

ALL ROADS LEAD TO MOREHEAD

Calvary Baptist Church's Annual Bible Conference will be held Labor Day weekend, August 29-September 1, and we are looking forward with much expectancy to greeting the readers of TBE and any other visitors whom God may enable to attend.

As those of you know who attended last year, our Conference is now held at Morehead University.

Be sure to bring your own soap (also, blanket, if you think you need one) and towels. If you don't, be sure to bring some Air-Wick or Lysol so everybody else can tolerate you.

Morehead, Ky. For the benefit of some who may not have attended last year's Conference, Morehead is located about halfway between Ashland, Ky. and Lexington, Ky. It is on Route 60, and near the junction of I-64 coming north from Lexington, Ky.

Morehead State University is a beautiful place and offers the most modern facilities. There will be an ultra-nice dormitory with

F.T.H. Writes Letter For Petiwi, A Native Preacher

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

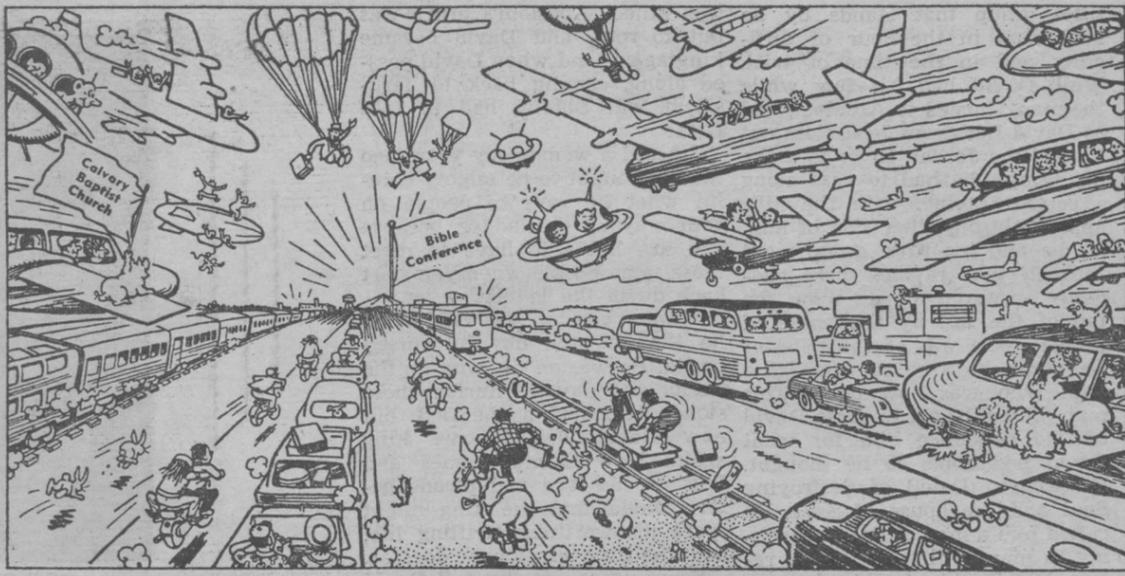
Occasionally some of the native preachers sit down and talk with me about America and the people that live there. They ask all sorts of questions about the Christian people and they seem to be especially interested in the preachers. One of these fellows, a pastor, asked me a few days ago if I would help him to write a letter to someone back there. Since he did not know any of the brethren he just asked me to write to anyone with the hopes that someone would answer his letter or more correctly stated,



PETIWI

just write to him. It would be encouraging to this preacher brother if some of you could find time to write a personal letter either to him or addressed to his church and if this be the case, I would read it to him and before his church. Most naturally I would have to do the reading and writing of any future correspondence, and due to my heavy commitments I have no intentions of getting involved in a lot of unnecessary correspondence. However, if one or more of you brethren could find a few spare moments to write this native preacher I am sure he would appreciate it. I am sending his letter to TBE just as it was dictated to me, for the benefit of all of you to read.

To the brethren in America: I would like to tell you a little about myself, both before I was saved, and also since I have been saved. (Continued on page 6, column 3)



MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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JOHN R. RICE - A HERETIC

AS TO THE GREAT DOCTRINES OF GRACE

By JOSEPH WILSON
Winston-Salem, N. C.

This article will be a continuation of a review of an article by John R. Rice in the Jan. 31st issue of The Sword of the Lord entitled "Foreknown And Predestinated," and a review of an article by the same man in the June 13th issue entitled "Everybody Invited To Take Salvation." Let us continue the review of the first article.

Rice says, "People are called who do not come," but he began the article by quoting Rom. 8:29, 30 a part of which says, "Whom he called, he also justified." Now Rice teaches that these verses show that God has predestinated to carry on through to Heaven, all those whom He foreknew would be willing to believe when they heard the gospel. Actually, the verse teaches not what God foreknew some would do, but whom he foreknew with His special love and favor. Rice teaches that all God foreknew would be willing to be saved are predestinated to stay saved. He teaches that all whom God justifies, he will glorify. Now look at the verse. It teaches that all whom God calls, will be justified. Now how can Rice teach that all the justified will be glorified, and deny that all the called will be

justified.

Brother, is this honest dealing with God's Word?

This verse actually gives us five steps in God's plan of salvation: foreknown, predestinated,



ELD. JOSEPH WILSON

called, justified, and glorified. These verses are clear that the entire group that start out in the first part as the foreknown will wind up in the last part as the glorified. There is no place in the verses where one can, or will get out. All those called in this verse

will certainly be justified and glorified.

Rice says, "I believe in utter depravity." Now, Rice may say this all he wants to, he may actually think that he does believe it; but Rice, and those like him, do not believe in total and utter depravity no matter what they say. Sure, they use the term, but they do not believe the Biblical teaching of the totally depraved condition of man. Does Rice believe that man is dead — that man's nature is at enmity with God — that man cannot be subject to God's law — that man will not come? Surely not. He could not really believe these things and then believe that the deciding thing in man being saved is the exercise of his own will. Would that Rice and his friends did believe in depravity. If they did, they would go on to believe that the only thing that could save a dead, depraved sinner, is the sovereign, unconditional, effective, irresistible, and eternal grace of God.

Rice says, "I believe that a man cannot change himself, or could not repent except as God grants him repentance." If a man cannot change himself, and if part of his life he is in rebellion to God, and will not receive Christ as Saviour, how does he ever (Continued on Page 7, column 3)

an unlimited number of air-conditioned rooms available.

As for meals, they will be served in the cafeteria, which is located in the same dormitory in which our guests will be housed.

The first meal will be served Friday evening and the last one Monday noon.

Any that attended last year will say the food was delicious, the cafeteria was a beautiful place in which to relax, eat, and fellowship with old friends, and perhaps to become acquainted with new ones — a pleasant meeting place for some of God's most precious saints.

For our feasting on Spiritual food, we will use the 1500-seat auditorium, which is equipped with a splendid loud speaker system, Baby Grand piano, electric organ, cushioned opera chairs, and is air-conditioned. (Don't get too comfortable or I might have to use the toe of my boot to wake you up.)

As usual, just back of the auditorium, Brother Joe Wilson and Bro. Cletus Snyder will be in business to sell books from our Book Store. Come prepared to buy a good supply of the best Baptist books to be found anywhere.

We have a wonderful program planned for you wherein some of God's greatest Baptist preachers will proclaim His Word faithfully, magnifying our precious Lord and sovereign God.

As we worship our Lord in song, Elder James Hobbs of McDermott, Ohio will lead us. Your soul will be blessed as you listen to our own Bobby Overton praise and magnify our Lord as he brings to us messages in special songs, assisted by others of our visitors.

Please remember: DO NOT COME TO ASHLAND. Your editor will not be in Ashland. The Conference will not be held in Ashland, but in Morehead, Kentucky, which is located on Route 60.

We want all our friends and readers to come visit us and enjoy the Conference. We, as a church, under this arrangement, now have plenty of time to visit and fellowship with you. Rooms and meals are the responsibility of Calvary Baptist Church. Come and let us have a most wonderful feast around God's precious Word.

Heretofore, some people have always insisted upon paying for their own rooms. This year, we will be glad, in view of the extra cost to which we will be put, to have you do so, if you so desire. However, you will pay us rather than the University, since we are responsible for the entire cost.

Let me suggest this: Instead of paying for your rooms and meals, if you wish to make an offering toward the expenses of the Conference, feel free to do so. We do not take a collection in our church. However, all who wish to help us defray the cost of this Conference will find that we will not refuse your assistance, since the average cost per person for lodging and meals throughout the Conference will be \$15.

One church has sent us \$100 to help with the cost of this Conference. Maybe other churches would like to follow their example.

Just remember this: Whether you are able to assist us in the cost of this Conference or not, we will most gladly welcome you; come on and be our guest and we sincerely trust that God will richly bless you spiritually during your stay among us.

When you arrive at Morehead, go IMMEDIATELY to the Button Auditorium. Arrive anytime afternoon on Friday — at least by 5:30 p. m. — in time for the evening meal. Remember: do not come to Ashland. We will rather be in Morehead waiting to greet you. It is there that you will be met by folk from Calvary Baptist Church, and will thus be registered and assigned a room, or rooms, in the dormitory where you are to sleep.

Come and we will do you good!

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SHIMEI'S CURSE"

(REPRINTED BY MANY REQUESTS FROM A PREVIOUS ISSUE)

(Read II Samuel 16:5-21 and I Kings 2:36-46.)

I would like, at the very outset, to tell you the story which I have read from God's Word. It might be well to go back and recognize the fact that when Saul failed as a king, it was then that God sent Samuel to the house of Jesse, and David, the youngest son, was anointed to be king in the stead of Saul. It was necessary that David wait a good while before he became king. He had to wait because Saul was already king and David refused to do anything relative to Saul to get him out of the way. On two different occasions when Saul

sought the life of David, David could have killed Saul. There were at least two different times when Saul laid down to sleep that David and his servant stood near him and could easily have cut his head off and dispatched his soul, but David said, "No, he is the Lord anointed. I will not dare to lift my hand against him." Thus it was that David waited until God removed Saul from being king, and when God removed Saul from being king, then it was that David became king over Israel.

Some period of time passed by. The Word of God tells us of the various incidents that came in the

life of David when he was king. There were incidents by way of victories, there were incidents by way of sin within David's life, and there were incidents of joy and happiness — just normal experiences — that came in the life of David as king over Israel.

After a while, David's son, Absalom, rose up in rebellion against David. It is hard to understand how a man's own child could turn thus against him. It is hard to understand how a man's own offspring could rise up against him, as Absalom rose up against David. For a long time previous to the actual rebellion, Absalom (Continued on page 2, column 1)

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JOHN R. GILPIN Editor

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"Shimei's Curse"

(Continued from page one)

was sowing seeds of discord. The Word of God tells us that while the king was still asleep in the morning the people would come to the market place and Absalom would go there to meet them. As the people would come into the court, Absalom would meet them and say, "Now it is true that you have a just cause, but there isn't anybody to hear you. I am sorry that conditions are as they are. I am sorry that things are in such a state, but the king hasn't made arrangements to hear cases like yours. There is nothing that can be done; you might as well go home. Now if I were king, I would do things differently, but there isn't anybody now looking after cases of your type." The result was that for a long period of time Absalom sowed seeds of discord relative to his father's kingdom.

Finally, one day when Absalom concluded that he had done enough work under cover, he gave the order and the trumpet was blown and the shout went out over the country to rise against King David, in behalf of Absalom to make him to be king over the country. It was such a shock to David and came with such lightning speed that David was unable to protect himself, and when his army and practically the entirety of his council turned against him and turned to Absalom, there was nothing for David to do but to flee from the city of Jerusalem. The Word of God tells how he fled from the city of Jerusalem, crossed the Jordan River, and went over to the east of the Jordan River and lived there for a period of time in retirement until he was able to subdue Absalom and regain the throne.

The Scripture which I have read to you has its setting just at the time when David was fleeing for his life from the hand of his son, Absalom. The Word of

God tells us how that David fled, and he was able to gather together a little force of men. Then it was that he and his group met Absalom and his army, and the result was that Absalom himself was killed, Absalom's army was put to rout, and David became king again; and when David passed along, coming back to Jerusalem, old Shimei had to face David. I heard a woman say years ago that one ought to be mighty careful what he says to people on your way up the ladder, because you are liable to have to meet those same people when you start back down the ladder. Shimei was on the ladder, so he thought, the day he cursed David. He was on the way up the ladder the day he hurled those stones at David as he fled, but now David has become king again. Now Shimei comes and falls on his face and pleads before David that the king might spare his worthless, trifling life, and the king graciously does so. Some years pass by and David has died, and Solomon, his son, has become king. No sooner did Solomon become king than he suspected treachery on the part of Shimei. Shimei was of the household of Saul, the king whom David had supplanted, and Solomon somehow suspected him, knowing how he had treated his father, David. He suspected that Shimei might rise in rebellion against him, and he said to him, "Shimei, build your house here in the city of Jerusalem, and don't you go out of the city of Jerusalem. The day you cross over the brook Kidron, that day you are going to die."

Some three years passed and Shimei abode by the king's order, but one day two of Shimei's servants ran away. Thinking that that was enough pretext, Shimei forgot or ignored what Solomon had told him and he rode his beast of burden to Gethsemane, recovered his two servants, and came back. In the meantime, the word had gotten around to Solomon. Solomon said to Shimei, "I gave you your life with the understanding that you abide here in the city of Jerusalem. You have violated your parole, and your life must come to an end." Solomon called one of his servants, and as this servant was coming into his presence, Solomon said, "Shimei, what is going to happen now in that this servant is going to dispatch your life, will just be pay to you for what you did to my father David when you cursed him and threw stones at him. You are going to get now what you ought to have gotten from the hand of my father David ten years ago." With that, the servant fell upon Shimei and killed him, and thus ends the story of Shimei. Now, having recounted this story of Shimei to you, I wish to bring to you a few lessons that I think will deepen your Christian experience and make you a better man or a better woman.

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I THIS CURSING WHEREWITH SHIMEI BLASPHEMED DAVID WAS BUT THE CURSE OF THE DEVIL.

The word "devil" comes to us from the word "diabalos," which literally means "to cast through" or "to hurl through," so the meaning of the word "devil" is one who casts his slanders, or one who hurls his evil thoughts at others. So, beloved, this cursing on the part of Shimei was nothing more or less than the curse of the Devil.

Of course you recognize the fact that the Devil has many human voices today to repeat his curses. Don't forget for one moment's time that Shimei was just a human voice speaking the curses of the Devil when he cursed King David.

May I remind you that if that ever becomes your experience in life, if some individual rises up against you, just like Shimei rose against David, may you remem-

Why I Want To Attend The 1969 Bible Conference



JOE SHELNETT

There are many reasons why I would like to attend the Bible Conference of Calvary Baptist Church over the Labor Day weekend.

There is no better place than this Conference where a Bible believer can be more at home. The variety of spiritual foods are unlimited to the hungry ones. There the wonderful truths of God's Word are approached from every facet of the Bible.

A busy pastor has very little time in which he may be refreshed in hearing the Word. At such time as the Conference affords, God's servants may have spiritual refreshments to their souls. It has been said that good cooks most enjoy the other good cook's meals. Most surely preachers that preach constantly are good candidates for spiritual food.

It has not always been possible for me to attend the Annual Conference, but there have been few that I have missed, and these have been providentially so.

Every effort is made by Calvary Baptist Church to show every courtesy and kindness to her guests. Nowhere this side of glory will one of God's little children find better. All who have attended have been truly blessed — that is if they come for the right purpose.

May the Lord continue to bless and increase this great Conference. And may God bless the Church and her great pastor.

Very sincerely,

JOE SHELNETT
Benton, Arkansas

ber this, it is just the Devil working through the human voice of that individual, and the individual that thus speaks is merely speaking the message of Satan thereby.

II THIS CURSE FROM SHIMEI CAME AT THE HOUR OF DAVID'S DEEPEST CALAMITY.

David's own son, Absalom, had risen up against him. His own son which had come from his own bowels now rises up against him and drives him from the throne. There had been other events of sadness in the life of David. There was a time when David had to flee from Saul to save his life. There was the time when David was nearly slain — not once, nor twice, but many times — by Saul and his warriors. There was the time of sadness when David looked upon the face of his dead bosom friend, Jonathan, whom he loved as he had never loved any other individual, and he wept because of Jonathan's death. There had been lots of times of sadness on the part of David, but never had there been an experience like this. His own son, Absalom, the child of his loins, has risen up against him and has driven him from the throne. Surely this cursing on the part of Shimei came at the hour of David's greatest calamity.

Beloved, isn't that the way that trouble usually comes to us? I ask you to go back over your own experience in life. Isn't it true that most of the troubles that have come to you in life have come doubly, or sometimes even trebly?

Shakespeare says:
"Sorrows come not single spies,
But in battalions."

There is a proverb which says,

"It never rains, but what it pours."

Well, beloved, that was David's experience. This cursing on the part of Shimei came to David in the hour of his greatest calamity.

III DAVID SAW GOD WAS IN IT ALL.

We read:
"And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjaminite do it? let him alone, and let him curse; for THE LORD HATH BIDDEN HIM."—11 Sam. 16:11.

In other words, David saw that God was in it all, and he said, "just let him alone and let him curse me, because the Lord has bidden him. He's just doing God's will."

That reminds me of Joseph. You will recall how Joseph had taken care of his brothers down in the land of Egypt. After their old father, Jacob, had died, the brothers talked among themselves, and said, "Joseph will get revenge on us now." You will remember how they sold him as a slave to the Ishmaelites and they in turn sold him down in the land of Egypt to Potiphar. Now that their father is dead, the brothers fear that Joseph will turn on them. They came to Joseph and said, "We would like to know, will you fall on us and kill us, as we deserve, or will you save us alive?" Joseph said:

"Fear not: for am I in the place of God? But as for you, ye thought evil against me; BUT GOD meant it unto good, to bring to pass, as it is this day, to save much people alive."—Gen. 50:19, 20.

In other words, Joseph said, (Continued on page 3, column 1)



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AUGUST 2, 1969

PAGE TWO

CBC's Annual Roundup



"GET ALONG LITTLE BAPTIST, GET ALONG—
HEAD FOR MOREHEAD FOR SERMONS AND SONG."

"Shimei's Curse"

(Continued from page two)

You thought you were doing evil unto me when you sold me to the Ishmaelites. When they in turn sold me to Potiphar, it was for evil. When Potiphar's wife lied on me and I went down into the dungeon for two years' time, it was for evil to me. All that happened to me was for evil so far as you were concerned, but God meant it unto good." Joseph saw the hand of God in it all.

Now, beloved, we ought to be able to see the hand of God in the experience of Joseph, for if they hadn't sold Joseph unto Egypt, they, themselves, would not have been preserved alive. If it hadn't been for Joseph in the land of Egypt to preserve the food for seven years of plenty, there wouldn't have been food for the seven years of famine that followed. Even though they meant it for evil, God meant it for good; and Joseph could look upon the evil and see that God was working all events for good.

So it was with David. I see David rise to a height of serenity that you don't ordinarily find in the part of any individual, and when Abishai wanted to kill Shimei, David said, "No, Abishai, let him alone. He is just doing what God has said." In other words, David was able to look over the head of the Devil and see God standing behind.

Beloved, I say to you, the greatest blessing that can ever come to any child of God is for that child of God to be able to look over the head of the Devil and see God standing behind. My prayer for you is, that as the problems come within your life, regardless of what they may be, that you may be able to look upon the problem and see that God is behind everything that takes place so far as your life is concerned.

No wonder the Apostle Paul said:

"And we know that all things work together for good to them that love God, to them who are called according to his purpose."—Rom. 8:28.

No wonder later on that one of the writers of the New Testament said:

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—1 Thess. 5:18.

I tell you, beloved, anything that comes within your life is the will of God, or else it would

not come; and when problems come within your life, there is a blessedness that can come to you if you can look upon those problems and see that God is controlling, and that God is leading. No wonder the poet said:

"Right forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future
And behind the dim unknown,
Standeth God within the shadows,
Keeping watch upon His own."

IV

DAVID OVERLOOKED THIS SIDE ISSUE, BECAUSE THE BIG ISSUE WAS ABSALOM.

The big issue in David's life was to get out of the country, to the other side of the Jordan River and there hide until he could rally an army to his defense. The big issue was to get away from Absalom; this cursing of Shimei was only a side issue. I grant you it was irritating. I grant you that in all probability, under normal circumstances, David would have had Abishai dispatch Shimei. David looked upon this little issue and he looked upon this bigger issue, and he said, "I will take care of the side issue later."

Now, beloved, you and I can learn from this. There are some big issues in life—namely, the glory of God in your life and in mine—and you and I are to live every day that God might be glorified. We ought to live every day with our eyes on Him, that we might glorify Him. It is not our business to turn aside to the side issues. Sometimes we have little troubles that come up. We have little problems that arise. Sometimes we have enemies that arise that are just exactly like Shimei. I grant you that they are irritating. They are just like nettles in your hand. They are just about like a sandburr in your sock. They are just about like a sandfly on your heel. I grant you, beloved, these little problems and little confusions that might arise in life are mighty irritating and mighty annoying, but instead of our stopping to take care of our problems and to take care of our enemies, it is our business to keep on the main issue, and not worry about these little side issues that come up in life.

I know a good preacher who has been most concerned all of his life about his enemies. Every time that an enemy would rise up and bring some petty accusa-

tion against him, he would turn aside and fight it. I don't mean that he would fight with his fists, but he would turn aside from the big thing in life and spend the most of his time fighting against the petty adversaries that had assaulted his character and his reputation. I am not saying that he may not have been justified in regard to it, but I am saying this, in turning aside to these little things his work in the cause of Christ has suffered.

If David had paused to have taken care of Shimei when he cursed him, the main issue, the big thing of getting out of the country would have suffered.

Beloved, if you and I pause to worry about our adversaries and our enemies, and if you and I worry about the folk who talk about us and say things contrary to us—if you and I do that, the main issue of our lives, our service for the Lord Jesus Christ, is going to suffer. We need to keep in mind that the big thing is our service for God.

I grant you, beloved, that there have been times in my life that I have wanted to roll up my sleeves and beat the Devil out of some people, and I am not speaking figuratively when I say it. I grant you that there have been times in my life when I felt justified within my soul of taking things in my own hands. However, I have tried to learn this through the years, that the bigger issues of life are out before me and it is my business to go on in the service of

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

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the Lord and it is God's business to take care of the sandflies and the sandburs and the nettle. It is God's business to look after these little irritating, aggravating experiences in life.

I come back to the story of Pharaoh when he and his army were pursuing the children of Israel. When they came to the Red Sea, there was no way for Israel to get across. When they looked back, there was Pharaoh, with his army, following them. Moses said, "Stand still and see the salvation of the Lord." God said, "Moses, wait a moment. You have given the wrong command. Don't stand still, but go forward. Don't stop, but move on." Beloved, God made a path in the Red Sea and Moses led the children of Israel across the Red Sea to safety on the other side. When they got to the other side, the waters came together again and drowned Pharaoh and his army which had been pursuing them.

I tell you, beloved, it paid the children of Israel to go forward and let God take care of the Egyptians, and I have learned the same lesson in life. It pays to go on and serve the Lord and to let God take care of the Egyptians in my life. It is my business to keep my eyes on the main issues. I am to serve the Lord and let God take care of the Egyptians.

You remember how it was when Nehemiah was building a wall around the city of Jerusalem. The Word of God tells us how the enemy tried to oppose him by making fun of him and ridiculing him, but Nehemiah kept at the task. Finally, the enemy said to him, "Come out here; let's have a little meeting and talk this thing over." We read:

"That Sanballat and Geshem sent unto me, saying, Come, let

Why I Want To Attend The 1969 Bible Conference

There are two view points from which this should be viewed. First, from the preachers side, and second, from the laymans. A preacher is commanded:

2 Tim. 4:2: "PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort with all long suffering AND DOCTRINE."

Thus, for a preacher to be invited to preach at the Conference is like a command from God, who makes this possible for him to go and preach. What to preach is plain, the Word.

There are orders for the layman as well. If God provides him a way to attend then his course is all laid out for him from the Word:

Heb. 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

Matt. 18:20: "For where two or three are gathered together in My name, there am I in the midst of them."

This is a fantastic promise. Christ Himself has promised to be in the midst of two or three who are "GATHERED" together in His name. Of course, they must be "gathered" together in His name, which means the Spirit does the collecting. God has from the beginning used men, prophets and preachers, to lead His people. They, guided by the Holy Spirit who also speaks through them, do the preaching, and they do the calling together on His authority. They preach and if the layman wants to hear, then he must go to where the preacher is unless God leads the preacher to him. In the case of the Conference, the call has gone out and if for no other reason, I would go there to see whether or not Christ was there. If they are there in His name, then He should be in the midst. If His presence is not felt there, then something is wrong.

I have attended churches where I felt nothing, except disgust, because the only thing preached was the preacher's own opinion. I personally thrill at the Word, as should all God's people. If the Word is preached then we shall be thrilled. If they preach their opinions, then let God judge them.

So, if for no other reason, I should like to attend so that I may "try" the spirits and see whether they be of God. If God is willing, and makes a way I shall see you there.

ELDER DAVID BLISS

St. Louis, Missouri

Why I Want To Attend The 1969 Bible Conference

I would like to attend the Labor Day Bible Conference, being the one time of the year every sovereign grace child of God should make every possible effort to attend. Each one should meet the challenge by planning ahead as the management (Calvary Baptist Church) does—eleven months ahead.

I love this occasion because there are some of the world's best sovereign grace ministers preaching God's Word as it is. They do not dilute it. They elevate God and debase man. They have a supernatural influence which qualifies men to receive and communicate divine truth, making the occasion one of sweet fellowship.

ELDER HAROLD FREESE

Pandora Baptist Church

Nixon, Texas 78140

us meet together in some one of the villages in the plain of Ono.

But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand: Wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore and let us take counsel together. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart."—Neh. 6:2-8.

Notice Nehemiah said "I am doing a great work so that I cannot come down." In other words, Nehemiah had his mind on the main issue, and he was going ahead and serving God, and letting his enemies do as they

pleased.

I tell you, beloved, if you will but keep your mind on the main issues of life, that of serving the Lord, it will give you a greater appreciation of your God, and you will be better able to meet the problems that are out before you.

V.

DAVID REFUSED TO AVENGE HIMSELF.

David would have been justified in avenging himself of Shimei, but he refused to avenge himself.

Somebody says, "The Bible in that day didn't get that far along in teaching people to leave things in God's hand for vengeance." You are mistaken. Listen:

"To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste."—Deut. 32:35.

Even when God gave the law, He wrote the same thing that David acted out in principle, just as we read in the New Testament.

"Dearly beloved, avenge not yourselves, but rather give place (Continued on page 5, column 3)

WELCOME

The Baptist Examiner FORUM

"How does the Holy Spirit indwell individuals? Does a small portion of the Spirit lead us individually from His one Being or do all indwelt beings have a portion of the whole?"

JAMES HOBBS

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



When we speak of God we must strive to remember that God is not like we are. We are limited in the flesh. If I use my hands to do something my whole body is required to go along with it. I cannot visit one person in one part of the world and another person in another part of the world at the same time. God is not so limited.

God is three distinct personages, yet one. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." (I John 5:7) When we study one person of the Godhead we must think of Him as an individual, separate person. But, when we consider Him as a person, we must not think of Him as we would a human. Remember He is the creator and we are the creation.

The Holy Spirit is a person. "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." (Acts 15:28) "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (I Cor. 12:11) "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30)

The Holy Spirit calls people into service. "As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2).

As you can see the Holy Spirit calls us, gives gifts to us, works in us, and is grieved by us. He also guides us. "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." (John 16:13)

Now, my friends, from these scriptures it is obvious that He is a person. When we think of a person, we naturally think of one with a body such as we have. The Spirit does not have a body. The Spirit is not limited to one place at a time.

The Holy Spirit indwells a believer as soon as he believes. "... this spake he of the Spirit, which they that believe on him should receive..." (John 7:39)

Cor. 6:19 bears out this same fact. And the preceding verses in this chapter proves again that it is the individual Christian who is indwelt by the Holy Spirit.

In Acts 5:3 Peter says to Ananias, "Why hath Satan filled thine heart to lie to the Holy Spirit?" Then in verse 4 Peter tells him "Thou hast not lied unto men, but unto God." How this does bear out the fact that when Ananias lied to the Holy Spirit he was lying to God, that is, it bears out the fact that the Holy Spirit is God. He is just as much God as the Father is, or as the Son is. Our finite minds cannot understand all about this, but God has enabled us to believe it.

I simply cannot subscribe to the idea that a small portion, or fragment of the Holy Spirit dwells in every other Christian. He is so great that He is beyond our conception. The Psalmist says, "Whither shall I go from thy Spirit?" (Psa. 139:7). He is so great it is impossible for us to get beyond His reach. But so far as I am able to see, the question of how He indwells us is one of the secret things of Deut. 29:29.

ROY MASON

Radio Minister
Baptist Preacher
Arlpeka, Florida



I cannot even begin to explain the operation of the Holy Spirit. This is a mysterious, unseen thing, and it relates to the being of God. However, I cannot conceive of God the Holy Spirit dealing with us by means of a little portion of Himself. I believe that His whole Being is involved in whatever he does. I believe that when a person shows very little evidence of the Holy Spirit's influence and leading, it is not because the Spirit's dealing with that person with a very little fragment of his Being. Rather it is because THE INDIVIDUAL IS GIVING VERY LITTLE OF HIMSELF TO THE HOLY SPIRIT'S CONTROL. Our trouble as Christians is not that we NEED MORE OF THE HOLY SPIRIT. It is that THE HOLY SPIRIT DOES NOT HAVE ENOUGH OF US. I am talking here about a surrendered life. Some very mediocre people have done great things in this world. They were naturally inferior to many others who amounted to nothing for the Lord, but by surrendering themselves to the Spirit's leadership, they did great things. In this way God fulfilled His word in which He promised to make the "foolish things confound the mighty." I think of D. L. Moody. He was not well educated, and he had a natural impediment of speech, but he did a mighty work in the world, and multitudes were saved under his preaching. Near the close of his life he said, "God has had all of Dwight L. Moody there was." This was of course an overstatement, for no person is completely surrendered to the will of God. But the extent to which Moody yielded himself to divine leadership, explains the

Paul asked the saints at Galatia if they had received the Holy Spirit by works or by faith. "This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith." (Gal. 3:2) He was showing that they did not earn their salvation but they received it by grace. There was no question about whether they had received the Spirit or not, it was understood that they had. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4:6) This passage shows us that each person receives the Holy Spirit. We are also shown in Eph. 1:13 that each person is sealed by the Holy Spirit. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Paul, under inspiration of God, goes on to show us that this is until the Lord comes after His people. "And grieve not the holy Spirit of God, WHEREBY YE ARE SEALED UNTO THE DAY OF REDEMPTION." (Eph. 4:30)

From the Scriptures that we have studied, we see that each believer has the Holy Spirit. We all have all of the Holy Spirit in us. God the Father hears me and watches me. God the Son died for me, arose for me, and is coming back after me. God the Spirit lives in me and teaches me. But that isn't all, God the Father also hears every other believer in the world, God the Son died for every other believer, and God the Spirit lives in every other believer. If you are saved you have all of the Spirit in you just as I have. We do not have just a portion of Him.

E. G. COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



I have heard it said that if you do not wish to have others know how little you know about a certain thing keep your mouth shut. Maybe this is the time I should keep my mouth shut. I know that the Holy Spirit indwells me, and at the same time He indwells every other one of our Lord's saints in the same way. I Cor. 3:16 says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" It is true that the Holy Spirit indwells the church, but He does that by His dwelling in each born-again members. Verses 11-15 of this chapter proves to me that verse 16 speaks of individual saints. I

Why I Want To Attend The 1969 Bible Conference



JAMES E. HOBBS

I am looking forward to the Conference as one of the main events of the year.

I can't understand why more people are not interested in attending. Preachers need it for spiritual strength. The Conference serves as a sort of weekend seminary.

I am looking forward to the spiritual food from some of the greatest preachers in the world. I am also looking forward to the greatest fellowship God's people can find — with brothers and sisters in Christ.

Yours in Christ,

JAMES E. HOBBS
South Shore, Kentucky

great work he did, despite a lack of natural talent.

fore ordained that we should walk in them." Eph. 2:10.

AUSTIN FIELDS

610 High Street
Coal Grove, Ohio
PASTOR,
Arabia Baptist Church
Arabia, Ohio



The Holy Spirit indwells each believer by implanting within him the nature of God. This action of the Spirit is called regeneration and makes the believer a new creature in Christ. Thus, they are partakers of a portion of the whole; that is, they become a part of God. Each believer becomes a part of God's spiritual creation, even as Adam and his children, are a part of God's physical creation.

"For we are his workmanship created in Christ Jesus unto good works, which God hath be-

By physical birth, we are a part of Adam, and by creating within each believer a new heart and spirit, we are made new creatures in Christ. May I point out at the time of the implanting of the new nature, that the old nature (Adamic) is not changed, for he is still flesh, and will be flesh until he dies. The indwelling of the Spirit is an inward work, not outward. This new nature is of the Lord, and is therefore a definite part of God. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." II Cor. 5:17.

The Holy Spirit through the Apostle Peter makes this issue very clear for He, in no uncertain terms, reveals that we are partakers of the nature of God. To have the nature of God, it must necessarily be spiritual, for God is a Spirit. Read John 4:24. "Whereby are given unto us (Continued on page 5, column 1)

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Labor Day Weekend

Calvary Baptist Church has secured the facilities of the State University at Morehead, Kentucky, for her Annual Bible Conference. This includes air-conditioned dormitories, auditorium, and cafeteria. The Conference will begin on Friday, August 29, and run through Monday, September 1. The first meal will be served Friday evening, and the last on Monday at noon. Come prepared to enjoy this Conference. Be the guest of Calvary Baptist Church, using these new modern facilities. It will be a joy to us to have you throughout the Conference.

Calvary Baptist Church furnishes all facilities, including rooms and meals free. Your only cost is your transportation. We want you as our guest.

Remember, our church is located in Ashland, but do not come to Ashland. We rent the facilities of Morehead State University for our Conference. We will all be there. Y'all come, too!

The Forum

(Continued from page 4)

exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." II Pet. 1:4.

Paul, in writing to the church at Galatia, reveals that he was crucified (died) with Christ, yet he was alive, and he says he was alive because the resurrected Christ lived in him. Thus, Paul had a part of God within him, for he was born into God's family.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

These passages create a problem with those who do not believe in two natures, for they are very conclusive in their declarations that we who are saved are in reality two (flesh and spirit). Other Scriptures reveal these two

natures are at odds one with the other. The fleshly nature which we derived from the first Adam is enmity against the divine nature which we received from the second Adam (Jesus Christ). All of God's children experience a conflict, or warfare, as the result of these two conflicting wills. The fleshly man seeks the things of the earth from whence he came. The spiritual man seeks the things of God from whence he came.

"Howbeit that was not first which is spiritual. The first man is natural; and afterward that which is spiritual, but that which is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." I Cor. 15:46-48.

The Holy Spirit tells us that the divine nature is planted within us, and because it is the nature of God, it cannot sin.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was mani-

festated, that he might destroy the works of the devil." I John 3:8.

Paul, in discussing the problem of sin in his life, said:

"Now it is no more I that do it, but sin that dwelleth in me, for I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." Rom. 7:17-18.

He reveals that sin is in the flesh, not in the nature which the spirit implants within us, for God's nature cannot sin. Thus the indwelling of God (God-given nature) was given to all of his children at regeneration.



"Shimei's Curse"

(Continued from page three)
unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."—Rom. 12:19.

Look at David. He went on to escape from Absalom and passed Shimei by, with this thought in mind: God will get vengeance on Shimei.

Every once in a while, somebody will write, and say, "Brother Gilpin, why don't you take your part? Why don't you answer your enemies?" Beloved, listen, I have a very definite feeling that vengeance is with the Lord, and He will repay. Isn't it wonderful to leave things in God's hand and let God work them out?

VI.

DAVID TOOK SHIMEI'S CURSES AS A PROMISE OF BLESSING.

"It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." — II Sam. 16:12.

In other words, David thought, "Maybe God will balance the books, and whereas Shimei has cursed, God will requite me."

You know, beloved, God keeps good books. Here is the debit side and over here is the credit side, and I think sometimes God allows entries to be made on the one side, like Shimei's entry against David, and on the other side He puts His entry into the ledger in order to over-shadow and over-awe and override the work of

Shimei.

I know a woman who years ago suffered greatly, and, I am sure, unjustly, and as the years have passed by, I am sure that my opinion has been justified again and again—that she suffered most unjustly. Two, three, four, five years went by and then it looked like God began to make His entries in the ledger. I have looked upon that experience for thirty-five years and it now appears to me that God has done His best to make up to her for all that was done to her in times gone by.

That is what David said: "It may be that God will requite me good for Shimei's curses this day. I am going to take the enemies curses with this thought in mind—that God will give me a blessing in return for his curses."

VII.

ULTIMATELY, DAVID WAS (Continued on page 6, column 1)

Because you think a man is a jackass is one good reason why you shouldn't talk behind his back.

TANGGI BAPTIST CHURCH



The building at the top of the picture is the church building on the Mission Station. The building will seat (on the ground) about 500 people. There have been several occasions when lots of folk had to stand on the outside; however, it is usually nothing like full. This building is constructed entirely of native materials, and is the second one to stand in this spot. The first church building gave way to a storm that was just short of cyclone

velocity. This is a good view of the Mission Aid Post, which, as you can see, is a triad. The three are connected together and the center part is where the medicine is kept and the administration of same is made. The building on this end of the three is for the men patients and on the other end for the female patients.

"Shimei's Curse"

(Continued from page five)

VINDICATED.

The rebellion was ended and millions paid their homage to David. Shimei fell down on his face to plead for his worthless life. Ten years later Solomon had him slain. Notice: David restored; David vindicated; Shimei on his face in the dust; Shimei ultimately slain.

Nearly forty years ago, the First Baptist Church of Ashland was seeking a pastor. A man by the name of C. W. Knight was pastor at Harrodsburg and was invited by the First Baptist Church of Ashland to preach for them. They were in the act of calling him for pastor. Everybody who heard him fell in love with him. He preached the truth. C. W. Knight, in my opinion, was a great man of God. He stood for the truth. He didn't have time for B. Y. P. U.'s and all the various organizations in the church. He believed in the preaching of the

Word of God, and he believed in giving a "thus saith the Lord" for what he believed. He was God's man. This church was just in the act of calling him when the B. Y. P. U. secretary in Kentucky wrote a letter to two individuals. I saw one of the letters and had it in my possession for days. He started off his letter by saying: "If C. W. Knight comes to Ashland, he will put an end to B. Y. P. U. work in that section." Imagine a man lifting himself up against a man of God to keep him out of the pulpit, just because he felt that that man would put an end to the B. Y. P. U. work — an un-Scriptural work to start with. That ended the call of Bro. Knight and six months later he died with a broken heart.

You say, "But where is there any vindication in that?" There wasn't then, but one year, two years, three years, four years, five years passed by and the B. Y. P. U. secretary who had engineered the deal to keep C. W. Knight

out of Eastern Kentucky was fired from the work of Baptists in Kentucky. When anybody speaks of him today, they speak of a man whose name is coupled with shame and sin of the worst type.

I tell you, beloved, God knows how to take care of things. Ultimately David was vindicated, and I have a very, very definite feeling that every individual will have the same experience. Our business is to go on and serve the Lord and let the sandflies and the barking dogs alone. When we do, God will take care of us.

I am happy, though, as pastor of this little church, and I thank God for the fact that God has taken care of us. I look at Shimei and I look at David, and I think how wondrously God blessed that man David in spite of his imperfections, and how God vindicated him. Beloved, we have the same God today.

May God bless you!



Petiwi

(Continued from page one) come a Christian. Before Brother Halliman came to us none of us in this area knew anything about God. All of us were worshippers of spirits and various other things. Many of us had never seen a white man before he came. After being with us for about a week he started preaching to us and telling us about the Lord. We would hear him talk about God, Jesus Christ, and the Holy Spirit and would wonder what all this meant, to say the least of it this was very strange indeed to us. When he would pray he would tell us to close our eyes and bow our heads. We had, in

effect, prayed all our lives to the spirits but our fathers had never told us to close our eyes and bow our heads while doing so.

It seems that the outside world knew nothing of us and we knew nothing of anyone else, however God knew we were here and in His pre-determined time He sent His servant to us with the gospel. We did not take to Brother Halliman's preaching right away but it did not seem to bother him and he kept right on preaching.

It was nearly two years before the Holy Spirit began to effectually work in any of us. Since none of us had ever seen the workings of the Holy Spirit we thought strange things were happening to us when some of the people began to tell of their experiences. Some of our leaders even discussed getting rid of the missionary family. One man, who at one time was the tribal leader of this whole area, wanted to set fire to all the buildings on the Mission Station.

I was not the first one that was saved but I was in the first group that was baptized. After

I had been saved for several months I began to feel that I ought to preach but I kept waiting for Brother Halliman to ask me to preach and after quite a while when he did not ask me I decided to ask him. He told me that if the Lord had called me to preach he had no objections. I preached my first sermon at a place called Aienda. At that time there was only a preaching place there but now there is a Baptist Church there. At first my faith was not very strong and even after I started preaching I found myself weak many times. There have been lots of times that Satan has tempted me and tried me, even to the point of trying to persuade me to stop preaching. Many times Satan has worked through my people and especially my close friends for they have tried to get me to stop preaching and go get a job with the Government, but I have always asked God for strength and He has answered my prayers.

(Continued on page 7, column 1)

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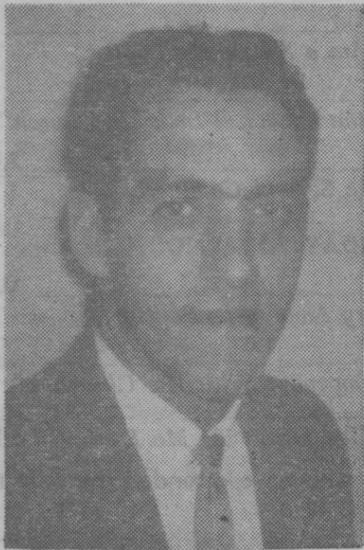
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P. O. Box 910, Ashland, Kentucky, 41101

THE BAPTIST EXAMINER
AUGUST 2, 1969

Even a tombstone will say good things about a fellow when he's down.

Why I Want To Attend The 1969 Bible Conference



ELDER K. R. CROWL

My family and I are really looking forward to being at the 1969 Calvary Bible Conference at Morehead State University. To us this is the great depot of truth and Christian fellowship. Then men of God who will be bringing the messages are in my opinion some of the greatest since the days of the Apostles.

Calvary Baptist Church is no doubt proud and pleased to sponsor this great host of preachers and their families, plus the many visitors. I am sure that they are more than proud of their own well beloved pastor, Brother John R. Gilpin. I am sincerely thankful for him and the Baptist Examiner paper. I don't know of any paper that so boldly sets forth the truth of the Word of God concerning the doctrines of Grace and the New Testament Baptist Church. I thank God that there are many preachers and churches that will represent the true churches of Christ gathered together for the love of hearing and preaching these truths. I pray that those Christians attending will grow in the grace and knowledge of God's Word and that lost souls may be saved through the preaching of the gospel of the Lord Jesus Christ. May God greatly bless Bro. Gilpin and Calvary Baptist Church for their efforts to further the gospel. Last year's Conference was great and this year promises to be better.

ELD. K. R. CROWL AND FAMILY
P.O. Box 2365, Manatee, Fla.

Petiwi

(Continued from page 6)

When I think of leaving the ministry for a job where there is lots more money, my mind always goes back to the time before Brother Halliman came to us with the gospel, and I think of how that we were bound by Satan unable to free ourselves. Then I think of how that many of us, through belief of the death, burial, and the resurrection of the Lord Jesus Christ have been set free and to know that I will not spend eternity in hell makes me happy in the Lord and makes me want to keep on preaching. When I think of all the other people on this island that are not saved, and many of them have not heard the gospel as yet, I feel ashamed and very selfish when the thought runs through my mind to stop preaching in order to get a better paying or

an easier job.

Our work here has grown until it is enormous. We native preachers and Brother Halliman cannot take care of it as it should be but we are doing the best we can. We continue to pray that the Lord will impress some of you preachers from America to come and work with Brother Halliman and STAY with us like he has. I believe that God has a lot of elect here yet.

I am a pastor and have been preaching for about 4½ years now. Sometimes I feel that the Lord would have me to go into full time ministry work but I am not sure just now. One of the men in the church that I pastor says that the Lord has called him to preach and the Lord may be preparing him to take my place at the church so I can do missionary work.

Not too long ago we built a new church building and we were

An Explanatory Note From Brother Fred Halliman As To The Letter From Petiwi

On page one you will find the picture of the man that sent this letter. This pastor is having some discouraging moments just now with his church. Several of the young men in his immediate area have been sent to the coast as laborers on plantations, by the government, and have returned. Most of them have learned many habits that they never knew before, including drinking, and these things are causing no small concern in this pastor's life as well as many other pastors and churches here. Also some of them are trying to influence him to quit the min-

istry and go to work for the government. Also this pressure is being applied on many of our preachers now.

If any of you preacher brethren have ever had similar problems a few words of encouragement to these brethren would go a long way. As mentioned in my other letter I would have all the writing to do from this end and I have no intentions of getting involved as a middle man in a lot of correspondence but if some of you feel led to write a few words I will be only too happy to read it to this man and/or the other preachers.

very happy to have the new building. When it was finished we set one day aside and we all met a short ways from the church and had a pig feast and played games. We invited Brother Halliman and he came and spent most of the day with us.

Brother Halliman and his family have been with us for a long time (soon be 8 years in this area, F.T.H.), and we have been immeasurably blessed by their presence. His wife and children were the first white woman and children that we had ever seen and many times we would come to the Mission Station just to see them but as time went by we got used to them and now they all seem like our people except their skin is white. Lots of times his wife and children have had to stay by themselves while he has gone on patrol preaching to people, and while we had no intention of hurting them they did not know this in those early days and I am sure we were a strange people to them.

I would be very happy if the Lord impressed some of you to write to me. If any of you do write just send a letter to me in care of Brother Halliman and he will read it to me. All of us native folk that are saved pray for you folk back there many times and while we don't expect to see many, if any, of you here on this earth, we are looking forward to the day when we can all rejoice together in Heaven. I speak for my people when I say that we appreciate more than you will ever know the money that you all have sent to the Sovereign Grace Baptist Mission so that Brother Halliman and his family could remain here with us. May the Lord bless you all.

Your brother in Christ,
Petiwi, Pastor of
Kunenda Baptist Church.



John R. Rice

(Continued from page one)

come to be saved? Rice does not really believe the statement he makes here. If man cannot change he could not be saved by an exercise of the will as Rice teaches. Now, Calvinists believe what Rice says he believes. Calvinists believe that man cannot change himself, and that it takes an irresistible work of the Holy Spirit for man to be saved. Rice says that man cannot repent except as God grants him repentance. This is true but it is utterly contrary to what Rice teaches about salvation.

What on earth does Rice mean by such a statement?

Does God grant repentance to all? How could one be saved if God did not grant repentance? How could one not be saved if God granted him repentance? Rice has placed himself upon the horns of a dilemma here, and I know not which horn he would take. I do know that what he has said contradicts his whole article and teaches the doctrine that he is opposing. It is a true statement for man cannot repent unless God grants repentance, and if God grants repentance, man will repent, or else it could not be said repentance had been granted. It is to such absurd statements that men are driven which will not believe the truth.

Rice goes on to teach that "everybody in the world has already had some light, some help from God to turn to the Lord." He says:

"Not a person ever born but has some way, some calling from God."

"Every lost sinner in the world is not only invited to come but has help to come if he will."

Rice bases these conclusions on John 1:9: "Which lighteth every man that cometh into the world." and "The heavens declare the glory of God." Psa. 19:1. What sweeping conclusions to draw from these verses. Look at the last statement by Rice above,

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AUGUST 2, 1969
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Why I Want To Attend The 1969 Bible Conference



ELDER WAYNE CROW

Labor Day weekend Bible Conference of Calvary Baptist Church, Ashland, Ky., is one of the greatest spiritual retreats any Christian can take.

Every child of God should arrange his vacation that he might attend. After all, where else can you go and be fed physically and spiritually for three nights and three days, all for free??

By God's grace, I have only missed one Conference since 1959, and the Lord willing, I won't miss another.

May the Lord be pleased to make the Bible Conference in 1969 the best yet for His honor and glory and the edification of His people.

Yours in Christ,

ELD. WAYNE CROW
Wellington, Kansas

"has help to come if he will." That is the whole question: if he will. If the sinner is willing to come, he doesn't need any more help. The question is, where does the will to come, originate? What about those who are not willing? Is it not true that all of us by nature are unwilling? Is it not true that those now willing, and now saved, were at one time unwilling? How are sinners who, by nature, are unwilling — how are they made willing to come to Christ? That is what is needed. Yet Rice says he has help to come if he will. No thank you, Mr. Rice, that is not the help man needs. What man needs and must have is to be made willing. In contrast with Rice's "help to come if he will," let us put the Scripture "Thy people shall be willing in the day of thy power." Psa. 110:3. Here you see the weak, feeble, useless, unneeded help of Rice contrasted with the almighty and effectual power of God that makes His elect people willing at the appointed time. In these contrasts, I think we can see the difference between the weak, useless gospel (?) of the Arminian, and the saving gospel of sovereign grace.

Does Rice believe as he seems to teach here that the witness of nature to the glory of God is sufficient to the salvation of man? If he does not, what does his use of Psa. 19:1 have to do with the subject? He seems to teach that the heathen can be saved by the light that comes from the physical creation. Then why do we need the gospel? Why do missionaries need to go to the heathen with the gospel? Beloved, what can man learn about his need of a Saviour and about how to be saved from creation? I do not believe

that Rice even believes what he is saying here. It is true that the creation bears witness to the glory of God, but this witness, instead of saving man leaves him without excuse. If Rice believes what this statement implies, let him do away with The Sword of the Lord, with all his books and tracts, because man already has enough help to turn to the Lord. Mr. Rice's zeal to promote a bad cause has outrun his good sense and let him into a problem for which his theology has no answer.

He uses John 1:9 to imply that all men have enough light to come to Christ and be saved. Again this would void, and make useless, and needless the Word of God and the preaching of that Word.

"Faith cometh by hearing, and hearing by the Word of God." — Rom. 10:17.

This verse shows the Holy Spirit uses the Word of God in salvation and not the witness of creation or some light that is automatically given to all men whether they hear the Word or not. What is Rice driving at? Is he going to do away with the gospel in salvation? What else can these statements mean? The truth is that whatever light men have, they have from Christ. That mental light, moral light, light of any kind comes from Christ. John 1:9 is not speaking of saving light. We might further add, that one might cast all the light of the universe upon a blind man and it would avail nothing apart from the opening of blind eyes. And the sinner is blind, or will Rice deny this too?

Rice uses John 12:32 to teach his heresy:

(Continued on page 8, column 1)

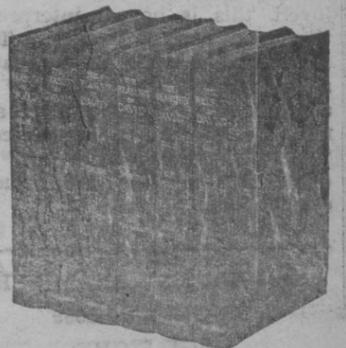
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By C. H. SPURGEON

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Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky

The Program of Calvary Baptist Church's Annual Bible Conference

FRIDAY EVENING

JIM EVERMAN _____ South Shore, Ky.
"The Kind of Preaching That Glorifies God."

J. FRANK McCRUM _____ Detroit, Mich.
"The Kind of Walk That Glorifies God."

RAYMOND WILLIS _____ Garrison, Ky.
"The Kind of Giving That Glorifies God."

WILLARD PYLE _____ Chesapeake, Ohio
"The Kind of Church That Glorifies God."

SATURDAY MORNING

OSCAR MINK _____ Crestline, Ohio
"The New Testament Church in Old Testament Shadows."

DONALD HACKNEY _____ Huntsville, Alabama
"The Limited Atonement."

KENNETH CROWL _____ Manatee, Fla.
"Bread of Deceit."

JOE SHELNUTT _____ Benton, Ark.
"Compromising Baptists."

SATURDAY AFTERNOON

CHARLIE BUFORD _____ Amarillo, Texas
"Churches Turning Aside From The Truth."

W. W. WILKERSON _____ Tampa, Fla.
"Baptists and Doctrinal Emphasis."

ELVIS GREGORY _____ Columbus, Miss.
"The Task of Every Church."

TEX COBB _____ Stockdale, Texas
"Christ, Our Prophet, Priest and King."

SATURDAY NIGHT

ROY MASON _____ Aripeka, Fla.
"The Mighty Saviour."

KENT CLARK _____ Bryantsville, Ky.
"Little Isaacs and Big Ishmaels."

E. G. COOK _____ Birmingham, Ala.
"New Testament Authority in Missionary Work."

LAWRENCE CRAWFORD _____ Hayward, Calif.
"Basic Baptist Beliefs."

SUNDAY MORNING

CLAUDE KING, SR. _____ Indianapolis, Ind.
"Authority in Baptism."

GERALD PRICE _____ Bristol, Tenn.
"Why I Am a Missionary Baptist."

MILBURN COCKRELL _____ Dorsey, Miss.
"Case Against the Universal-Invisible Church."

JON H. RULE _____ Alderson, W. Va.
"The Second Coming."

SUNDAY AFTERNOON

WAYNE CROW _____ Wellington, Kan.
"Idolatry Among the Baptists."

O. B. BAKER _____ Verona, Ohio
"The Lord's Covenant With His Churches."

DAN PHILLIPS _____ Bristol, Tenn.
"What This Bible Conference Has Meant To Me During the Past Ten Years."
 (In this service all those who have attended the past ten Conferences will be recognized).

GENE HENSLEY _____ Hollywood, Fla.
"Moab At Ease and Settled."

SUNDAY NIGHT

LARRY COX _____ Memphis, Tenn.
"Characteristics of a New Testament Church."

DONALD L. CHANCE _____ Fort Worth, Texas
"The Condescension of God."

B. A. LANGFORD _____ Pasadena, Texas
"Three Glorious Truths About God's Elect."

WAYNE COX _____ Selmer, Tenn.
"Christ and the Cross, the Hope of the World."

MONDAY MORNING

AUSTIN FIELDS _____ Coal Grove, Ohio
"The Greatest Sermon Ever Preached."

RICHARD DILLENDER _____ Trenton, Ill.
"The Security of the Believer."

JOE WILSON _____ Winston-Salem, N.C.
"The Compromising Demands of Unionism and the Answer of God's Preacher."

JOHN R. GILPIN, SR. _____ Ashland, Ky.
"The Ethiopian Eunuch."

John R. Rice

(Continued from page seven)
"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death He should die."

Christ did not say here that He would try to draw, or that He would draw toward Himself, as if He would make an effort which might, or might not, succeed. He said that He would draw. Now, will Christ do what He said He would? You see here what a weak, and failing Christ, the Christ of Rice and his Arminian cohorts, is. But the Christ of the Bible will do whatever He tries to do and whatever He says He will do. By His death on Calvary, He will draw all kinds and classes unto Himself. He will effectively and savingly draw all for whom He died unto Himself. When John's disciples told him in John 3:26 that Jesus was baptizing and that "all men come to Him," will Rice insist that all men who will ever live, came to Christ and were baptized? Will Rice even insist that all men living in that vicinity came to Christ and were baptized? Then why in the name of honesty in Bible interpretation, does Rice insist in John 12:32 that "all" means every one who ever has or will live — when this is rarely if ever the meaning of "all" in the Bible — and then Rice labels as dishonest those who will not accept his interpretation. John 12:32 is another verse in proof of a limited and effectual atonement. It teaches that Christ will bring to Himself all those for whom He died. Beloved, this is honest interpretation, and correct exegesis. This is letting the verse mean what it actually says. The word "all" is a word of varied meanings and must be interpreted by the context; while the word "draw" is of definite meaning and includes effectiveness in itself.

Rice says further in the Jan. 31st issue:

"I do not believe in a limited atonement because it is not taught in the Scripture. Change the words and say limited love and limited grace and you will see how foolish it is to talk about limited atonement."

Well, I will gladly change those words, because I believe that is exactly what the Bible teaches on these subjects. The love and grace of God, and the atonement of Christ are limited to the elect of God and actually result in their eternal salvation. If Rice will change the words he uses and say limited salvation — which I am sure he believes — he will see how absurd his "unlimiteds" are. Brethren, when it is admitted and clearly seen that salvation is limited to a particular people, where is the consistency of speaking of unlimited love, grace, and atonement? Of what use and purpose is that love, grace, and atonement that does not effect the salvation of its objects? It is far more Scriptural and honoring to God to speak of a limited atonement that actually saves all those for whom it was made than to make much of an unlimited atonement which can, of itself and by itself, save no man, but must have the works of man added to it to make it effective. As Spurgeon — whom Rice loves to make it appear is in agreement with him — Spurgeon says, "You can have such an atonement, we will not swap ours for it." It is well-nigh blasphemy — it is well-nigh equating the precious blood of Christ with the blood of bulls and goats or the unbloody and repeated mass of Catholicism — to teach that souls can go to hell for whom Christ's blood was shed.

SEND TBE AS A GIFT TO YOUR BEST FRIEND!

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Rice says:
 "God does not make people be saved; He invites them and they choose to be saved, or

choose to reject salvation."

Here, surely is a complete denial of total depravity. Here is a dreary and hopeless gospel indeed. Let me show you the invitation of Rice's gospel here. It is an invitation to a hog to live in cleanliness — to a wolf to eat lettuce and carrots — to a cow to jump over the moon. It is an invitation to a dead man to make himself alive. It is an invitation to the leopard to change his spots and to the Ethiopian to change his skin. It is an invitation to the incurably sick to choose to make himself well. Listen! Rice's gospel here is an invitation to man to do what man cannot, and will not, do unless operated upon by the effectual power of the Spirit of God. Go through your Bible and see what men choose when the choice is left entirely up to them. Listen to the words of an old song:

"Why was I made to hear His voice,
 And enter while there's room;
 While thousands make a wretched choice,
 And rather starve than come?
 'Twas the same love that spread the feast;
 That sweetly forced me in;
 Else I had still refused to taste,
 And perished in my sins."

This fits the Word of God and experience of the child of God far better than Rice's "The choice is up to you." Yes, God made me choose Him, and He made you choose Him, or we never would have done so. He made us willing in the day of His power. Praise God!

Do you not see how Rice in leaving the decision up to man, is denying the Biblical descriptions of the condition of the unsaved man? Do you not see how Rice's doctrine is making the difference to be in man and giving man room to boast? Here is the very heart of the issue. The doctrine of Rice and his cohorts come from the proud heart of man, and man's desire to boast. Take out of man the desire to have whereof to glory, and he would have no trouble in rapidly

coming to the doctrines of grace in all of their God-glorifying fullness.

In some of Rice's writings, he makes much of praying for the lost, and of Holy Spirit conviction of the lost. I wonder where he fits this into his scheme of God making man be saved but leaving the choice entirely up to man. Does the Holy Spirit cause a man to choose Christ? Can my prayers for the unsaved influence God to effectively cause the unsaved

to choose Christ? Here Rice manifestly contradicts himself. Only on the basis of irresistible grace can we pray for the salvation of the sinner Rice and his friends have no theological basis upon which to pray for sinners to be saved. If God should answer their prayers for sinners He would have to contradict their theology.

I must close this article, and God willing, deal with Rice's article in the June 13th issue of his paper. May God bless you all.

Why I Want To Attend The 1969 Bible Conference



ELDER DONALD HACKNEY

I love the Conference each year for the truth and the fellowship. The five points of Sovereign Grace are declared along with the Church Truth.

I have met brothers and sisters in Christ from all over the United States and fellowshiped with them. I feel that because of the Bible Conference, I was able to have this fellowship.

I believe the Conference is the best in the world, of least the best I have ever attended.

ELDER DONALD HACKNEY
 Route 5, Box 331
 Huntsville, Alabama 35811