saved, no matter how much they might want to do so. He further warned others to look out lest they get in the same condition. Such a doctrine com-

ing from anyone IS DEVILISH! Preachers have been known to try to scare people into making a profession of faith, with the threat that they were just about ready to cross "the dead line" where it would henceforth be impossible for them to be saved. Such men were either plain religious quacks, or else grossly ignorant of the Scriptures, one or the other.

IT IS A PLAIN UNSCRIPTURAL LIE that people reach the place WHERE THEY WANT TO BE SAVED AND CAN'T BE SAVED.

The only way of "sinning away one's day of grace" is to defer turning to Christ until death strikes one down. When death cuts one off, then be sure "the day of grace" is over.

The doctrine of "sinning away one's day of grace" belongs in the theology of those who believe in "falling from grace." The two doctrines are twins, rocked in the same cradle. The Scripture most often quoted to bolster up this doctrine is one lifted out of its setting — lifted out of its particular context, and pressed into use. The Scripture is Gen. 6:3. Reference there is to one thing—the coming of the flood. The Lord says that he is not going to indefinitely strive with sinful men, but that he will in 120 years send the flood. That Scripture does not concern this day of grace and the matter of salvation. The Holy Spirit is in the world in a different sense today than he was back there in the days of Noah, else there would have been no need for Pentecost. He came on Pentecost not only to indwell believers, but to convict men of "sin, righteousness and judgment."

Jesus said, "And he, when he is come (He had not come then) he will reprove the world of sin, righteousness and judgment; Of sin, because they believe not in me."

THE DOCTRINE OF "SINNING AWAY ONE'S DAY OF GRACE" IS FALSE FOR THE FOLLOWING REASONS:

1 — IT DENIES "IRRESISTIBLE GRACE." It denies that the Holy Spirit is irresistible in his power. The truth is, when the Holy Spirit goes after a person, He "gets him." "For who hath resisted his will?" (Rom. 9:19). Men successfully "resist the Spirit" in the sense of resisting the Word of God which was inspired by the Spirit, but men do not successfully resist the DIRECT ACTION of the Holy Spirit. We say "successfully." There may be struggling, but the Spirit wins out. If this were not true, no one would be saved.

2—IT DENIES THE DOCTRINE OF ELECTION. God chose certain ones in eternity, before the world was, and He ordained at that time all the means necessary to lead them to salvation. (See Ephes. 1:4-5; 13). Are God's eternal plans ever nullified by some stubborn person holding out in defeat of the Holy Spirit's power? Of course not. This would upset the eternal plans of God. If such were true, then every person might successfully resist, hence none be saved.

3 — IF SUCH A DOCTRINE WERE TRUE, THEN WHERE WOULD THE "DEAD LINE" BE CROSSED? Adherents of the doctrine can't tell you. We have heard some preach about people crossing this line and getting to the place where they couldn't have "that feeling" any more? What feeling? One is not saved by feeling. The truth is, we have known people who wickedly, viciously, held out against God, and who rejected Christ for years — then at last surrendered to Him and were saved.

4 — THIS UNSCRIPTURAL DOCTRINE CONTRADICTS CHRIST'S OWN WORDS. Jesus said, (John 6:34) "Him that cometh unto me I will in no wise cast out." Adherents of this unscriptural doctrine hold that people "sin away their day of grace"

The Redeemer's Return

(Continued from page six)

earth" (Zech 9:9, 10). And note further the closing verses of the same chapter—"And the Lord their God shall save them in that day as the flock of His people; for they shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty! corn shall make the young men cheerful, and new wine the maids" (vss. 16, 17). The real "Triumphal Entry into Jerusalem" is yet future. Our Lord is to enter the royal city again and at the time of His return He shall enter it as King in fact and in full manifestation of that fact. Then it is that Zion's King shall come to her "having salvation," and then it is that Israel shall marvel at His grace and at His excellency; and then it will be that the daughter of Jerusalem shall be exalted and be once more owned and blessed by Jehovah. It is on the return of Christ to this earth that Israel shall enter into the enjoyment of that inheritance which was given unto their fathers, and under the reign of their Messiah shall become a blessing to all nations. Again; the Redeemer's Return is a blessed Hope.

2. Because of its bearing upon the Gentiles.

This aspect of our subject has not received the attention which it deserves. It has been assumed by some that the present dispensation is the time when God is blessing the Gentiles and that in the Millennium the Jews will be the special objects of God's favor. It is true that in the Millennium Israel shall enter into the enjoyment of their inheritance and that at that time they shall occupy the chief position, *governmentally*, among the nations, but it is a mistake to suppose that the Gentiles will receive less notice from God then than they do now. During this age God is merely *taking out of* the Gentiles a people for His name, and hence it is that the vast majority of them are still living amid the darkness of heathendom. But it will not always be thus. The restoration of Israel to God's favor will result in wide blessing to the Gentiles.

(To Be Continued Next Week — D.V.)

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