

The Baptist Examiner

"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 1327

HONEY OUT OF THE ROCK

BY C. H. SPURGEON

New Park Street Chapel, on Monday Evening, June 8th, 1857

"He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee." -- Psalm 81:16.

If you have not read what Thomas Wilcocks wrote, on A Choice Drop of Honey from the Rock Christ, I recommend you to get it, and read it prayerfully, and it will do you good. Let me give you a taste, to set you longing for more. Our old author well says:—

"A Christian never lacks comfort but by breaking the order and method of the gospel, looking on his own attainments, and looking off Christ's perfect righteousness, which is, to choose rather to live by candle-light than by the light of the sun. The honey that you suck from your own righteousness will turn into perfect gall; and the light that you take from that to walk in, will turn into black night upon the soul. Satan is tempting thee to plod about in thy own grace, to get comfort from that; then the Father comes, and points thee to Christ's grace, as rich, glorious, infinitely pleasing to Him, and biddeth thee study Christ's righteousness; and His biddings are enablings; that is a blessed motion, a sweet whispering, checking thy unbelief. Follow the least hint closely with much prayer; prize it as an invaluable jewel, it is an earnest of more to come."

So, dear friend, keep thine eye steadily fixed upon the Lord Jesus Christ, and thou shalt be "fed with the finest of the wheat."



As thou lookest unto Jesus only, thou shalt be "satisfied with honey out of the rock."

The sweetness of true religion is found in the Rock Christ Jesus; not in thy mere performance of certain duties, or in thine own poor promises of amendment. The

sweetness is in the Rock, the Rock of Ages cleft for thee.

I

Some of the "honey out of the Rock" is a sweet sense of our security in Christ.

The believer can confidently exclaim, "Let what will happen to me, I know that I am secure in Jesus. He is my Rock. Let me bury my only friend, let me see the last stick of my earthly possessions burned, yet I have a living, loving Saviour; I have an inheritance in reversion, a crown laid up in heaven, a kingdom entailed, which cannot be taken away from me."

"I have a heritage of joy That yet I must not see: The hand that bled to make it mine, Is keeping it for me."

"And a 'new song' is in my mouth, To long-loved music set; Glory to Thee for all the grace I have not tasted yet."

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

"I know that my Redeemer liveth, and that He shall stand

at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

I shall one day be like Jesus, for I shall see Him as He is; and even now I know that I am a son of God. It is a sweet drop of "honey out of the Rock" to have a personal sense of our own individual security in Christ Jesus the Lord.

Another drop of "honey out of the Rock" is to know my perfection in Christ. The child of God, though vile and black in himself, can look to Jesus, and see himself arrayed in the spotless robe of his Saviour's righteousness, and then he can exclaim, "In His righteousness I am perfect, I am complete in Him." Truly does Kent sing,—

"In thy Surety thou art free, His dear hands were pierced for thee;

With His spotless vesture on, Holy as the Holy One.

"Saints dejected, cease to mourn, Faith shall soon to vision turn; Ye the kingdom shall obtain And with Christ exalted reign."



C. H. Spurgeon

Ah, beloved, we only need to get the taste of unbelief out of our mouths, to enable us to enjoy the sweetness of these precious truths!

II

Once again, the saint's acceptance in Jesus is a sweet drop of "honey out of the Rock."

To know myself "accepted in (Continued on page 13, column 3)

Halliman Tells of a New Missionary Opportunity

By Fred T. Halliman

Dear friends in Christ,

It has not been my policy in the past, nor do I intend to start now, to make direct appeals to God's people through THE BAPTIST EXAMINER, or by way of private

correspondence, for financial aid to carry on this work; however, I believe that God is directing this message to one or more of His churches who would like to know about and have a part in the ministry which I shall shortly mention in this article.

While I was living in Bulolo, I had a ministry going there and had a wonderful opportunity to teach the Word of God to a great many natives from several different parts of the Territory of New Guinea. Many of these natives had had some education and were able to digest fairly plain Bible preaching, in which case I fed them the "strong meat of the Word." One of these natives was from the Solomon Islands and was working on contract in Bulolo for two years. His two years were up just a while before I was led of the Lord to come to this part of the Territory.

This man showed evidence of being a child of the Lord and at-

tended the services regularly, and often visited me at times when there were no services. When the time came for him to go, he was



Fred T. Halliman

very sad and asked me if I would write to him. I promised that I would and during these past two years we have written to each other and I have sent him many tracts and books to read. He reads and understands English very well. He also writes to me in Pidgin and in English, but most of the time it is in English.

This man, whose name is I. Uming, until I began to teach him, knew nothing except what he had been taught by the Methodist Mission; in other words, he had been saved in spite of what he had been taught but knew nothing about the Lord's Church and related doctrines. Not too long ago he wrote to me and asked if he could come and live here and work with me, that he could get nothing to feed his soul where he is. I felt impressed of the Lord to write back and ask him if he would like to come and spend about a year with me, in order for me to teach him, and then go back to his people and start a Baptist work among them.

I would like to quote from a letter I received from him this week:

"No, there is no Baptist Mission work here in Bouganville. There are only the Methodist, Catholic, and Seventh-Day Adventist Missions here. (As far as he knows there is no Baptist work in all of Solomon Islands). But I want to become a Baptist and I have talked to several people in my village and told them about the (Continued on page 4, column 1)

THE PROVIDENCE OF GOD

[Number Two]

As the end of time runs its course and the four horses of the Apocalypse race across the scene, the seven seals are broken, the seven trumpets blasted, the seven vials emptied, and great Babylon and all the cities of the earth fall into the dust of despair, out of heaven is heard the voice of much people saying: "Alleluia, for the Lord God omnipotent reigneth" (Rev. 19:6).

It will be seen in that day that everything was for the saint's good and for the Saviour's glory. Then how heartily we who have been redeemed by Jesus Christ's blood will cry out: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things and for Thy pleasure they are and were created" (Rev. 4:11).

Scriptural Testimony

That God almighty not only is the Creator of all things, but also the Cause and Sustainer, consider the following scriptures:

Speaking of God, it is written: "But He is in one mind and who can turn Him? and what His soul desireth, even that He doeth" (Job 23:13).

Agreeing to this is Psalm 103:19. "The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all."

Likewise, Psalm 115:3: "But our God is in the heavens, He hath done whatsoever He hath pleased."

None of God's plans have ever

perished, but does it not say that (Continued on page 15, column 5)

DOCTRINAL STUDIES

By Frank B. Beck
62 Boylston St.
Jamaica Plain,
Mass.



The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE BEST"

"But covet earnestly the best gifts."—1 Cor. 12:31.

It is rather interesting sometimes how the Lord directs in the preparation of a message. Every once in a while some current event, or something that has taken place of recent date, gives rise to a message. Well, there is nothing new about that, for that was true in the days of the Lord.

You remember the tower of Siloam fell on a great number of people, and the disciples asked the Lord Jesus Christ if He had heard about it. Also, they asked about the tragedy where-

by Pilate had mingled the blood of the worshippers with the blood of their sacrifice. They told the Lord Jesus how a group of Galileans were going to worship, and how Pilate's soldiers swooped down upon them, and mingled their blood with the blood of their sacrifices. They asked the Lord Jesus if He had heard about these events and He said, "Yes; and except ye repent, ye shall all likewise perish."

So in each of these instances the Son of God took a current event, and elevated it, and made it the basis of a message that

He preached to the congregation that was before Him. It is thus with the message that I bring to you tonight.

I am not interested in boxing. Most of the sports I have enjoyed in life, but I never did care for wrestling or boxing, especially boxing. But of recent date, I, like everybody else, have at least read the papers, and have learned something about this Negro boxer of Louisville, Cassius Clay. First of all, I naturally noticed him because of his name, for the name Cassius Clay represents the (Continued on page 14, column 1)

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BOB L. ROSS } Editors
JOHN R. GILPIN }

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VERSE OF THE WEEK

"For ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." — I THESSALONIANS 2:9.

Examiner Editorials

BROTHER RICE MAKES A REQUEST

A West Virginia friend recently sent us a copy of the January 31 issue of *The Sword of the Lord*, edited by John R. Rice, the union evangelist. In this particular issue, Bro. Rice publishes his letter dated in 1954 which was addressed to *The Baptist Examiner*. In 1954, TBE had answered the question in our question column, "Is John R. Rice a sound Baptist preacher?" Bro. Rice did not think our brief answer was exactly correct, so he wrote a lengthy review of the answer.

Among other things, Bro. Rice has the following complaint which we feel we should give some attention to:

"And so while you are telling everybody that I am not a good Baptist, won't you tell them that I am a good Christian, that I believe the Bible, that I do not trim any corners, that I am true to Jesus Christ, and that I am working at the main business that Jesus is concerned about — winning souls?"

We will be glad to commend Bro. Rice for as many good qualities as he possesses. Evidently, he reads the Bible often, he says he prays a great deal, he says he is a personal witness for Jesus, etc. We commend him for these things. We are always glad to give credit where credit is due.

But then there are other things that Christians—yes, even good Christians — should do besides these things. We ought to also be honest; we ought to abstain from judging the hearts of other good Christians; we ought to obey our Lord in all that He says; we ought to take our stand against error and when good Christians err, we ought to try to help them, as Paul did for Peter; we ought not to approve false doctrine and false churches.

And so we would like to remind Bro. Rice of a few things on which we believe he could be an even better Christian than he already is. I'm sure he would not mind a few critical words, if they have his best interest at heart and would actually make him a better Christian. So we are taking the liberty to men-

tion some things we feel he could improve upon.

Belittling Our Lord's Commandments Is Not Becoming to a Good Christian

TBE stated once that Bro. Rice did not, in his union meetings, advise converts properly about baptism and church membership. He wrote us asking if we would advise "forcible immersion." Our answer was, and is, we would advise teaching converts to follow the great commission of Matthew 28:19, 20. That commission is not solely teaching us to win souls, as Bro. Rice seems to think; but it is threefold: (1) *preach* the gospel, making disciples; (2) *baptize* the disciples; (3) *teach* the disciples all things commanded by Christ. That is the commission.

But what does Bro. Rice do? He takes the negative attitude that baptism is, after all, only a "minor detail" (*Sword*, Nov. 4, 1954). He is quick to rebuke Baptists for making an "issue" over such "a minor point of doctrine" such as baptism (*Sword*, June 6, 1958).

But we ask in all sincerity, is a commandment of Christ, which is actually one-third of the commission, a minor detail, a minor point of doctrine? Should good Christians take the position Bro. Rice takes about a plain commandment of our Lord? Is a commandment "minor" simply because it is not involved in one's salvation?

It is obvious why Bro. Rice has to take such a position about baptism. Anyone who holds meetings jointly sponsored by groups including pedobaptist, sprinkling denominations will not be very faithful about baptism. So Bro. Rice plainly says, "I usually do not, either in a local church campaign or in a large interdenominational campaign, preach on baptism." (*Sword*, Jan. 11, 1963).

But he is supposed to be fulfilling the commission! He supposedly does not "trim corners"! Why not tell converts their privileges and duties, as Christ commanded and as the early apostles and preachers did? Of course, if Bro. Rice did that, many of the sprinkling groups would no doubt be embarrassed, feel betrayed and resent losing possible church members that might come into their churches after being saved.

No, we don't think belittling our Lord's commandments, regardless of how "minor" they may be in comparison to bedrock salvation truth, is becoming to a good Christian. Bro. Rice could be a better Christian if he would quit doing that.

The Biblical and Historical Faith of Baptists on God's Sovereignty



The booklet is ready which contains all the articles which were published in our September 14, 1963 issue of THE BAPTIST EXAMINER devoted entirely to the Biblical and Historical faith of Baptists on God's Sovereignty. That issue is now a "collector's item," but you now may have the very same material in this booklet.

It is an anthology of writings by some of the most outstanding Baptists of all ages, revealing the "faith of our fathers." Baptist giants such as J. P. Boyce, John A. Broadus, C. H. Spurgeon, A. H. Strong, J. R. Graves, Abraham Booth, J. M. Pendleton, John Bunyan, Andrew Fuller, John Gill, Alexander Carson, A. W. Pink, B. H. Carroll, H. B. Taylor and others express themselves on the doctrines of grace.

These articles cover such truths as election, predestination, foreordination, foreknowledge, limited atonement, etc. In addition to the articles by the great men of the past, there are quotations from Baptist confessions such as the London, Philadelphia, New Hampshire and Waldensian.

There are rare photos of practically all the men quoted. Nothing like it in print today! You will want one or more copies for your own library; you will want copies for other Christian friends, your pastor, fellow church members. Order now while the supply lasts.

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It is Not Becoming to a Good Christian to Praise False Churches, with Their False Doctrines

Churches that are interested in being "sticklers" for the teachings of our Lord will not find praise from Bro. Rice for their stand. Rather, they will be maligned and he will even exalt man-made, unscriptural organizations over them.

We could quote from his writings to show that he has praise for "fundamental" Methodist, Presbyterian, Pentecostal and other churches, but speaks harshly against "denominational idolaters" among Baptists who will not unionize and recognize man-made churches and their ordinances.

With Bro. Rice, "any congregation of Christians is a church," regardless of its origin, baptism and doctrine (*Twelve Tremendous Themes*, page 215).

In his book on "Tongues," he has a lengthy part dedicated to praising Pentecostal groups for their emphasis upon the Holy Spirit! Actually, the Pentecostals have been the cause for great misunderstanding and harm in regard to the Holy Spirit, yet Bro. Rice "thanks God" for their em-

"I Should Like to Know"

THE QUESTIONS AND ANSWERS NOW APPEARING IN THIS COLUMN ARE BEING COMPILED FOR PUBLICATION IN BOOK FORM. WE ARE NOW ACCEPTING ADVANCE ORDERS FOR THE BOOK. INVOICES WILL BE SENT TO PURCHASERS WHEN THE BOOK IS PRINTED AND ITS PRICE DETERMINED. ORDER YOURS NOW.

Did Jesus eat the last passover? If not, why did He tell them to "prepare us the passover, that we may eat." — (Luke 22:8)?

As to the first question, we will simply quote the following verses to show that Jesus did not eat the passover.

John 18:28—"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early and themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover."

John 19:14—"And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!"

John 19:31—"The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away."

John 19:42—"There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand."

Here is another passage that reveals this was not the passover that preceded the Lord's Supper: After Jesus said to Judas, "That thou doest, do quickly," we read verses 28 and 29 of John 13: "Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus said unto him, Buy those things that we have need against the feast; or, that he should give something to the poor."

These verses show that the passover was on the day of the crucifixion. And we believe that Christ, as "our Passover" (I Cor. 5:7), fulfilled the passover being crucified at the time of the slaying of the passover lamb. Thus, we have a minute fulfillment of this type Christ.

Now as to the second question, all the passages as Luke 22:8 must be considered in the light of the verses we have quoted, as well as Luke 22:15, 16, which state: "And he (Jesus) said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

So Christ, though He "desired" to eat the passover did not do so, but was crucified at the time of the slaying of the passover lamb. The "supper" spoken of, which preceded the institution of the Lord's Supper, was not the passover, but something else.

phases. He is glad to have them cooperate in his meetings and we have seen messages from Pentecostal men in his paper.

Then, too, in his book on *The Home*, page 94, Bro. Rice gave his approval for a man to go join the Campbellite church where the man's wife and children attended!

He has even praised Oral Roberts as a soul-winner and says we ought to thank God for the good he is doing in that field.

As to Baptists, he denies that Jesus built a Baptist church, denies that Christ died any more for Baptist churches than for a Masonic lodge, denies that Christ commissioned Baptist churches, denies church perpetuity, church authority, close communion and the doctrine of the local church. He advocates the "invisible" church, or "Body," theory, so popular with all unionists.

In view of his rejection of these Bible doctrines and his praise for man-made, unscriptural organizations, we believe Bro. Rice could be a better Christian by getting straightened out on these things.

Dishonesty is Not Becoming to a Good Christian

Don't misunderstand, we don't mean to imply that Bro. Rice is some kind of criminal; we simply mean that he is not always conscientious to deal fairly with the facts and he is not always careful to properly represent Christians who hold doctrines with which he differs. We will cite

a few examples.

1. He has not been honest about his feminism. TBE said that Bro. Rice is a "feminist" meaning that he approves men speaking in mixed assemblies. He wrote us a stinging letter and also printed a statement in his paper, as well as slandering and lying about his position.

However, we cited for Bro. Rice from his own words where he has said it is a "feminist" for women to testify in groups. Also, he has commended "Ma" Sunday and Dale Rogers as public speakers.

Now if Bro. Rice thinks it is all right for women to testify, then he is at liberty to do so. However, we don't think he ought to accuse TBE of being dishonest and of lying when we mention that he favors speaking in mixed assemblies. That is not being honest.

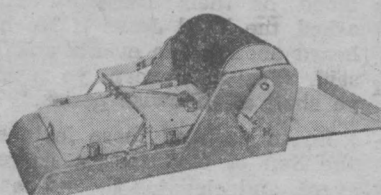
2. He has not been honest about his unionism. In his recent book, for example, he says he held a revival for Pentecostals. Of course, TBE actually stated that he held a revival for "people." He is a unionist, simply said, "He is a unionist and holds revivals in denominations." We were speaking in a general sense when we said "all denominations" did not mean he held revivals for Jehovah's Witnesses, Roman Catholics, or Christians and the like; we meant that, generally speaking, he held revivals for many different denominations. (Continued on page 4, col. 2)

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Calvary Baptist Church — Ashland, Kentucky

A Message for YOUTH

Ecclesiastes 12:1

Remember now thy Creator in the days of thy youth

Religion or Salvation?

Andita Ramabai, a noted Christian woman of India, tells how she followed the religion of her country until she had grown to womanhood; and of how she was never satisfied. One day she heard about Christianity, and she said: "Christianity will satisfy the longings of my heart. I will embrace the Christianity."

Accepting Christianity, she sailed for England, where she was baptized and later confirmed. She joined a church in England and for eight years lived a most exemplary Christian life.

One night she happened to be listening to a message on the radio. She was convicted, and went there and then she met Jesus Christ as her personal Saviour and passed out of this life.

This is her testimony in her own words: "I had found the Christian religion," she said, "but I did not find the Christ of the Bible."

Outwardly a Christian for eight years, she had lived without Christ. At last she discovered that Christianity could not save any more than could her own Hindu religion, and that only Christ could.

Dear reader, I am wondering if you, too, have made the same mistake. You have been brought up in the lap of Christianity. You have never known any other religion. You did not have to turn from an Eastern to a Western religion.

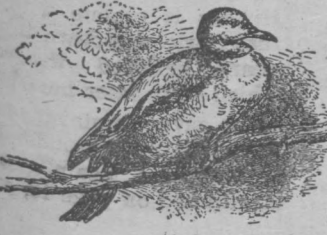
Wonder if you have passed through the primary department of the Sunday school, and from there to the church, without having known Christ? Have you accepted the Christian religion and ignored the Saviour? If so, you are not yet a Christian. You would point you to Christ, for alone can save you. Religion alone cannot suffice. You must have Christ.

Let me show you the difference between man's religion and God's salvation.


First, religion is what man does to or for his God; salvation is what God does for man.

Anything that you do for the Lord and you worship constitutes religion. But what God did for you between hundred years ago on Calvary's cross constitutes salvation.

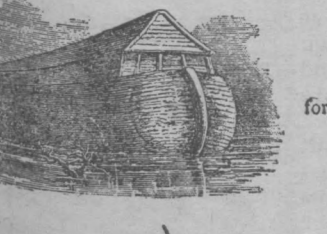
READ THE BIBLE BY SYMBOLS




found no rest for the sole of her



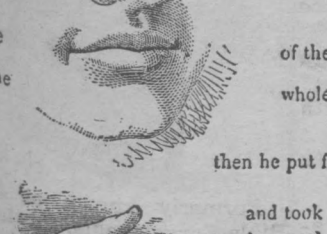
and she returned unto him into the




for the



of the whole



then he put forth his



and took her, and pulled her in unto him into the

because the blood of Christ was shed.

Well, now, will you have religion or salvation, Christianity or Christ?

—OSWALD J. SMITH.

A CIGARETTE SPEAKS

I'm just a friendly cigarette—
Don't be afraid of me
Why all the advertisers say
I'm harmless as can be!
They tell you that I'm your
"Best Friend," (I like that
cunning lie).
And say you'll "walk a mile" for
me,
Because I "satisfy."
—Prov. 1:10, 17.

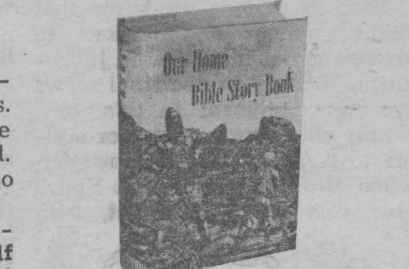
So come on, girlie, be a sport!
Why longer hesitate?
With me between your pretty lips,
You'll be quite up-to-date!
You may not like me right at first,
But very soon, I'll bet,
You'll find you just can't get
along
Without a cigarette!
—Prov. 1:15, 22.

You've smoked one package so
I know I've nothing now to fear;
When once I get a grip on girls,
They're mine for life, my dear!
Your freedom you began to lose,
The very day we met,
When I convinced you it was
smart,
To smoke a cigarette!
—Prov. 1:28.

The color's fading from your
cheeks;
Your finger-tips are stained;
And now you'd like to give me up,
But sister, you are chained!
You even took a drink last
night—
I thought you would ere long,
For those whom I enslave soon
lose
Their sense of right and wrong.
—Prov. 1:30-32.

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Calvary Baptist Church
Ashland, Kentucky

Year after year I've fettered you
And led you blindly on
Till now you're just a bunch of
nerves,
With looks and health both
gone.
You're pale and thin, and have
a cough,
The doctor says, "T.B."
He says you can't expect to live
much
Longer, thanks to me!
—Prov. 1:30-32.

But it's too late to worry now!
When you became my slave,
You should have known the
chances
Were you'd fill an early grave
And now that I have done my
part
To send your soul to hell,
I'll leave you with my partner,
Death—
He'll come for you, Farewell.
—Prov. 7:24-28.
—Author Unknown.

FOR THE KIDDIES



JOSEPH TAKEN TO EGYPT

Genesis 37-50



After Joseph's eleven brothers sold him to the Ishmaelites, they began to plan what they would tell their father had happened to Joseph. They decided to take Joseph's pretty coat, dip it in some animal's blood, and show it to their father, Jacob.

When Jacob saw the bloody coat, he was very upset and grieved. He thought that surely some animal had eaten Joseph. The Bible tells us that Jacob mourned for Joseph many days. He even said that he would go down to his grave mourning for Joseph.

But God was with Joseph! He had not been killed, but was being taken by the Ishmaelites down to Egypt. In Egypt, Joseph was sold to an officer of king Pharaoh's army. The man's name was Potiphar. He had a very wicked wife and she caused Joseph to get put into jail for something Joseph really didn't do.

But even in jail, God was blessing Joseph. While in jail, Joseph met two men who worked for Pharaoh—a butler and a baker. These two men had been put into jail because they had displeased Pharaoh.

These two men dreamed dreams and God gave Joseph the ability to tell the men what their dreams meant. The baker's dream meant that he would soon die. The butler's dream meant that he would soon be restored to his job. These things happened just as Joseph said that they would.

Two years later, king Pharaoh dreamed a dream. He sent for his magicians and wise men to tell him what it meant. But no man could interpret the dream. Then the butler remembered Joseph. The butler told Pharaoh how Joseph had told him the meaning of his dream when the butler was in jail. Pharaoh immediately sent for Joseph.

Joseph told Pharaoh that the dream meant that a famine would come upon the land in a few years. There would first be seven years of good crops, then there would be seven years of famine. Joseph warned Pharaoh that he should pick out a wise man to see that there was food stored so as to have food to eat during the famine.

Pharaoh thought such a wise man as Joseph would be just the man for the job. Joseph did the job very well, for God was with him. He became such a great man that only Pharaoh was higher in the kingdom.

MEMORY VERSE: "And the Lord was with Joseph"—Genesis 39:2.

Offerings For The Work

REPORT OF OFFERINGS, NEW GUINEA MISSIONS, JAN. 1964

Manhattan Bible Baptist Church, Manhattan, Kansas	10.00
Katy Baptist Church, Farmington, W. Va.	25.00
Kings Addition Baptist Church, So. Shore, Ky.	10.92
Zion Baptist Church, Detroit, Mich.	16.00
Grace Baptist Church, Melbourne, Fla.	10.00
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Grace Baptist Church, Springfield, Mo.	20.00
Bethel Baptist Church, Phillipsburg, Kansas	6.74
West Side Baptist Church, Emporia, Kansas	10.00
Calvary Baptist Church, McLeansboro, Ill.	5.00
Bible Baptist Church, Broken Arrow, Okla.	26.55
Valles Mines Baptist Church, De Soto, Mo.	100.00
Providence Baptist Church, Henderson, Texas	35.00
Macedonia Baptist Church, Chicago, Ill.	100.00
Zion Baptist Church, Detroit, Mich.	14.71
Grace Memorial Baptist Church, San Bernardino, Calif.	15.00
Baptist Tabernacle, Columbus, Ga.	15.00
True Faith Baptist Church, Chicago, Ill.	26.00
Temple Baptist Church, Rocky Mount, N. C.	36.00
Fossil Baptist Church, Fossil, Oregon	16.17
A friend in Christ, Australia	22.50
Margaret T. Beaty, Fla.	25.00
Louis Chirban, Tenn.	2 offerings 11.00
Nell Duggins, N. C.	6.74
Ralph E. McIlrath, Ind.	5.00
N. L. Davis, N. C.	5.00
Harold & Anna Simmons, New Jersey	10.00
Purdum Carney, Ky.	8.00
TOTAL	641.43

Send offerings to: New Guinea Missions, Macedonia Baptist Church, 2501 N. Maplewood, Chicago, Illinois

Halliman

(Continued from page one)

truth and they also want to become Baptists, but we have no Baptist Mission here. I have not forgotten what you taught me at Bulolo and I believe the Baptist church is the only true church."

I feel definitely impressed that the Lord has a work to be started in the Solomon Islands and, furthermore, I feel that he wants it done through the help of you folk and this Solomon Islands' native. I am ready to give what time it would be necessary to teach this man further in Bible doctrines, but the Solomon Islands, though counted as a part of the Territory of New Guinea, is a long way from me and the only access, for the most part, is by air. I would be glad to give the man food, shelter, and clothing for the time he stayed with me here at the Mission, but there is the problem of his air travel expense and I might have to make a trip back with him to help him get the work started.

I am writing this to ask you enough sent for his plane fare,

folk to pray about this matter to see if the Lord leads you to help in getting this man to our Mission Station. If I had the money, I would not ask you to help, for I would count it a blessed privilege to do this work for the Lord, but I do not have it. We are going to try to build us a house this year and this will be one of our hardest years for expense, but if God does not raise up some of you folk back there to supply the needs for this ministry, I will try to manage somehow to get him here.

I do not know as yet what it would cost but will investigate immediately and will let you know as soon as I find out. I would like, though, for you to be praying about it now.

If God leads you to send an offering for this cause, do not send it to me, but rather send it to the Macedonia Baptist Church, 2501 N. Maplewood Avenue, Chicago, Illinois and designate it to "Plane fare for I. Uming."

Should there be more than

we will apply it to this work here or return it, if you so designate. May the Lord bless each of you and direct your steps for His glory.



Rice

(Continued from page 2)

cooperate in his meetings. So we really did not say he held meetings specifically for Pentecostal people.

But be that as it may, what does Brother Rice mean in his book, *Speaking with Tongues*, if he does not mean that Pentecostal groups have cooperated in his union revivals? He identifies the Assemblies of God as a "Pentecostal group" (page 53); then he goes on to say, "In union revival campaigns I have found that Assemblies of God usually are glad to participate, that they are modest and sincere in their cooperation and do not seek to dominate the situation more than others." (page 64).

So we ask, is Bro. Rice dealing fairly and honestly when in his book he says he does a thing, and then comes back later with a statement in his paper which denies doing it?

3. He has not been honest about C. H. Spurgeon and George Whitfield. When Bro. Rice wrote a series of articles against the doctrines of grace, he stated that Spurgeon and Whitfield merely "called" themselves "Calvinists;" that they really did not believe in the great Calvinistic doctrines, except eternal security.

Of course, if Bro. Rice did not really know any better, we might say he was simply misinformed or uninformed; however, he says he has read Spurgeon's sermons and he often uses them in his paper. So we can't say he is not aware of what Spurgeon believed. And as we pointed out in the "I Should Like to Know" column of the February 29 issue of TBE, Bro. Rice has both added to and taken from Spurgeon's sermons to do away with Calvinistic statements. It looks like a simple case of not being frank and honest about Spurgeon's position.

Now, as editors, we know that slight changes or additions to articles is not improper in journalism, so long as doctrinal views are not distorted; in this way, simply changing a phrase or adding to it, is not wrong. However, when Bro. Rice says that Spurgeon was not a Calvinist, then

New Guinea Mission Fund

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Paul E. Holstein, W. Va.	5.00
Calvary Baptist Church, Tampa, Florida	25.00
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Calvary Baptist Church, Ashland, Ky.	20.00
Calvary Baptist Church, McLeansboro, Ill.	5.00
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Send your offering for this fund as God leads and direct it to Calvary Baptist Church, Ashland, Kentucky 41101.

deliberately perverts Spurgeon's sermons to eliminate Calvinism, he is not being honest.

Any of our readers who do not know Spurgeon's position are urged to order the book, *Spurgeon's Sermons on Sovereignty* (\$4.00) and read for yourselves. When this book was printed, we sent a review copy and an ad to Rice's paper. There was no review and our ad was rejected. Walter Handford, Rice's son-in-law and associate, charged that the sermons were taken out of "context"! Yes, 18 sermons out of "context"! And our new series, now being carried periodically in TBE, will also probably be out of "context"!

We ask, is this being honest with Spurgeon? Are we wrong when we think that Bro. Rice has not been honest in the matter?

But notice further. After saying that Spurgeon only "called" himself a Calvinist, Bro. Rice came back later to imply that Spurgeon changed his position! He wrote that "some of Spurgeon's statements about Calvinism, published in his series of sermons, were made before he was twenty - two years old." (Sword, March 14, 1958).

In one issue, Spurgeon only "called" himself a Calvinist.

In a later issue, the implication is that Spurgeon was only a Calvinist when young.

Now which time did Brother Rice tell the truth? Which one of these shall we believe?

The truth is, Spurgeon himself stated, in regard to the doctrines he preached, that after "thirty or five-and-thirty years . . . I stand just where I did when the Lord first revealed them to me by His unerring Spirit." (A Marvellous Ministry, page 20). This was said when Spurgeon was working on a reprinting of his early sermons. As for Bro. Rice's statement, he did not give anything from Spurgeon to substantiate what he said.

As for George Whitfield, this man actually split with John Wesley over Calvinism, and his followers were called "Calvinistic Methodists." Wesley was an ardent opponent of election, limited atonement, irresistible grace, security and predestination. It was not merely security, but all of these doctrines that caused a rift between the men. I have read the account in Wesley's own "Journals" (8 volume set) and it is still there for all who care to look into the matter.

For years Bro. Rice has built up Spurgeon and used his messages. Now Bro. Rice finds himself in an embarrassing position. He has unjustly pictured all Calvinists as evil beasts; but lo, here is Spurgeon—a Calvinist! What shall Bro. Rice do to cover up his obvious misrepresentation? He chooses to pervert the truth about Spurgeon, and even changes his sermons in the "cover up" work.

4. He has not been honest regarding Billy Graham. Don't misunderstand; we are not defending Billy Graham's unionism at all. But you see, we were telling people that Billy Graham was doing wrong long before John R. Rice fell out with him. And while TBE and other papers such

as *Christian Beacon* and the *Bible Tribune* were calling attention to Graham's error, Rice was defending Billy Graham; that his methods "almost beyond criticism;" his meetings "tended to be and more sober" (Sword, 17, 1955). When he referred to those who differed with Bro. Rice said they were "talking in ignorance of the facts."

Then when Bro. Rice broke with Billy, Bro. Rice no apology for thus attacking Christian editors and papers, feel that he ought to have ethics and honesty than to let such charges stand. At he ought to have apologized.

5. He has not been honest about Calvinism. His bungling at Calvinism, *Predestined for Hell*, are the most confused and distorted image of a Calvinist Calvinism ever penned in this generation. I have read Arminian works, the writings of Wesley, of Whitby, and other doctrinal works of Arminianism who strip Bro. Rice in his distortion of Calvinistic views.

He deliberately lumps Calvinism and Hyper-Calvinism together using the terms interchangeably as if they were the same.

He supposedly deals with John Calvin believed, yet not quote but one very statement from Calvin. He is content to merely "tell" the world what Calvin supposedly believed.

He says Calvin "developed hyper-Calvinism." That is not an honest, much less intelligent, statement. Hyper-Calvinism goes beyond Calvin now how could Calvin possibly do such a thing as that?

"Neither is it an honest, intelligent statement to even say Calvin 'developed Calvinism.' History is replete with the fact that Christians down through the years, believed the doctrines which were later held by Calvinists."

He says Calvinists are "sufficient and proud;" they are "hard-hearted, against" (Continued on page 13, column 1)

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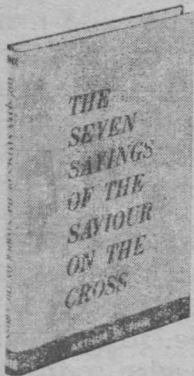
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Seeing that Christ is of the Seed of Abraham" (Matt. 1:1), the promise to Abraham is specially fulfilled in Him, for He is the channel of all blessing.

I propose giving an acrostic on the word **Blessing**, as illustrating how we are a blessing to others, or the class of people that are a blessing to others.

B—Blessed Ones. "I have known," or "chosen him" (Gen. 18:19). We cannot possibly be a blessing without first being blessed. We must receive to give, as when the disciples received the bread and fish from the hands of Christ, and then gave them to the multitude. We must know, to make known, as when the apostles had seen Christ, the Risen One, then they were able to witness of Jesus and the Resurrection; and those who have met with Christ are able to invite others to meet with Him, as the woman of Samaria, who invited the Samaritans to come and see Christ, with whom she had conversed.

L—Living Ones. Abraham was one who was in touch with the Living God, therefore he had life from Him, even as the branch of the tree owes its being and well-being to the tree. It is those who have life from Christ (John 5:24), life in Christ (Romans 8:2), life with Christ (Gal. 2:20), and Christ as their Life, that are able to "hold forth the Word of Life" to others (Phil. 2:16), to their quickening and blessing (James 1:18), even as exemplified in Peter on the day of Pentecost, when the Holy Spirit ministered through him.

E—Empowered Ones. In Matthew 28:18-20, we are told that Christ has "all power," and "therefore" He bade His disciples to go and make disciples of all nations. All authority is vested in Christ, therefore He has authority to bid His disciples to act according to His instructions. His servants only have authority as they are under His authority. The apostle said he was "a man under authority," therefore he said to one, "Come," and he came, and to another, "Go," and he went (Matthew 8:9). It was because the man he had authority. In like manner, as we are in the line of the Divine power by obedience to Christ, and as Christ the Power

of God thus lives in us, we have power over others, even as the electric wire communicates the electricity because of its connection with the dynamo.

S—Sent Ones. The word of the Lord Jesus to His disciples was "Go." When the Lord bids us go on any errand, there should be prompt and persistent obedience (John 20:21).

S—Sanctified Ones. The disciples were to baptize in the name of the Father, Son, and Holy Spirit. The spiritual meaning of baptism into the Father, Son, and Holy Spirit is the entering into all they are. Into the Father, into His grace and love, to make us loving and gracious; into the Son, that is, into His life and liberty, that His liberty may free us, and that His life may energize us; and into the Holy Spirit, that His holiness and power may touch every part of our life. The immersion in water was but an illustration of the deeper truth of immersion into the blessings of the grace of the Gospel. Therefore it presupposes that those who were sent to baptize, knew the spiritual meaning and practical outcome of the ordinance they enjoined upon others.

I—Initiated Ones (Gen. 18:17, 18). Those who fear the Lord are sure to be in the secrets of the Lord (Psalm 25:14). The Lord delights to make known His ways

to us if we are in touch with Himself, even as He did to Moses (Psalm 103:7). It was to Daniel that God revealed the king's dream and the interpretation. The wise men of Babylon were baffled, but Daniel, the man of God, made known the forgotten dream (Daniel 2). Again, Joseph was the one who interpreted Pharaoh's dream. There are many illustrations in Holy Writ, to prove that it is only to God's own people, and to those of them who are in fellowship with Him, that God makes known the mysteries of the kingdom and of His Word (Matthew 13:11; 1 Cor. 2:9-14), that they may proclaim them to others (1 John 1:1-3).

N—Nothings. Abraham confessed he was "dust and ashes" in the sight of the Lord (Genesis 18:27). It is easy to say we are "nothing," but to know it in reality is to be like Christ, who "made Himself of no reputation." Notice Paul's growth in grace.

"Least of the apostles" (1 Cor. 15:9).

"Less than the least of all saints" (Eph. 3:8).

"Chief of sinners" (1 Tim. 1:15).

"Nothing" (2 Cor. 12:11).

G—Godly Ones. Those who know the God of blessing, by walking in fellowship with Him, (Continued on page 6, column 1)

As He was. He was stripped of His garments, and made a spectacle to men, demons, and angels. "Took His garments, and made four parts" (John 19:23).

4. As He is. We see His head, and His hairs are white—telling us of His glory and eternity. "His head and His hairs were white like wool" (Revelation 1:14).

As He was. That head was crowned with thorns—telling us of Him who bore the cross and curse for us. "The soldiers platted a crown of thorns, and put it on His head" (John 19:2).

5. As He is. His eyes are as flames of fire—reminding us of His all-seeingness. "His eyes were as a flame of fire" (Rev. 1:14).

As He was. Those eyes lost their brightness in death, and closed under the load of sin. "And He bowed His head, and gave up the ghost" (John 19:30).

6. As He is. His feet are as burning and polished brass—telling (Continued on page 6, column 5)

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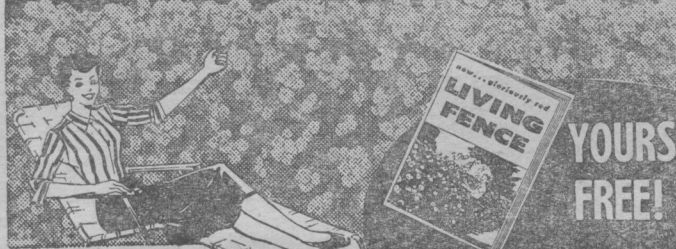


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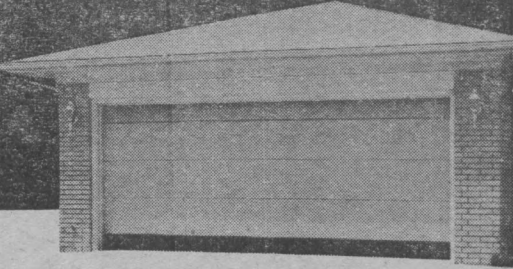
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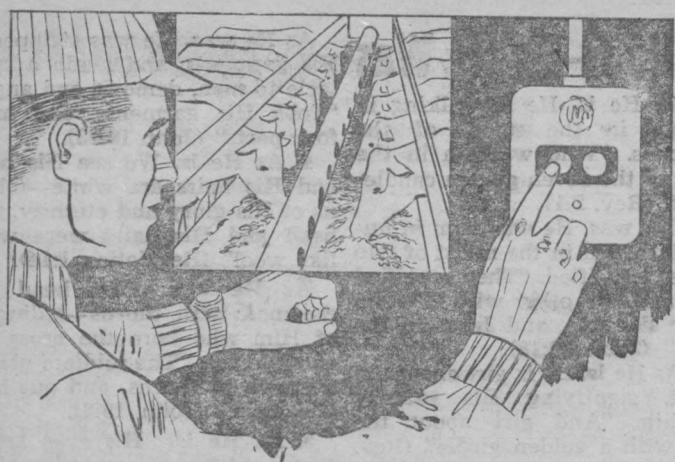


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Our Blessings

(Continued from page 5)

Enoch did, shall surely be a blessing from God to others. To be in touch with the God of Holiness, by union with Himself, must result in the holiness of God being transmitted in the presence of others, even as the atmosphere transmits the light. Those who know the God of Love by acting

like Him, have the love of God. When a lady put a number of cakes into the dirty, ragged frock of a poor shoeless, hatless, hungry lassie, she was so filled with astonishment that she exclaimed, "Be you God's wife, ma'am?" She knew God loved her, and she knew therefore that the God-like action of the lady indicated a near relative of His. It is not what we say, but how we serve, that shows our sanctity.—F. E. Marsh.

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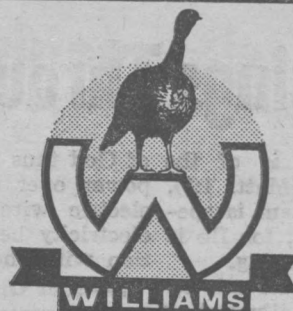
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Mockery At World's Fair

New York City is to be the host city for the World's Fair to be held in 1964. Protestants plan to erect there a Protestant Church Center as a kind of testimony and witness of a religious character to those who come to visit the Fair. But recently plans were temporarily thrown awry, according to the *Presbyterian Journal*, because two men of the committee in charge of this Protestant Church Center resigned. The two who resigned were Emilio Knechtle, chairman of the steering committee, and J. Marshall Miller, coordinator. They resigned because they objected to a fifteen minute film that was to be shown in the center; but their objections were overruled. The film will show a circus with Christ presented as a clown, and certain problems in Christian ethics discussed by the action. The two men who resigned objected to the film on the grounds that they could not see any religious significance to the whole picture and that it did not present an evangelical witness to viewers.

It was wise for these men to resign, of course. If they had any love for the Word of God in their hearts, they could do nothing else. But it is not simply a matter of "religious significance" or "failure to present an evangelical witness"; it is a matter of the crudest and crasiest blasphemy imaginable. Isn't there any respect any more for things holy? Must even the Lord of heaven and earth be subjected to the horrible desecration of men who



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hate God under the hypocritical banner of religion? One woman that judgment does not shut from heaven in a moment ago such godlessness.

—Standard B

As He Is—As He Was

(Continued from page 5) us of His durability and "His feet like unto fine brass if they burned in a furnace" (Rev. 1:15).

As He was. Those feet nailed to the Cross. "Behold" (Continued on page 7, column 2)



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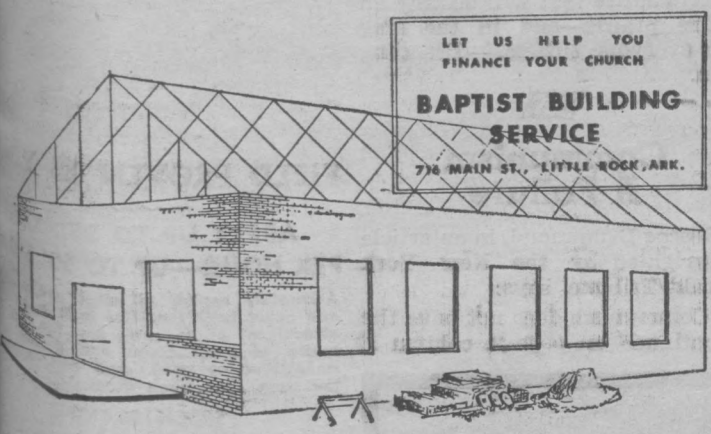
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officer over the mouth. "Yet He opened not His mouth" (Is. 53:7).
10. As He is. His face is as the sun shining in his strength. "His countenance was as the sun shineth in his strength" (Rev. 1:16).
As He was. That face was marred, spit on, the hair plucked from, and by the rude hand of man insulted. "His visage was so marred more than any man" (Isaiah 52:14).
"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!"
A little fire can kindle a great conflagration. And the tongue, though a little member, can carelessly start something that cannot be stopped and will cause pain, grief and destruction. It would be absolutely impossible to calculate the damage to the cause of Christ that has been done by careless Christians just "striking matches."

MATCHES AND THE TONGUE
Everytime I read the third chapter of James, I remember that careless match and the prairie fire of my boyhood days. James 3:5 says:

Good neighbor, I wonder how many of us have caused grief to the lives and hurt to the testimony of other Christians when we really did not intend to do it. We were just playing with (Continued on page 8, column 3)

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G. B. COLEMAN POLLED HEREFORD RANCH

LARRY LARGENT, Manager
MELBA COLEMAN, Owner
NAVASOTA, TEXAS

As He Is—As He Was
(Continued from page 6)
1. As He is. His voice is as the sound of many waters, reminding of the power of His word. "His voice as the sound of many waters" (Rev. 1:15).
As He was. His voice was hushed in death. "Saw that He was dead" (John 19:33).
2. As He is. His hand is mighty to hold, and to help us. "He had in His right hand seven stars" (Rev. 1:16).
As He was. Those hands were pierced, and nailed to the accursed tree. "They pierced My hands" (Psalm 22:16).
9. As He is. Out of His mouth, goes a sharp twoedged sword—telling of of His power to destroy His enemies. "Out of His mouth went a sharp twoedged sword" (Rev. 1:16).
As He was. He opened not His mouth, but was smitten by the

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Matches and The Tongue

(Continued from page 7)

matches. How many times have we repeated a rumor that we did not even know was the truth. And perhaps, if it had been true it still would have been wicked for us to repeat it.

It is said that Mrs. O'Leary's cow kicked over a lantern that caused the great fire that destroyed Chicago. And the Bible warns that our tongue is as dangerous as a little flame that can cause vast destruction. I have actually known preachers — good, honest, godly men—whose ministries have all but been destroyed by some tongue that whispered he had made off with some of the church's money or had been involved in a scandal in a previous pastorate or some such thing.

Surely, good neighbors there are enough lewd, obscene, filthy, ungodly people in the world to serve the Devil without Christian people adding tears and trials to the servants of Christ by careless words from a wagging tongue.

Just one careless match can

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start wildfire that will destroy an entire prairie—and in the long run everyone suffers. —Branding Iron.

Communism A Failure

Roscoe Drummond, in an article copyrighted by the New York Herald Tribune, says:
"Communism does not have the
(Continued on page 9, column 1)

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Communism

(Continued from page 8)
...on how to create the good...
...It is failing at the very...
...where its propaganda prom-...
...are the most glittering: It is...
...economically efficient; it

can't even organize its agriculture so as to feed its own people. Communism claims to have the answer to all economic ills. But the Communist countries are today so grievously ill economically that it is no longer possible to conceal their illness. In order to feed its people Moscow must buy a billion tons of wheat from the West during the next few months. Why? Primarily because its collectivized, state-managed agriculture is inefficient and unproductive.—Christian Victory.

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Northern And Southern Baptists To Stop "Competing"

Baptists in this country are divided into many different denominations. Two of the largest are the Southern Baptist Convention and the American Baptist Convention, which is found predominantly in the north. These two groups have often

(Continued on page 10, column 3)

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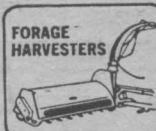
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Baptists "Competing"

(Continued from page 9)
been getting into each other's
hair because of attempts to es-
tablish new churches in each
other's territory. Especially the
Southern Baptist Convention has
been making deep inroads into
the north in recent years, and
has succeeded in establishing new
congregations in cities where
Northern Baptists are located,
and which include Northern
Baptist members. But the North-
ern Baptists have also had some
success in getting Southern Bap-
tist congregations to join their
Northern Convention.

In the Washington area there
are Baptist Churches that be-
long to both conventions. Recent-
ly, in these churches, an unoffi-

Only What's Done For Christ Will Last

cial group composed of clergy,
laymen and convention execu-
tives has been formed whose pur-
pose is to merge these two bodies.
One of the first actions of this
committee has been to present
a resolution to both bodies to
quit this competition. They are
asking both conventions to "dis-
tinguish between necessary ter-
ritorial expansions on the North
American continent" by approv-
ing an acceptable form of expan-
sion — "the ministry to those
who lack a Baptist witness," and

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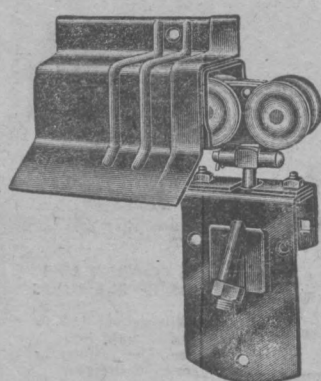
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disapproving an unacceptable
form — "which results from the
beginning of competing churches
in the same immediate area."
This resolution is intended to
pave the way for further discus-

sions between the two bod-
ies the hope that in the future
merger will become possible.
And so the mergers go on
on and on . . .

—Standard B

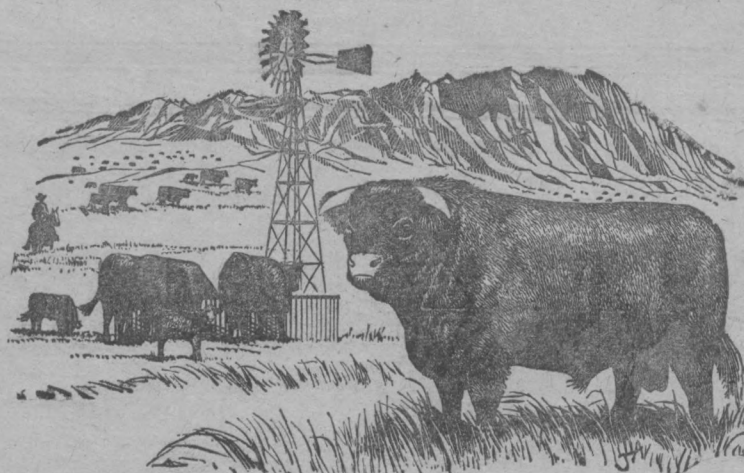


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In my journeys I called upon an aged deacon and offered him

a copy of the American Bible Society magazine. He promptly refused this, saying: "I do not need that, I have the Bible."

Now this sounds very high and holy at first. But had that dear man read his Bible in I Corinthians 12:28, and Ephesians 4:11 (which you have just read for yourself) he would have seen that God has set prophets and teachers in the local Churches. And what are these preachers and teachers for, but to preach and teach? And if they do that, should we not hear them? Or, if their messages are put in print, should we not read what they have written? For in giving us these preachers, God is saying to us: "Hear them!" The ascended

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Christ is saying to us: "Read their books!" Therefore the Holy Bible commands us to read other books beside itself.

For this reason the Apostle Paul penned a letter to Timothy and urged him: "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (2 Tim. 4:13).

Sure he said to bring especially the parchments (of sacred Scripture?). We must have God's Word above all else! But he also had other books, which I presume he read and felt the need of. May it be the same with us! Amen.

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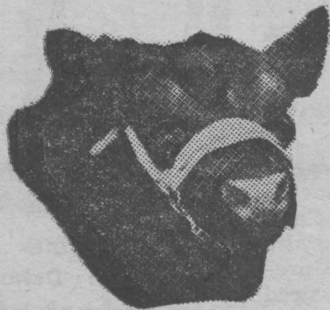
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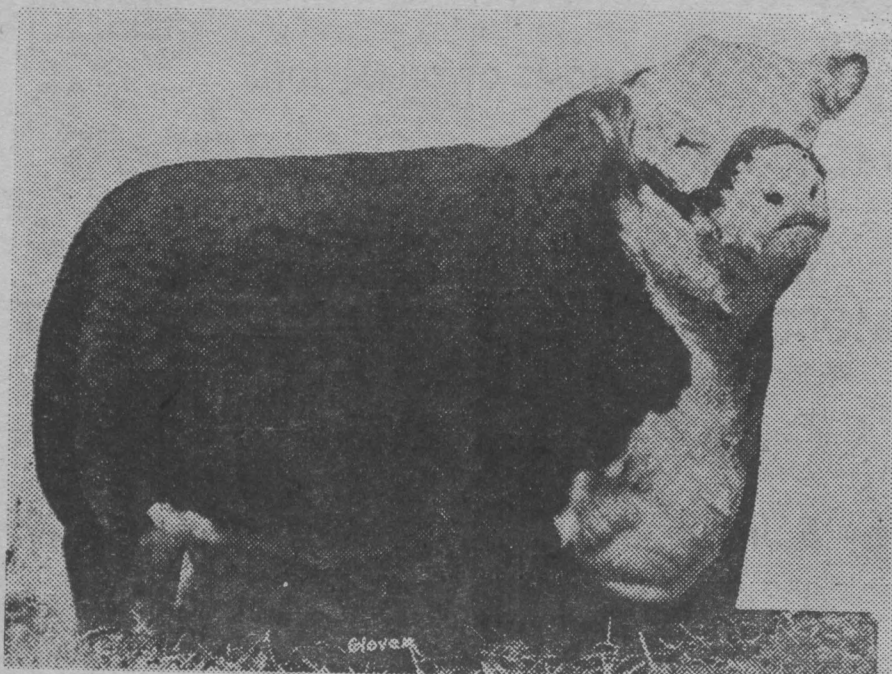
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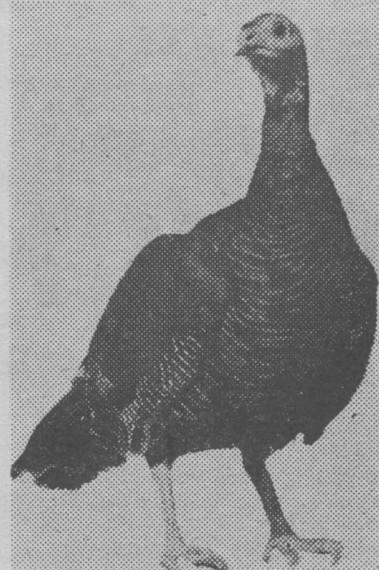
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DECEPTION OF "JEHOVAH'S WITNESS"

Jehovah's Witnesses have translated the New Testament and called it a New World Translation. They claim to have translated it literally and yet they have become enmeshed in their own rules.

One of the rules they set themselves is, "Wherever the Greek words 'Kurios' and 'theos' appear, they would uniformly translate these as 'Jehovah'."

However, upon coming to Philippians 2:9-11 they fail to translate 'kurios' as 'Jehovah.' Why? It would then read, "And every tongue shall openly confess that Jesus is Jehovah."

I Cor. 12:3 has "Christos Kurion." Kurion is the word for Lord. They allow "Lord" to remain. Why? Because it would have read, "And that no man can say

Jesus is Jehovah, but by the Ghost."

You will note that in cases they broke their own rules in order to maintain their position against the teaching of Scripture that Jesus is actually not a man but God.—Christianity Today

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WEST BEND, WISCONSIN

One Day at a Time

One day at a time, with its failures and fears,
With its hurts and mistakes, with its weakness and tears,
One day at a time we must meet and must bear.

One day at a time to be patient and strong;
To be calm under trial and sweet under wrong;
Then its toiling shall pass and its sorrow shall cease;
It shall darken and die, and the night shall bring peace.

One day at a time—but the day is so long,
And the heart is not brave, and the soul is not strong,
O Thou pitiful Christ, be Thou near all the way;
Give courage and patience and strength for the day.

Swift cometh His answer, so clear and so sweet;
"Yea, I will be with thee, thy troubles to meet;
I will not forget thee, nor fail thee, nor grieve;
I will not forsake thee; I never will leave."

Not yesterday's load we are called on to bear,
Nor the morrow's uncertain and shadowy care;
Why should we look forward or back with dismay?
Our needs, as our mercies, are but for the day.

One day at a time, and the day is His day;
He hath numbered its hours, though they haste or delay,
His grace is sufficient; we walk not alone;
As the day, so the strength that He giveth His own.

—Annie Johnson Flint

Rice

(Continued from page 4)

ing; they believe in infant annation; and he has other sim- charges. Is it fair and honest state such things of Calvinists such an inclusive, broad charge? What if we were to say at Bro. Rice and his evangelists are all crooks because one of recently advertised evangel- owes us an old printing bill we can't get him to respond our request for payment?

While he might dig up a few Calvinists who are guilty of his charges, what can he say against the truly representative, out- standing men of Calvinism, such as Spurgeon, Bunyan, Jonathan Edwards, Whitfield, Rowland Williams, Alexander Evans, Matthew Henry, Alexander Carson, J. R. Graves, and many, many more that could be named?

6. He has not been honest with the Baptist Examiner. Actually, he don't really know what all may have said against us, in print or otherwise, for he re- sents to send us his paper. We see it when friends send us copies in which he has said some- thing against us or Baptists. But among other things, he has called us "yellow journalists," in- stead of facing plain facts; he has said we are "scurrilous;" that we "hated" him and wrote out- raged to identify anything we have said as being contrary to the facts and his own writings. True, he has differed with our posi- tion, but that is another matter; brethren may differ and still maintain good ethics and be honest. But instead, Bro. Rice refers to call us bad names and damage our hearts.

That is simply not the honest way for a good Christian to con- tact himself when differing with brethren.

Judging Motives Is Not Becoming to a Good Christian

Not only does Bro. Rice judge the hearts of Calvinists and the editors of TBE, but he is con- stantly passing judgment on good Christians who believe and prac- tice storehouse tithing.

In one of his attacks, he wrote, "Storehouse tithing" is "selfish" and "unworthy." In another he charged pastors with wanting "more power" in their hands. He said that "not a reputable ministry" holds to storehouse tithing. And on and on his at- tacks continue.

(Since writing this article a copy of Pastor Lee Roberson's paper, The Evangelist, has come hand and it carries a front

page article stoutly upholding storehouse tithing. Bro. Roberson is a close friend of Bro. Rice and is head of the Tennessee Temple Schools. So Bro. Rice's inclusive charges even reach out to cover such a close friend as Bro. Roberson!)

May we ask who appointed John R. Rice to sit in judgment to judge the hearts of Christians and pastors in this matter?

The simple truth is, before the rise of interdenominational, undenominational, and nonde- nominational schools, boards, pa- pers, radio programs and the like, no one thought of the doc- trine of "tithe dividing." All there was in the New Testament was the Lord's church. It was the "house of God" (I Tim. 3:15), the "temple" of God, indwelt by the Spirit (Eph. 2:21, 22). The church members worked together in unison and did not divide their tithe and send it around the world to individualists, radio pastors, and the like.

It is simply not the place for Rice to sit up as a judge and accuse good Christians of selfish- ness and evil motives when they believe and practice storehouse tithing. We think he would be a better Christian if he would limit his opposition to storehouse tithing to the doctrinal side and not be guilty of judging the hearts and motives of Christians.

Conclusion

We hope we are not guilty of judging Bro. Rice, but it also appears (at least, to us) that some of his personal claims and

printed plaudits are not exactly becoming to Christian humility. For instance he prints the fol- lowing:

He "pastors" or "represents" over 20,000 preachers and mis- sionaries and his paper is the "mouthpiece of evangelism in America."

He is "the twentieth century's mightiest pen," an outstanding scholar.

He is advertised on a Bible Conference circular as a "soul- winner extraordinary." (Lee Ro- berson was billed on the same circular only as a "soul-winner.")

He is "the Will Rogers of the Pulpit."

He prints a statement by Bob Jones, Jr. that he is "worthy to inherit Elijah's mantle" and "be- longs to the school of prophets."

He claims that he has promoted revivals "more than any other single man in this generation."

His picture appears nine times on the first eight pages of his book catalog, as was pointed out by our book shop manager, Bro. Boggs.

Although the Lord's command- ment on baptism is a "minor point of doctrine," Bro. Rice's paper is so important that he once wrote that people would be "guilty of serious sin" if they did not send in subscriptions to it.

We have our doubts that all of these claims are exactly correct; but even if they were true, it doesn't appear to us that printing such claims is complimentary to Christian humility. John's atti- tude was, "Let Jesus increase; I must decrease." Spurgeon's was, "Let my name perish, but let the name of Jesus be magnified." The humble ministry of Jesus does not give us an example to the effect that we should boast of our accomplishments and put ourselves forward.

While we need many improve- ments ourselves—perhaps many more than Bro. Rice — yet we be- lieve he could be an even better Christian if he would pray about the things mentioned in this ar- ticle and see if the Lord would not have him make a few changes.

—Bob L. Ross

Honey

(Continued from page one)

the Beloved," is one of the choic- est things that I can learn this side of heaven. Yet another drop of "honey out of the Rock" is, the fulness which the believer has from Jesus: "And of His ful- ness have all we received, and grace for grace." You cannot know the luscious sweetness of this drop of "honey out of the Rock" until you have learned that, in yourself, you are a poor sinner and nothing at all, and have taken Jesus Christ as your all in all.

"Oh!" says one, "I do not have much honey out of the Rock; I wish I could taste of this sweet- ness."

THE ORIGIN AND PERPETUITY OF THE BAPTISTS

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The Baptist Examiner FORUM

Where did Cain obtain his wife? — Hobert Van Hoose, Ohio




RAY
SCHWART

PASTOR,
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Hutchinson, Kansas

The same place every man obtains a wife—from his mother-in-law. If you mean did he get her in the land of Nod, NO. He knew her there, she became pregnant, and bore him a child. He had married her back home and she had to be a daughter of Adam and Eve, thus making her Cain's sister, which was permissible at this time since sin had not taken such a deadly toll on the human body as yet.

true in Genesis 3:20, we must accept the fact that Cain's wife was his sister. When God told Adam and Eve in Genesis 1:28 to be fruitful and multiply, and replenish the earth, He fully intended for their children to marry each other. There was no one else for them to marry.




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I don't know. The Author of the Holy Bible deemed it unnecessary to tell us. Some say God created others beside Adam and Eve. I don't believe this to be true because I believe Adam to be the father of all mankind. Others say Cain married his sister—could be, I don't know.



E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER
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Birmingham, Ala.

In I Cor. 15:22 we read, "For as in Adam all die, even so in Christ shall all be made alive." This could only be true because all are off- spring of Adam. If there were people on the earth at that time other than the family of Adam, how did they die in Adam when they had never been in Adam? Why did God create Adam and Eve in the first place if there were people already on the earth?



MARVIN
MERRY

PASTOR,
Rollingsburg
Baptist Church
Talcott, W. Va.

Cain's wife (Gen. 4:17) came from among the sons and daughters begotten by Adam, perhaps after the birth of Seth (Gen. 5:4). She was Cain's own sister, and very probably another rebel against the blood-offer- ing.

TBE's COMMENT: We also think Cain married a sister. Nothing was wrong with this: remember, Adam If we believe that God's Word is married his own rib!

You may do so, you shall do so, if you will only live near the Rock Christ Jesus. We must not expect the honey to come leaping out of the Rock ever so far, be- cause we are living at a distance from the Rock. If you want "honey out of the Rock," you must live close to the Rock.

If you are satisfied with the mere outside of religion, you must be content without much honey. The sweetness of religion is in the marrow; and you cannot get at that if you dwell on the out- side. If you do not get "honey out of the Rock", it may be be- cause you do not live high enough. You must have higher and more exalted thoughts concerning Je- sus. Low thoughts of Christ Jesus yield us no honey; but high thoughts of Jesus bring the honey down to us. Love Jesus, admire Jesus, extol Jesus, and you will find Him to be a precious Saviour.

may soar upward with an eagle's wing, but you will not reach those locks that are "bushy and black as a raven." (Solomon's Song v. 11). You may expand your faith as far as you please, but you shall never know the full extent of His grace. With the spouse you may say, "My Beloved is white and ruddy, the chiefest among ten thousand . . . His mouth is most sweet; yea, He is altogether love- ly."

III
How did the honey get out of the Rock?

The Rock of Ages was cleft for me. Ah, beloved, neither you nor

Child of God, if you want "honey out of the Rock", view Jesus in the garden, sweating "as it were great drops of blood fall- ing down to the ground" (Luke 22:44). He is sweating drops of honey for you. View His thorn- crowned head, and you will see every thorn sparkling and open- ing a fissure to let out the honey for you. Think much of Jesus, live close to Him; then will you get "honey out of the Rock."

Do not have the devil's christ; he is a dwarf. The Christian's Christ plants His foot where man lives, but His head is in the land where angels dwell. The devil would make you imagine that Christ is a weak, powerless being; do not believe any of his lies.

Think highly of Christ, think lofty thoughts of Jesus. I defy you to think too much of Him. You

A PAGAN'S QUESTION

"Is Jesus like you?"

This was the question once asked of a mission- ary by a pagan chief in a town where the Gospel was being introduced. It made him think.

I would ever have had "honey out of the Rock" if Jesus had not died! The Rock of Ages was riven for sinners! It was when Christ's side was pierced that the honey flowed from His heart. The wounds of Jesus stream forth with precious sweets for His beloved ones. Again I say, live near to Jesus, and with "honey out of the Rock" He will satisfy you.

"Thou shalt taste the stream that flows From thine eternal Rock."

"The Best"

(Continued from page one)
greatest lawyer that probably was ever produced in Kentucky. He was a white man and lived in Central Kentucky. The thing that impressed me about Cassius Clay, the Negro boxer, that gave rise to this message, is the fact that he referred to himself as "the greatest." As I have read about it, I thought, well, he is at least about as modest as the average politician, for he talks about how great he is. I don't want to talk about "the greatest" tonight, but I do want to use the superlative. I do want to use this word "best" as found in my text, which says, "But covet earnestly the best gifts."

I.

THE BEST ABOUT MAN IS WORTHLESS.

The very best there is about man is worthless in the sight of God. Men boast about how good they are; they brag about their own goodness, but actually in the sight of God the very best there is about us is nothing. Listen:

"Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily EVERY MAN at his BEST state is altogether VANITY. Selah."—Psalm 39:5.

The word "selah" means "think of that." Beloved, that is something to think about—man at his very best is altogether vanity. This would lead us to believe then that the very best there is about any individual is worthless in the sight of God.

Notice again:

"Woe is me! for I am as when they have gathered the summer fruits, as the grapeleanings of the vintage; there is NO CLUSTER TO EAT: my soul desired the firstripe fruit. THE GOOD MAN IS PERISHED OUT OF THE EARTH; and there is NONE UPRIGHT among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do EVIL with BOTH HANDS EARNESTLY, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. THE BEST OF THEM IS AS A BRIER; the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity. Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom."—Micah 7:1-5.

If you will notice in this chapter, you will find that spiritual conditions were very bad in the days of Micah. They were bad enough that there just weren't any Christians to be had. Micah said, "I am just about like one grape. Everyone else is gone. There are no clusters of grapes left. I am just a very small remnant."

Then Micah goes on to say, "The good man is perished out of the earth." He tells how people don't do anything except when they can get a bribe. The prince, the judge, and the great man all want a bribe for everything they do. He tells us not to even put any trust in that individual who claims to be a friend. He said, "Even your wife; keep the doors of thy mouth from her that lieth in thy bosom." Micah is saying that conditions morally, spiritually, and ethically are plenty bad—that good men are perished out of the earth. He says that everyone that does anything is doing it from the standpoint of a bribe. He warns us not to put any trust in anybody, not even your wife. He sums it up, I think, in the fourth verse when he says, "The best of them is as a briar," and I come back to my original statement that the best that there is about man is absolutely worthless.

Listen again:

"But we are all as an unclean thing, and all our RIGHTEOUS-

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NESSES are as FILTHY RAGS."—Isaiah 64:6.

Now our righteousnesses mean the best things about us. Would you like to think that the best you have ever done—the best there is about you—the best deeds that you have ever performed were just like a filthy rag? That is exactly what Isaiah says.

I have often read this verse of Scripture and pondered: the best there is about man in the sight of God looks like a dirty, filthy, repulsive rag that you wouldn't want to touch. If the best things about us look like that, then pray tell me what do our sins look like? Think about all the lies and hypocrisy, and all the things we have done that are wrong! What must they look like in the eyes of a thrice-holy God, if our righteousnesses are but as filthy rags?

Now, beloved, when you put these three verses together—Psalm 39:5 which says that man at his best state is altogether vanity; Micah 7:4 which says that the best of us is as a briar; and Isaiah 64:6 which says that all of our righteousnesses are but as filthy rags—when you put all this together, then come back to my starting point where I said that the best of man is worthless in the sight of God. Believe me, beloved, when I say that the very, very best about man is worthless.

Years ago, when I was just a boy, I went to the store one day to make a purchase, and I laid down a coin, which, I think, was

a quarter. When the storekeeper picked it up, he detected the coin was a worthless one—a counterfeit that had been in circulation, and had been passed to me, and I didn't even notice it. However, this merchant, knowing much more about money than I, a country boy, detected the fact that it was worthless. I kept that worthless coin for a great number of years and after God called me into the ministry I used to look at that coin and think what the Word of God says about man. Beloved, that coin was absolutely worthless, for I couldn't buy anything with it. The merchant refused to accept it. That is exactly man's state, for the very best there is about him is but worthless in God's sight.

II.

WE HAVE THE BEST SAVIOUR.

While it is true that we in our best state are worthless, we have the very best Saviour. Listen:

"Let this mind be in you, which was also in Christ Jesus; Who, being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him A NAME WHICH IS ABOVE EVERY NAME: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:5-11.

Surely you can't read of the self-humbling of the Lord Jesus Christ at Calvary, and of God's subsequent exaltation of Him, without realizing that we have the very best Saviour. While man, it is stated, is altogether vanity, and while the best about man is worthless we have the very best Saviour.

Notice again:

"But we see Jesus who was made a little lower than the angels for the suffering of death, CROWNED WITH GLORY AND HONOUR."—Heb. 2:9.

Notice, when Jesus came into the world, He was made a little lower than the angels; now He is exalted far above the angels. In order that He might die for man, and lift man above the angels, He was made lower than the angels when He came into this world, but now He is crowned with glory and honor.

SERMON OUTLINE—

"PRECIOUS FAITH"

II Peter 1:1; I Peter 1:7

Faith has a precious history. Not one failure, loss, or cash has resulted from trusting God. There has been victory after victory. Faith in God's Word has had the confirmation of Heaven, proving its superiority over all other "faiths" or alternatives.

I. FAITH IS PRECIOUS BECAUSE OF ITS SOURCE—

- It is from God—Ephesians 2:8, 9; I Cor. 3:5.
- It is from the Word—Romans 10:17.
- It is from the Spirit—I Cor. 2:14.

II. FAITH IS PRECIOUS BECAUSE OF ITS OBJECT—

Faith is no better than its object. If the object of faith is a fraud, or failure, then faith is vain.

- Christ, the saving object—John 3:15-18.
- God, as sovereign—Daniel 4:35.
- God's promises—2 Peter 1:4.

III. FAITH IS PRECIOUS BECAUSE OF WHAT IT COSTS ITS AUTHOR—

Christ is the Author and Finisher of our Faith (Heb. 12:2). The value of faith is measured by what it cost, then truly our faith is most precious!

- Cost His presence with the Father—Phil. 2:6-8.
- Cost Him mental, physical, and spiritual suffering—I Peter 3:18.
- He had to pay a debt He never owed—I Peter 1:18, 19.

IV. FAITH IS PRECIOUS BECAUSE OF ITS BLESSING—

- Life—John 3:36; 17:3.
- Justification—Romans 5:1.
- Access to God—Romans 5:2.

V. FAITH IS PRECIOUS BECAUSE OF ITS INFLUENCE—

- Peace for the soul—Phil. 4:7.
- Assurance of future glory—I John 3:2.
- Fearlessness—I John 4:18.
- Fellowship—Acts 2:42.
- A Motive for Service—Gal. 5:6; James 2.

Surely, beloved, we have the very best Saviour. Those who follow the religion of Buddha have Buddha for their saviour. Those who follow after the various heathen religions have the founders of those religions as their saviours. But, beloved, we have a Saviour that is above Mohammed and Buddha, and above Confucius and Zoroaster, and above all the leaders of this world. We have a Saviour that is even above the angels of God. We have a Saviour who has been crowned with glory and honor by God the Father. Yes, I say, beloved, we have the very best Saviour.

III.

WHEN SAVED, WE HAVE THE BEST ROBE.

When we are saved, we have the very best clothes to wear. The father said concerning the prodigal son:

"Bring forth the BEST ROBE, and put it on him."—Luke 15:22.

You will notice the robe the father provided for this prodigal son was the best robe. This is a reference to the righteousness of the Lord Jesus Christ wherewith we are clothed. It is the very best robe that is possible to have. In other words, beloved, the robe of Christ's righteousness has no equal. There is nothing that can equal the righteousness of the Lord Jesus Christ.

Beloved, my righteousness that I had in Adam isn't to compare with the righteousness that I have today in Jesus Christ. Man in his unfallen state was never equal to what man is today in Christ Jesus. Adam at best had a perfect human righteousness before he sinned. The righteousness that he had was a perfect human righteousness. However, the righteousness wherewith I am clothed today is not a perfect human righteousness, but it is the perfect divine righteousness of the Lord Jesus Christ.

It helps me when I come to this Scripture to hear the Bible say, "Bring forth the best robe, and put it on him." Beloved, the robe that we wear today is the perfect righteousness of the Lord Jesus Christ, which is far better than the robe of righteousness that Adam had before he sinned. It is better than the robe of righteousness of any angel of God in Heaven. It is better than any robe of righteousness that anybody else has ever had.

I tell you, beloved, it thrills my heart to know that I am clothed now in the righteousness of God's Son, the Lord Jesus Christ.

I look at man in the light of what God says about him, and that the best about him is less. Then I look at what we have when we are saved, and I see that we are clothed in the righteousness of God's Son. I tell you, beloved, we haven't anything to offer to God but when God offers us we have something then. It is offered us by God—the robe of Christ's righteousness.

IV.

UNDER A SOVEREIGN ALL THINGS THAT HAPPEN ARE FOR THE BEST.

We read:

"And we know that ALL THINGS work together for GOOD to them that love God, to them who are the called according to his purpose."—Rom. 8:28.

Yes, beloved, when we have been saved, when we have come children of God under a sovereign God, everything takes place is for the very best so far as we are concerned. It thrills my heart when I think that God maketh no mistake. What a blessing it is to me when I realize that God in His sovereignty works all things according to the counsel of His own will, and that whatever He does, is for the best for me. I think I will tear just a page or two out of my own experience to show you how this is true.

Some of you doubtless know how that a quarter of a century ago, I was dragged through a war for over four years by my enemies. In one of my many trials (the fact that I was nine times is enough to show it was a case of prejudice, the worst murder trial I have been thrown out of after two or three attempts. When it was finally carried to the Court of Appeals, the judge whose business it was to protect me, refused to do so. He wrote an opinion, stating that it was persecution—not prosecution—and asked the Court of Appeals to decide in my favor, which I unanimously did)—that I presented, as a rebuttal witness, a disreputable merchant who swore contrary to me, and went so far as to quote a

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at had previously worked for
It was a vile quotation, and
knew it wasn't so, but there
wasn't anything I could do about
As I said he was a rebuttal
witness — the prosecution's last
witness and he was put on the
stand at 10:00 p. m., so
I wouldn't have an opportunity
to answer him. In the meantime,
the man who had been quoted
as moved up a creek in another
county miles and miles removed
from where we were. After the
trial was over, I decided to get
some "ammunition" rounded up
in a case I ever needed it again.
One night I decided to find this
man who had worked for me and
whose assumed statement had
done me much damage. I went
to Sandy Hook, the county seat
of Elliott County. I went miles
beyond it as far as we could
drive. Just as we drove up in
front of a mountain cabin, which
was just a few minutes before
midnight, a young fellow came
around the door, and kind of danced
around on the porch. I stopped
the car, got out, and told him
the name of the man I was look-
ing for. He said, "I know him,
but he lives four miles back up
on this next creek. It is dark, and
you never will find it. I have a
hard enough time finding it in
daylight." I told this young man
where I had come from, what my
business was, and I said that I
was most anxious to see this man
that night. He said, "Well, I'll
just go along with you and guide
you." So he and I took a walk.
The other two members who
were with me waited in the car.
They didn't see any reason for
walking four miles in each di-
rection after the midnight hour.
We got to this man's house about
one o'clock.
The man that I was trying to
see was of the Holiness sect, and
he had just gotten home from
church services when we got
there. He was still up. I went
in, and told him my mission. I
told him how he had been quoted
and asked him what he thought
about it. It didn't take him very
long to express himself in ex-
ceedingly strong language. I said,
"Would you mind sitting down
there at the desk and just write
what you just finished telling
me?" He said, "Gladly." I thought
I would take back that state-
ment, if nothing else, in case I
ever needed it, although I knew
it was of no value in court. I
might say this in passing, that I
saw to it in all the rest of the
trials that this man was on hand
at every trial. My enemies didn't
dare put that disreputable mer-
chant on the witness stand to
testify against me. He never did
go back on the witness stand
again.
All this is just to tell you con-
cerning the boy that made the
long trip with me that dark win-
try night. I preached to that boy
four miles up the creek and four
miles back. He told me when I
told him goodbye that he was go-
ing into the service two or three
days hence. I gave him my card
and when he got into camp, he
wrote me. I wrote to that boy
some half dozen times when he
was in the service, and he wrote
me when he was over in England,
and told me that he had been
saved. He wrote me one of the
sweetest letters I ever received
from an individual as to his ex-
periences with the Lord. I got
his letter on D-Day, during World
War II, telling me that he was
saved, and on that same day that
boy was shot down on the beaches
of Normandy and left for 26
hours to die because they thought
he was dead. Of course, you rec-
ognize the fact when D-Day came,
that multiplied thousands of
American boys died when they
tried to take the beaches of Nor-
mandy. This boy was shot down
and left for dead for 26 hours.
But in the providence of God he
didn't die. They picked him up
and took him back to England.
It was months before I heard
from him again. I thought, and
I wondered, and I questioned
why I didn't hear from him. Then

O'HAIRISM

UNDER THE SEARCHLIGHT

OF THE WORD

—or—

Is Water Baptism for

This Dispensation?

By Pastor W. A. Haggai

25c

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Calvary Baptist Church

Ashland, Kentucky

he wrote me from a hospital after
he got back to the United States
to tell me of his experience and
condition. He said in that closing
letter, "I never cease to thank
God that He caused you to come
to my house on that wintry night,
and through your visit there I am
a saved man now."
I ask you, do you believe that
all things work together for
good? Do you think God worked
in the heart of an unsaved, irre-
ligious, devilish merchant to cause
him to lie, whereby that this boy
should come to know the Lord
Jesus Christ? Well, I do. I believe
God permitted that no-good mer-
chant to get on the witness stand
and lie for one purpose only—
that I'd make that trip out in the
heart of Elliott County, and meet
this lad that he might be saved.
I believe we have a God that is
sovereign who works all things
after the counsel of His own will,
and everything that He does is
for the best.
It is mighty hard for us to
believe that sometimes. It is
mighty hard for us to accept that
sometimes. When we are going
through some problem, it seems
anything but true. I can remem-
ber one day when the jail door
clanged behind me, and I was on
the inside. Only the man who
has gone through it, and under-
stands it can appreciate the ex-
perience. I have always felt that
the best thing you and I can do
is try to make the best of every
experience in life. I had my Bi-
ble with me, and I decided if I
were going to have to be there
for the next 72 hours at least
(according to Kentucky law any
individual can be held for 72
hours before being allowed to
give bond. Since I was in the
custody of my enemies, they were
determined to hold me as long
as possible, just to humiliate me),
that I would spend the time
reading the Word of God, so I
started reading and studying.
First of all, God put it in the
heart of a little fellow that had
spent 18 years in and out of jails
to give me his cell. There wasn't
any other bunk, for they were
all filled. This boy said, "You
take my bunk and I'll sleep on
the floor." The next evening one
of the boys said "Maybe you'll
preach to us." He saw me read-
ing my Bible. Well, that couldn't
suit me any better. I was glad to
do so, but I didn't want to force
myself on them. So at their re-
quest, we had a service. I didn't
have a songbook, and I couldn't
think of but one verse of any
song. The jailer's wife evidently
sensed what was going on and
brought me a songbook. I preach-
ed to them on Saturday night,
and I preached to them again on

"PAPERBACKS"

Sovereignty of God

Inspiration of the Scriptures

Attributes of God

By Arthur Pink

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Comfort for Christians — \$1.50

Sovereignty of God — \$1.50

Attributes of God — \$1.00

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Calvary Baptist Church

Ashland, Kentucky

Sunday morning. Along in the
afternoon one of the boys said,
"Don't you have services twice
in your church on Sunday?" I
said, "Yes, we do." He said, "Will
you preach to us again tonight?"
I said, "I'll wait until 7:30 when
the church services are being
held at our church and I'll preach
to you the same time here as if
I were in my own church." The
time came for me to preach, and
I preached to them. God gave
me a message. There isn't a doubt
in my mind but that my text rang
through that jail with the Spirit
of God accompanying it:
"The blood of Jesus Christ his
Son cleanseth us from all sin."
—I John 1:7.
I needn't tell you beloved, that
that little Negro who gave me
his bunk and slept on the floor—
I needn't tell you that as we were
singing the first verse of the last
song, after the sermon he
broke down with tears raining
down his face, and he came over
and said, "The Lord saved me."
I never gave an invitation. There
were 18 boys in that jail, and all
18 boys came to me and shook
hands with me and said they
were saved. Whether any of them
were saved or not, I couldn't say;
I've never seen them since that
week-end; all I know is that they
said they were saved. I have a
feeling that out of those 18, sure-
ly some of them might have been
saved. Beloved, I have a feeling
that when I get to Heaven I am
going to find some of those boys
up yonder in glory that were
saved as a result of that expe-
rience in that long 72-hour week-
end that I spent in that jail
unnecessarily.
You say, "Did you enjoy it?"
I'll say, beloved, when I got out,
I was the happiest man in this
world. I have heard most any-
thing that sounded better than
that iron door clanging behind
me, when they put me in there,
but when I got out, I walked with
the straightest shoulders I ever
walked with in my life. When I
walked out of there, I wasn't the
least bit downcast. When I got out
of there I was the happiest man
there ever was in this world. Do
you know why? A sovereign God
on His throne had directed His
will that I spend that week-end
with those boys. I tell you, be-
loved, whatever our sovereign
God does is best for us.
IV.
WE OUGHT TO GIVE GOD
OUR BEST.
I say that the best there is
about man is absolutely worth-
less. I tell you that we have the
best Saviour in all the world. I
tell you that with that best Sav-
iour, the Lord Jesus Christ, to
save us, He gives to us the best
robe—the robe of imputed right-
eousness—to wear. From then on,
under a sovereign God, all things
that happen are for the best.
In view of all this, then we
ought to give God the very best
of ourselves. If this be true, and
I know it is true, because it is
my own personal experience,
then we ought to give God the
very best we can in service. Lis-
ten:
"All of the BEST of the oil,
and all the BEST of the wine,
and of the wheat, the firstfruits
of them which they shall offer
unto the Lord, them have I given
thee."—Num. 18:12.
This was the experience of the
Jews in the Old Testament. What
did they give the Lord? The
best.
Listen again:
"Out of all your gifts ye shall
offer every heave-offering of the
Lord, of all the BEST thereof,
even the hallowed part thereof
out of it."—Num. 18:29.
Notice, they were to give God
the best.
Again:
"Therefore thou shalt say unto
them, When ye have heaved the
BEST thereof from it, then it
shall be counted unto the Levites
as the increase of the threshing-
floor, and as the increase of the
winepress."—Num. 18:30.
What did they give Him? They

gave Him the best.
"And ye shall bear no sin by
reason of it, when ye have heaved
from it the BEST of it: neither
shall ye pollute the holy things
of the children of Israel, lest ye
die."—Num. 18:32.
What did they give to God?
The best of the corn, the best
of the oil, the best of everything
they had went to God.
Beloved if He has given to us
the best robe that is possible for
us to wear as a result of the
best Saviour dying for us, then
we should give God the very best
of all we have.
I often think of a missionary
who went to China years ago.
When she returned to this coun-
try she told me of an experience.
She said she saw a Hindu mother
dragging a sickly child, while a
well child walked along with her.
She saw this Hindu mother pick
up the well child, and throw that
child to the alligators as a sacri-
fice. This Hindu woman told her
that she sacrificed to her god, her
child. This lady missionary, whom
I have known rather well through
the years, asked her a second
question. She said, "Since you had
the two children, one healthy and
the other sickly, whom you know
can't live, why didn't you cast
the sickly child to the alligators,
and save the other one alive?"
She said in reply, "My god de-
mands the best."
Beloved, that is the way it
ought to be with us. Our God
ought to get our best. We ought
to give Him the best we can of

THIS MAN HAS
SENT 42 SUBS!

In a recent issue of THE BAP-
TIST EXAMINER, we carried a
brief editorial urging the support
of all of our friends relative to
securing subscriptions in TBE's
behalf. In this editorial, it was
pointed out that some of our
friends were most helpful and
had been a real blessing to us,
and for all these we are more
than grateful.
One of these individuals who
has truly been a blessing to us
is Bro. H. H. Kamper of Atlanta,
Georgia. In his letter this morn-
ing he says:
"Enclosed you will find a mon-
ey order for \$10.00 and a list of
six names to add to your sub-
scription list. This brings our list
to 42."
Now, here's our reaction: If
this dear brother in Atlanta,
Georgia can secure that many
subscriptions for THE BAPTIST
EXAMINER, why can't you do
likewise in the community where
you live? How about today mak-
ing an attempt in TBE's behalf to
secure a number of subscriptions.
Consider someone to whom you
might send it, who would be
benefited thereby, and send it to
him as a gift.
May God bless our Brother
Kamper, and may God bless and
direct others to do likewise.

our time, talents, service, and
everything that we have. He
ought to be first in every respect
in our lives. May God help you
to give Him your best!

Providence

(Continued from page one)

the children of Israel "limited the
Holy One of Israel" (Psalm
78:41) The word "limited" means
to grieve (Strong's Conc.) and is
translated "provoked the Holy
One of Israel" in the American
Standard Version. They limited
God in their own minds, in their
own views, but God does as He
pleases.
Again, in Psalm 135:6 it is writ-
ten: "Whatsoever the Lord pleas-
ed, that did He in heaven and in
earth, in the seas and all deep
places."
All Bible prophecy must rest
upon the providence of God for its
fulfillment! God has said, shall He
not do it? He declares the end
from the beginning and from an-
cient times the things that are not
yet done, saying: "My counsel
shall stand and I will do all My
pleasure" (Isa. 46:10). None can
put hooks into the jaws of the Al-
mighty and turn Him aside. None
can foil God's eternal purpose. It
is written of Him: "He shall not
fail!" (Isa. 42:4).
The same tonic for our trust in
God is given us in the New Testa-
ment. God is sovereign and cannot
be defeated.
In Romans 11:36 it is written
of God: "For of Him, and through
Him and to Him are all things; to
Whom be glory forever. Amen."
All events and happenings are
of Him as to their cause; through
Him as to their course; and to
Him as to their climax. What a
great God we have! He is the
"first Cause (the Creator, John 1:
3); the further Cause (the Sus-
tainer, Heb. 1:3) and the final
Cause (Rom. 11:36)."
Consider next I Cor. 8:6. "But
to us there is but one God, the
Father, of Whom are all things,
and we in Him; and one Lord
Jesus Christ, by Whom are all
things and we by Him."
What a joy it is to know that all
things are of God and are under
His control.
On the same order is Eph. 1:11-
12. God "worketh all things after
the counsel of His own will: that
we should be to the praise of His
glory."
What are these statements of
holy writ telling us? Simply this:
nothing can exist unless God
creates it and nothing can con-
tinue to exist unless God wills it
(S. D. Clarke).
Were it in any way possible for
something to happen apart from
the will of God, then that some-
thing would be independent of
God and God would at once cease
to be supreme (A. W. Pink).
That it is impossible for any-
thing to exist or occur apart from
God's will, whether it be good or
evil, hear the word of God con-
cerning Jesus Christ: "For by Him
were all things created that are
in heaven and that are in earth,
visible and invisible; whether
they be thrones or dominions or
(Continued on page 16, column 4)

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Sermons On Sovereignty

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Dear Brethren:

I wish to place my order for Volume II of Spurgeon's Sermons on Sovereignty. I understand that all who order the book and pay for it prior to publication will receive a \$1.00 discount on the price.

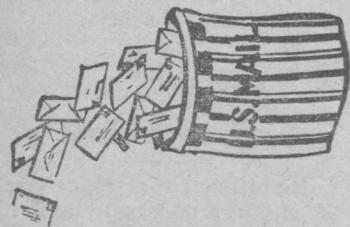
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READERS 'RITE

A PASTOR DIFFERS
WITH US ABOUT
THE CURSE ON CANAAN

Dear Brethren:

I read with interest the material you gave FOR THE KIDDIES in your February 15, 1964 issue. In it you take the common view that the dark colored races have come about because of the sin of Ham. With this I must take issue. That this could not very well be the case was pointed out to us in Seminary some years ago. Please consider the following.

The one whom the Bible says committed the sin involved was Ham, the son of Noah (Gen. 9:22, 24). You, for some reason, make the statement that, "Canaan, the son of Ham, did a very wicked thing and God placed a curse upon him." For that, of course, there is no scriptural basis. Ham, one of the sons of Noah, committed the sin. This same Ham had four sons, "Cush, and Mizraim, and Phut, and Canaan" (Gen. 10:6). The curse for the sin of Ham was put upon only one of his sons, Canaan, the reason for which we do not now know. "The secret things belong unto the LORD our God" (Deut. 29:29). Now where did the four sons of Ham settle? Cush, I am sure you realize, is the region of Ethiopia, south of Egypt. And is not Phut commonly placed in northern Africa? Mizraim is the Hebrew name for Egypt, (easily seen on the maps in the back of a Scofield reference Bible, as is also true of Cush). Now what about Canaan, the one receiving the curse? Who doesn't know where the land of Canaan is, the land to which God called Abraham some years later. Canaan's descendants are also mentioned in Gen. 10:15-18, where one can see several names equivalent to the names of those who were living in the land of Canaan in Abraham's day and also in Joshua's (see Gen. 15:21; Num. 13:29; Josh. 15:63; Deut. 20:17; Josh. 3:10). So of the four sons of Ham, Canaan, the one receiving the curse, turns out living the farthestest to the north, and his descendants the lightest in color. To make dark skin the result of the curse upon Ham (Canaan) has, to all evidence, been the figment of man's imagination.

We are living in a day when and there is much controversy and

even bloodshed concerning the Ham. The fact that he was specifically cited by Noah for the curse certainly indicates that he was involved.

Ham also received a curse, although it is too often overlooked. In pronouncing blessings upon Shem and Japheth (Gen. 9:26, 27), isn't it conspicuous that Ham is left out? Does not this constitute, in a negative manner, a curse? As for our statement in the "Kiddies" column, I think it is substantiated. As a participant with Ham in the sin, "Canaan did a very wicked thing" and God did place "a curse upon him."

Thank you again for writing, and may God bless you.

Yours by grace,
Bob L. Ross

Yours for Christ,

Pastor Gary Hanson
Alta Gardens Baptist Church
Box 34
Alta, Illinois

OUR REPLY:

Dear Brother Hanson:

We appreciate your recent letter in which you express your difference with us with regard to the recent statement in the "For the Kiddies" column concerning Canaan and God's curse upon him. We are always glad to have such fine letters and we are happy that you wrote to us about this matter.

I think you "jumped to conclusions" on one point: we did not say that the dark races are colored "because of the sin of Ham." While we do believe that the dark races are the descendants of Ham, we did not state that

ARMSTRONG TRACT

The recent article exposing the false teacher, Herbert W. Armstrong, is now available as a tract. The price — 2c each, plus 10c postage.

their skin is dark because of either Ham's or Canaan's sin. Neither did we say that the curse involved anything about the color of their skin.

Actually, we favor the view that Ham was born black. His name is plainly a reference to his color, so far as I can understand the meaning of the term "Ham." At least, the Hebrew commentators say his name means "black." I could go into more detail here, but I just wish to state our view that Ham was born black.

As to Canaan, most commentators (see Gill, Clark, Candlish, and others) believe that Canaan was a participant in the sin of

Enclosed is a check for twenty dollars. Please use it where it is needed most. We enjoy the paper very much. It has been a blessing to our family. We thank God for men like you and Bro. Ross that stand for God's truth. Our prayers are that in the future we may do more for the Lord.

—James Goodwin, Ark.

Can't express in words the joy I have from reading The Baptist Examiner. I read them over and over, then give them to others to read. My prayer is that God will bless each one that has a part in sending it forth, and may it go forth till Jesus comes.

—Lucille Wooten, Ark.

Enclosed find \$2.00 for a two year subscription to The Baptist Examiner. I believe the Baptist Examiner is the best paper there is in getting the truth out. May God bless your work.

—Franklin D. Miller, W. Va.

How I rejoice in the way God is blessing Bro. Halliman for his faithful preaching in a difficult place to carry on. Will be so glad to hear that James Crace will soon be leaving for New Guinea.

—Mrs. Elsie Tuggle, Mo.

Enclosed find my dollar to be used on the expenses where ever needed most. Wish I could send more but just do not have it. Am praying for you that God will move on the hearts of people to send in enough money to meet the expenses.

—John E. Abbott, Ark.

Enclosed is a check for \$5.00 to help carry on the paper. Trust it will be a blessing to you, as it is a blessing to me to be able to send this small sum. I enjoy reading the paper. Trust it will continue to go out and carry the good news.

—Mrs. O. C. Whitaker, Teaxs

Am enclosing a check for \$10. Just wish I were able to send in the amount needed. TBE and SALVATION are a great blessing to me. May God use them to His honor and glory and bless and encourage all of you brethren there.

—Tedd Meyer, Kansas

I have been receiving the Baptist Examiner for a few weeks . . . We appreciate its message. We appreciate your stand. However, we are missionaries under the Fellowship of Baptists for Home Missions of Elyria, Ohio, and, needless to say, with a very limited income. We thought it would be only right that we should explain our situation. Thank you for the kindness in sending along the copies in the past . . . they have done my heart and my ministry good.

—Ernest E. Clemens, Mich.

I thank you so much for everything. Thanks for the letter reminding me of your needs. I know it's hard to tell people when we get in need. God is so good to us even in our everyday troubles. I have had my share for the past two months but God has been my only One. I do love the truth and believe you proclaim it. Hope and pray that peo-

ple will give to keep it in print, for that is all that some of us get.

—Mrs. Maggie Sevy, Ohio

I would like to subscribe to the Baptist Examiner for a year. If I had the money, I would subscribe for a lifetime. May God bless you all.

—Mrs. Alma Jones, Ohio

I have such a little to send that I am almost ashamed to send it, but maybe God will use one thousand more ladies like me to send a dollar, and that will help a little. I will close hoping God will open a way for you to continue your paper.

—Mrs. Shell Mellard, S. C.

I'm sending a small offering for the on-going of TBE. I pray it may help a little and that the Lord will supply your need. I know He is able, so may it be His will to lift this burden you are carrying. I do love the truth that you do proclaim.

—Nellie Bugg, Fla.

It is vain to wish, but I could for thousands of tracts of the message, "When John Met John." Am sending you \$2.00 to use toward this if you do put it in tract form and if not, use it as you please. This message will reach more people in heart than "The Death of the Pope." It is at home and now while the mind of the public is still on the subject of assassination, this message will soak in and will have more weight than anything you have ever put out. No honest student will ever find any hate in their heart as he reads these tracts. Only a liar and enemy of God would ever accuse you of being hateful.

—L. E. Jarrell, N. M.

NOTE: Our good friend's wish would not be a "vain" wish if all of you who appreciate this message will send an offering to help print it.



Providence

(Continued from page 15)
principalities or powers; all things were created by Him and for Him, and He is before all things and by Him all things consist" (Col. 1: 16-17). All things were created by Christ and consist by Him.

God Reigns Over The Nations

Behind the changing scenes of governments and kingdoms stands the sovereign "King of the nations" (Rev. 15:3, Weymouth's translation). "For the kingdom is the Lord's and He is the Governor among the nations" (Psalm 22:28). Let us remember and rejoice that our God rules the nations "and hath determined the times before appointed and the bounds of their habitation" (Acts 17:26). O that America would seek its protection in God!

It is God who "increaseth the nations and destroyeth them. He enlargeth the nations and straiteneth them again" (Job 12:23).

During World War II there was written a popular song called, "Praise the Lord and Pass the Ammunition." However, with much stress laid upon ammunition and with sin increasing and the churches forsaken, it was remarked that a more truthful title would have been, "Pass the Lord and Praise the Ammunition." While I believe in a nation armed and ready with military might and defense, unless America repents of its sins and unless God has mercy upon us, our power in warfare will mean nothing.

The prophet Daniel well knew that God is a God who "removeth kings and setteth up kings" (Dan. 2:21). Four times it is recorded in Daniel that "the Most High ruleth in the kingdom of men and giveth it to whomsoever He will" (Dan. 4:17; 25, 32 and 5:21).

The once proud King Nebuchadnezzar discovered this to be true and confessed: "All the inhabitants of the earth are reputed as nothing and He doeth according to His will in the army of heaven and among the inhabitants of the earth and none can stay His hand or say unto Him: What

doest thou?" (Dan. 4:35). The same today! (Heb. 12:18)

When it is written: "Blessed be the nation whose God is the Lord, and the people whom He has chosen for His own inheritance" (Psalm 33:12), remember that the nation is made up of individuals.

Is God your Lord? Is He your Saviour from sin and hell? Have you repented of your sins? Have you cast away your idols? Have you placed your trust in Christ's mercy for your eternal salvation? Are you daily and seeking to do the holy word? O May God have mercy upon this nation!

Tracts Available

SAMPLE PACKET

(Please remember the only way to keep these in print and out to those requesting such, is by gifts from our friends.)

- Herbert W. Armstrong
- Spurgeon Tells How He Won Salvation Wholly By God
- Why We Are Not Southern Baptists
- Atheism (C. W. Brown)
- Why Sinners Will Not Turn to the Saviour
- Free! Beautiful Homes
- How to Become a Christian
- Death Is Loss, But Only Gain!
- Our Suffering Substitute
- It's All in the Blood
- A Hebrew's Long Search for Atoning Blood
- Eternal Life and the Resurrection (W. Crider)
- "Good Night" Down Here, "Morning" Up There
- Will the Circle Be Unbroken (Brunson)
- A Woman's Place in the Church
- Letter to Life (Baptist)
- Greek Scholarship on Baptism
- Is Salvation by Christ or by Works?
- Book, Chapter, and Verse (on Campbellism)
- What If (on Romanism)
- Priest Who Forsook the Lord Jesus
- Christmas Is Coming
- "Mourner's Bench" tract
- Questions and Answers on Baptism and Remarriage
- Objections to God's Salvation Answered
- Ten Common Questions on Salvation Answered
- Election, with other common questions
- "If Some Are Elect, Why Not All? Good of Preaching?"
- "Simple Faith"

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- Dead or Alive?
- Life for a Look
- The Prodigal Son
- Not Saved?
- Saved!
- Death Ends All
- In Remembrance of Stephen Mark Ross
- Away!
- "Sin" and "Sins"
- Congratulations! ("material" tract)
- So You Are in the Hospital?
- "What Must I Do to Be Saved?"
- I'm Not Afraid of Hell Anymore
- The Lessons of Death
- Should I Get A Divorce?

TO BE PRINTED SOON

- Now!
- Who Has the Authority to Baptize?
- The Mission of Baptists
- The Bride of Christ
- Errors of the Scofield Reference Bible
- Which Church Saves?
- A Remarkable Answer to "The Question"
- God's Gift of Salvation

Calvary Baptist Church
Ashland, Kentucky

"REACH THE PREACHERS"

Have Your Forgotten?

Despite the weekly report on the "Reach the preachers" offering, it could be that you have been overlooking our needs and have thus forgotten that you have not as yet had a part in this effort. If you love the Truth, we know you would want to be of help to us in getting it to others—especially preachers who are blessed, encouraged, and built-up by it.

As you can see below, we still need a large sum to cover the whole year. Please do your part in helping send TBE to the preachers in the ABA, NABA, CBA, GARBC and BBF.

RECENT CONTRIBUTIONS

A West Virginia Friend	\$ 1.00
Beacon Baptist Church, Ansted, W. Va.	25.00
Wilbur Myers, Ohio	2.00
H. C. Long, Georgia	10.00
E. O. Callihan, Kentucky	2.00



"Reach The Preachers" Crusade

Our Goal — \$7,500 To Pay For "Subs"

Given to date \$2527.29