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The Baptist Examiner

Baptist Is Our Middle Name

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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WHOLE NUMBER 1687

The Bible And Its Characteristics

PREACHED AT CALVARY'S 1970 BIBLE CONFERENCE

WILLARD PYLE
Chesapeake, Ohio

"And they were all amazed, and spake among themselves, saying, What a word is this! For with authority and power He commandeth the unclean spirits, and they come out." Luke 4:36.

"And there was delivered unto Him the book of the prophet Easias. And when He had opened the book He found the place where it was written." Luke 4:17

"And beginning at Moses and all the prophets, He expounded

unto them in all the Scriptures the things concerning Himself." Luke 24:27

There is an alarming condition among Baptists today, as there is more talking about the Bible than there is reading the Bible. There is more checking the Bible to see if it is true than believing what it says; more of treasuring the opinions of men than proper-

God will get us back to reading, meditating, and studying the Word of God. Instead of getting up in the morning and turning on the TV to learn the news, or saying "Where is the newspaper?", we need to begin the day with the God of Heaven. How many of you have read the Bible outside of the Bible Conference since you have been here?

God gave the Word. What kind of a word did He give? Jesus opened the Book. What kind of book did He open? God said, "John you write in a book what I give." What kind of book did God have John write on the Isle of Patmos?

I

I have tried to find a word (Continued on page 6, column 4)



WILLARD PYLE

ly evaluating the "Thus saith the Lord."

Many times we will get up to preach and say "Spurgeon says," like that's authority. I value my brethren in the ministry who have gone on before, but there is a far greater resource than the opinion of any man, regardless of whom he may be. There is more time spent in telling God what He meant than in letting God tell us what He meant. Brethren, we are weighed in the balances and found wanting in this regard. May the God of all grace revive a deep appreciation in this audience for the Word of God. The purpose of my message is that

Yes, We Believe In A Baptist Bride — A Pure One Too

A concubine is a woman a man lives with or visits regularly to whom he is not legally married. Hagar was Abraham's concubine. Solomon had 300 of them.

In II Cor. 11:2, the Bible says: "For I am jealous over you with a godly jealousy; for I have espoused you to one husband that I may present you as a chaste virgin to Christ." The Lord Jesus is not married yet. He is only espoused or betrothed, and the wedding will only take place when all those who compose His Bride are saved and (Continued on page 8, column 3)

Man's Original Condition Before Entrance Of Sin

BILL FARMER
Lincoln Park, Michigan

Before man sinned in the midst of Eden's garden, he was perfect before God. All that man was before his fall cannot be known in this life, but the Bible does make some of pre-fallen man's characteristics clear.

I

He was in God's image. (Gen. 1:24).

This means that God could look at man and see his own reflection. Man is a body, soul, and spirit, a threefold person as God Himself is. This image further implies man's original holiness. He was not just innocent! Innocence implies passiveness, but original man was ACTIVE in God's service; thus he was holy.

II

He was a worker. (Gen. 1:28)

God always has meant for man to work. God is a working God, and his creation is meant for labor. "Be fruitful, multiply, and replenish the earth, and subdue

it." No, these words are not words of laziness! No! Only since man's fall he has attempted to



BILL FARMER

escape from work. In this day of welfare checks and "government aid" it is hard for some to real- (Continued on page 6, column 1)

FOOTWASHING IS CERTAINLY NOT A CHURCH ORDINANCE

By BERLIN HISEL
Harrison, Ohio

The Gospel of Salvation is too important to permit an addition to it, a subtraction from it, or a substitution to it.

Christ considered the gospel so important that He gave to His church two ordinances to promote and protect the truth of the gospel. These two ordinances are Baptism and The Lord's Supper.

There are people who have added another ordinance and class it with the only two ordinances Christ gave. The added ordinance is Footwashing. Those who contend for this as an ordinance are very sincere. In no way do we label them dishonest. We simply believe that it is very easy to be sincere and to be sincerely wrong. In earlier life returning back to military base after a furlough, a conductor led me to my seat on the train. After two hours of riding another conductor took my ticket. I was on the wrong train, headed in the wrong direction. Sincerely, I felt myself to have been on the right train; but facts proved me sincerely wrong. It is to those who are sincerely wrong in believing in Footwashing to be an ordinance of our Lord's churches that this tract is written.

FOLLOWING WE LIST EIGHT SCRIPTURAL REASONS:

1. No Command Is Given In The Bible For Footwashing As A Church Ordinance.

Baptism is commanded for this entire age, "Unto the end of the world" are the words of Matthew 28:18-20. The Lord's Supper is commanded "Until He come" in I Corinthians 11:26. It is specifically commanded to be observed in Luke 22:19. Of footwashing (Continued on page 5, column 4)

John R. Rice — Still The Heretic He's Always Been

By JOE WILSON
Winston-Salem, N.C.

Rice is at it again, unloading his guns, filled with ignorance and hate, against the precious truths of God's saving grace.

It was not enough to run his articles ("Predestined For Hell, No!") once in his heretical paper, and then write them in a book; now he must run them a second time in his paper. Well, I really cannot blame him for using the same old articles. They are as good as anyone can give, and no new ones have been invented with which to fight the truth. It looks like one would learn with age, but Rice is no nearer the truth on salvation than he was many years ago. It is really wearisome to deal once again with his errors. They are the same old stale arguments that Arminians have used for a thousand years, and they have all been answered again and

again. But since many readers of Rice's paper are devoted followers of everything this man says, we will again answer the articles he has recently run in a series in his paper.

Why won't Rice be fair and honest in dealing with this question? Here is a man for whom I had great respect for many years, but who has almost destroyed that respect by his hate-filled attacks on the truth of



JOE WILSON

God's Word, and by the dishonest way in which he deals with the subject. Well, I suppose that Arminians must misrepresent Calvinism in order to attack it. The world has yet to see an honest representation of Calvinism at the hands of an Arminian. Let me spend some time enforcing my question: Why won't Rice be honest?

I recently read in an advertisement for the Metropolitan Tabernacle Pulpit (Spurgeon's sermons) a statement from The Sword of The Lord. The statement said that The Sword was glad that Spurgeon's sermons (Continued on page 3, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"GREAT THINGS"

"Consider how great things he hath done for you."—I Sam. 12:24.

I have been impressed particularly in the last several months, in studying through the Word of God, at the number of times God uses the word "great." If it were one of us, we would probably use the superlative degree, or at least we would use the comparative. But not so with God. God uses the word "great" over and over again. Instead of saying that things are greater, or this is the greatest, God just uses the word "great."

In other words, God speaks in a positive degree. Over 800 times you will find in the Bible that God describes things in the positive degree, and says that they are great. For example, in Joshua 15:47, He refers to the Mediterranean Sea as "the great sea." In Genesis 12:2, He refers to Israel as "a great nation." In Deuteronomy 29:24, He talks about the heat of His own "great anger." In Nehemiah 6:3, when Nehemiah was challenged to meet the enemies out in the open plain, Nehemiah says, "I am doing a great work." In Psalm 19:

11, David would tell us that in keeping of the commandments of God, "there is great reward."

When we come to the New Testament, we find that the pearl that represents the sum total of all the elect Gentiles, that that pearl is spoken of as a pearl of great price. In Luke 10:2, the Lord Jesus said that the harvest is great. In Luke 16:26, He also talks about a great gulf fixed between the saints and sinners in eternity. In Hebrews 2:3, He says, "How shall we escape, if we neglect so great salvation?" (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"Great Things"

(Continued from page one)

These are but a few samples of how the Word of God talks about things as being great.

In my text, we have the words, "great things," and I'd like for us to notice the great things that God has done for us. Samuel says:

"Consider how great things he hath done for you."—I Sam. 12: 24.

If you will go back and read the entire chapter, you will find that the people had asked for a king, and God has granted such. Saul is to be the first king. They were turning from a theocracy to a monarchy. Previously, they had God as their ruler; now they are asking for man. As I say, they had turned from a theocracy—the rule of God, to a monarchy—the rule of man. This thing Samuel knew was wrong, but he said, "God has granted it to you because you desired it." Then he said, "As a means of showing you that you are wrong, and how God would warn you about what you have done, I want to call to your attention that this is wheat harvest. It is a time when you don't expect rain, and you don't expect thunderstorms, but today we are going to have a great thunderstorm and a great rainstorm." He had hardly finished his message when the thunder pealed through the skies, and the rain fell in torrents upon the land. Samuel said, "This is a warning to you. You have done wrong in asking for a king, but God granted it to you; and as you face the future, be careful, lest you go farther astray." Then he summed it up by saying:

"Consider how great things he hath done for you."

As I think of this text, I would say that it would be well for us to consider the great things the Lord hath done for us.

I

HE HAS CHOSEN US.

God chose us to be His children. That was great, because if He hadn't chosen us, we never would have chosen Him. There

isn't one of us that would ever have chosen the Lord if the Lord hadn't chosen us. Listen:

"According as he hath chosen us in him before the foundation of the world."—Eph. 1:4.

"Ye have not chosen me, but I have chosen you."—John 15:16.

Beloved, that is a great thing that He has done for us. There isn't a one of us that would ever have thought about choosing the Lord. We didn't choose Him, but thank God, He chose us! Samuel said to Israel, "Consider how great things he hath done for you," and when I think about the great things that He has done for me, I put first of all, at the head of the list, the fact that He has chosen me in Christ Jesus unto salvation.

II

HE HAS REDEEMED ME.

To me, the doctrine of redemption is one of the most precious of all the truths of the Word of God. I didn't redeem myself, but rather, I have been redeemed at the price of the blood of the Lord Jesus Christ. We read:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—I Pet. 1:18,19.

Money will ransom a captive. Money will redeem one who has been kidnapped. Our Lord says that we are not redeemed with silver and gold. It might ransom a captive, it might redeem one that has been kidnapped, but silver and gold would never pay the price of the redemption of our souls from sin. If all the gold that is in the bank of England, and all the gold that is buried in Fort Knox were piled up in the presence of Almighty God, it would never pay the redemption of one single soul.

I might even add that the sacrifice of an angel, or an innumerable multitude of the Heavenly host, would never pay the price of the redemption of even one person, that that one person might be saved. But, beloved, the blood of Jesus Christ has become precious unto us and precious unto God, in that it is through the precious blood of Christ, who is a lamb without blemish and without spot, that we have been redeemed back to God.

I say to you, when I consider the great things He hath done for me, I am certainly going to remember redemption. I couldn't redeem myself, the church could not redeem me, and no preacher, bishop, rabbi, nor priest could ever redeem me. The only hope I have of redemption is at Calvary; the blood of Jesus Christ was spilled for my sins.

III

HE HAS KEPT US.

I'll never forget the time the Lord saved me. I'll never forget when I made a profession of faith in the Lord Jesus Christ. As I walked home some two and one-half or three miles that night after the services were over, I never saw the stars shine so brightly. I never saw the moon put forth so much light. I tell you, I walked on air! The next day I was so happy in the Lord, and I thought to myself, this is just too good to last; it can't last.

I don't mean that I have lived perfectly every day from the time the Lord saved me, because if I were to say that, you would know that I was lying. The individual who declares that he has lived a perfect life, and hasn't sinned in word, thought, nor deed from the time that he was saved, lies. I haven't lived perfectly, but I thank God that He has kept me. I haven't kept myself, but He has kept me. He was the one who chose me. He was the one who redeemed me. He is the one that has kept me. I rejoice as I look backward across the years that the joy that began the day that Jesus Christ became my Saviour—that that joy has not only lasted, but it has grown sweeter and sweeter with each passing day, and week, and month, and year. The reason that

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it has thus increased in its blessedness to me is because He is the one that has kept me.

We read: "Jesus Christ: Who shall also confirm you unto the end."—I Cor. 1:7,8.

"Now unto him that is able to keep you from falling."—Jude 1:24.

Beloved, when I think about the great things that He has done for me, I thank God that He chose me before the foundation of the world, He redeemed me two thousand years ago at Calvary, and He has kept me ever since the hour that Jesus Christ became my Saviour. I am saved today not because of anything that I ever did in myself, or shall do, but I am saved because of what God has done for me, and I am kept saved for the same reason.

IV

HE GUIDES ME.

I find need every day for the guidance of the Lord. I don't know what paths that I should follow. I don't know what steps that I should take. I feel my own unworthiness as a preacher more and more. I think that I can truthfully say that I feel so unworthy and so unable to do anything in the service of the Lord that I certainly need His guidance.

We read: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil."—Prov. 3:5-7.

Solomon would tell us that we are not to trust in our own heart; we are not to lean to our own understanding, but we are to trust in the Lord with all our heart, and we are to depend upon Him for guidance day by day.

That not only means for spiritual guidance, but it means for guidance in the affairs of life. I believe that if you start out tomorrow morning looking for a

job, you ought to trust the Lord, and commit your ways unto God, and ask God to guide you as you go looking for work. If you have work, and are already employed, I think you ought to ask God to guide you as you go toward your tasks of tomorrow.

I say to you, even in the material things, as you drive along the highway, you have no right to say, "This is a good automobile, and this car is in good material condition, and I can just speed along and do as I please because I know this car is in good shape." Whether it is an old automobile or a new one, you ought to say, "Lord, I need you to guide me."

Beloved, I rejoice in this text wherein Samuel admonishes us to consider how great things the Lord hath done for us. He hath done some great things. He chose me, He redeemed me, He has kept me, and He guides me. As I look backward across life's yesterdays, I realize that in them all, for many, many years now, He has done just these things for me.

V

HE HAS GIVEN US A CHURCH.

If left to ourselves, not one of us would ever have conceived the idea of a church. Not one of us would ever have thought about how wonderful it would be to have an organization known as a church whereby we might assemble and worship the Lord. But one day the Lord Jesus Christ called the little group unto Himself and said:

"Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

Beloved, He who chose us, He who redeemed us, He who has kept us, He who guides us, has also given us a church.

We might narrow that down and say how wonderful it is that He has given us this local church. I can't think of anything much more wonderful this morning. Certainly I don't know of anything that I could praise the Lord for much more this morning than the fact that He has given us this local church. Samuel said, "Consider how great things he hath done for you." When I consider them, I would certainly put Calvary Baptist Church as one of the greatest things that the Lord has ever done for me. Surely our church is one of the great things that He has ever done for us.

VI

WE ARE TO SHOW AND TELL WHAT GOD HAS DONE FOR US.

We read: "Show how great things God hath done unto thee."—Luke 8:39.

"Tell them how great things the Lord hath done for thee."—Mark 5:19.

Notice, these Scriptures say that we are to "show" and "tell." God has done great things for us. He has chosen us, He has redeemed us, He has kept us, He has guided us, and He has given us a church. What are we to do? We are shew what great things God has done for us, and we are to tell about the great things that God has done for us.

It is rather conspicuous that each of these texts come out of the same experience. It is the story of a man who had a multitude of devils in him. The Word of God says that this maniac of Gadara lived on the east coast of the sea of Galilee, and he was such a maniac that they couldn't control him; they couldn't allow him to stay around their home. In those days, the idea of an asylum for a person that was mentally upset was a thing that was unheard of. All they could do was either try to control the individual in the home or else drive him away. That was what they had done with this man. He had been driven away like you would drive a dog from your home.

Not only was he driven away, but it was conspicuous where it was that they had driven him. He was living in the cemetery.

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Night and day, they could hear eerie sounds in the cemetery as this man would cut himself, and abuse himself, and unknowingly harm and hurt his body and then cry out in pain.

Finally, one day Jesus came by and cast the demons out of this man, and the demons went into two thousand hogs, that ran violently down a steep slope into the sea and were drowned. A man was saved. It cost two thousand hogs to get him saved. But those demons were cast out of this individual and the man was freed from the demons.

Then he said, "Lord, let me go along with you and tell the world what you have done for me." Jesus said, "No, you can't be a foreign missionary, but you can be a home missionary." In Mark 5, He said, "You go back home and tell them how great things He hath done for you." In Luke 8, He said, "You show them how great things He hath done for you."

So these two verses both are spoken to the same individual. In other words, this man was to "show" and "tell."

In view of the great things the Lord hath done for us, in view of all that He has done for you and me individually, and for each of us collectively, I am wondering if God wouldn't say to us today, "You go show, you go tell, what great things I have done for you."

I believe that any man that is saved ought to be a witness for the Lord Jesus Christ. You ought to be showing what the Lord has done for you. You ought to be telling what the Lord has done for you.

I am certainly not a Hardshell (Continued on page 5, column 1)

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MAY 15, 1971

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THEODOSIA ERNEST

(Continued from last week)

"But I will not fatigue you. This is enough from the English Church; though but a specimen of what remains on record. It is possible you may not be quite pleased with even these witnesses, though they be your own brethren. They got their information from the Fathers. We can go to the same source. To them you can surely have no objection."

"Excuse me for interrupting you," said Theodosia; "but I am a little bewildered. I do not understand precisely what a discussion on Episcopacy has to do with the Church of Rome. I have been accustomed to associate the word *Episcopal* with the Church of England and the Methodists; but not with the Roman Catholics."

"Perhaps," replied Mr Courtney, "I should have explained before, that our word *Episcopal* is formed from the Greek word '*Episcopos*,' which signifies an overseer. It is sometimes so rendered in the New Testament, and sometimes it is rendered bishop; which is, in fact, only the English form of the same word. It is said by some, who profess to have traced the several steps by which *Episcopos* became bishop, that it first lost the prefix '*E*,' and was pronounced '*Piscopos*,' then the affix '*us*,' and was called '*Piscop*,' then, by a common transition, '*P*' became '*B*,' and it was '*Biscop*.' Then the '*c*' was changed to '*h*,' and it became our common word, bishop. So you see that *Episcopal* is the same as *Bishopical* if there were only such a word. The *Episcopal* Church is the *Bishopical* Church; that is the Church that is governed by bishops. So the Methodist *Episcopal* Church is that portion of the Methodist denomination which is subject to bishops, as distinguished from the Protestant or Independent Methodists, who refuse to acknowledge their authority. Now it is the peculiar characteristic of the *Episcopal* and Methodist Churches, that they are controlled by bishops; but they have both inherited this peculiarity in consequence of their regular descent from Rome. It is part of the system of Popery, which they have retained."

"You inquired, some time since, by what process those which had been the Churches of Jesus became the persecutors of His people? I replied, that the first step seems to have been taken by giving up their independence as separate, local organizations, and becoming united in a hierarchy, in which they were subject to bishops; or, in other words, it was the setting up of the Episcopacy."

"Our friend here took issue with me upon this point, and assured us that it was as certain as any historical fact could be, that no such change from independence to Episcopacy had ever been made, since the Episcopacy existed from the very first, and was the order which was established by Christ and the apostles."

"I have been trying to convince him that I did not speak without authority when I said the change was made; and described briefly the manner in which it was brought about. If any reliance is to be placed on the testimony of men who, like the Madgeburg Centuriators, Mosheim, Neander, and other ecclesiastical historians, have made Christian antiquities the object of their most laborious and careful investigation, my statements are fully sustained. But, as some of these may have been suspected of some latent aversion to Episcopacy, I have quoted Episcopalians, stating the same things. And now I propose to bring up the testimony of the Fathers, as they are called; that is, those Christian writers whose works have escaped the tooth of all-devouring time and have come down to us from the very days when this change was made. These, after all, must decide the question; for modern historians and divines can only tell us what, in their opinion, the Fathers did actually say upon the subject."

"But, Mr. Courtney, why can we not decide this question by the Scriptures? If we cannot find Episcopacy in the Scriptures, it must, as a matter of course, have been introduced after they were written; or, if introduced before, must be without any binding authority on us. I don't like to be dependent on mere human testimony, when we have the infallible Word for our guide."

"We have already ascertained, madam, that the Scripture Churches were independent Churches: that each one had in itself all that was needful to make it a complete Church; and that, so far from being subject to the rule of a bishop from without, it was itself the administrator of Christ's law; and as such, had the making, and, if need be, the unmaking, of bishops in its hands. The bishops were its servants, not its masters."

"Then you admit that the Scripture Churches had bishops?"

"Surely they had. So far as practicable, every Church had its bishop, and some of them had several bishops. Every minister who had the charge—the oversight—of a Church, either exclusively to himself, or in conjunction with other ministers, was, according to the Scriptures, designated a bishop. There were plenty of bishops; there were as many bishops as there were pastors; and, in a certain sense, the Churches were subject to their bishops. But no Church was subject to any bishop but her own, chosen by herself to conduct her worship and preside in her business meetings."

"I see now how it was," said Theodosia; "and begin to understand the reason why my mind has all the time been confused. The word bishop, in the New Testament, means one thing, and in modern English another, and a very different thing. Then, a bishop was the simple pastor of a Church. Now, he is the ruler of a diocese, including all the Churches in a certain province, state, or district of country."

"Precisely so, said Mr. Courtney. But the change is not merely in the number of Churches subjected to his supervision,

but in the nature of the relation which he sustains to them. Then the bishop was chosen from their own members by the Church to be her pastor. Now the bishop is created by some power outside the Church; and he chooses a pastor for the Church, and sends him to her, whether she desire it or not. Then the Church received herself those whom she thought worthy of membership. Now, the members can only be received by the bishop, or his deputy, the priest or minister in charge. Then the Church exercised the needful discipline upon her own members, reproving, suspending, excluding, or restoring, as the executive and judiciary of Christ; but now all this is done without her voice, by the bishop or his representatives. The Church, which was the independent executive of Christ the King, has become the abject dependent of a man-made master. Now, we were inquiring *how this change was brought about?* I have given you the testimony of Mosheim and of Gibbon. I might have given you that of Neander, Schagg, Coleman, and Bunsen; and, in fact, of almost every author of ecclesiastical history who has gone back to this early day, and given a picture of the first Churches in this particular. They all agree that the Church, at first, was a local, independent society, or organization, and that the bishop was but the pastor of one of these Churches. In regard to the distinction between the presbyters and bishops, some regard these as but two different words for the same thing. Some think that when there were more elders than one, which seems generally to have been the case, one of them was chosen to preside in their meetings, and he was called bishop. But he was still only the president, or bishop, of that local Church. All agree that, at an early day, when mission Churches, so to speak, began to grow up around some principal Church, the bishop of that Church began to be considered the bishop of the subordinate Churches, and these Churches subject to the control of that first established; and thus the foundation was laid for that system of despotism which has since so utterly destroyed the original freedom of all those Churches which have become subject to the bishops, whether in the Grecian, the Roman, the English or the Methodist communions."

"I have said that the general correctness of this view conceded by many eminent Episcopalians themselves, the testimony of some of whom I have repeated. And now, I will show you from the Fathers themselves that such a change as I have asserted was actually made. It has been customary for the advocates of the Divine origin of Episcopacy to appeal with great confidence to the testimony of the Fathers. One of them writes as follows: 'Is it not reasonable to suppose that the primitive Fathers of the Church must have been well acquainted with the mode of ecclesiastical government established by Christ and His apostles? Now, their testimony is universally in our favor. What course, then, have the enemies of Episcopacy for the most part pursued? Why, they have endeavored, by every art of misrepresentation, to invalidate this testimony of the Fathers.' If others have done so, I will not. Let the Testimony of the Fathers stand for all it is worth. I welcome them as the best witnesses as to what existed and as to what transpired in their days. But I will not believe that the Church of Christ is to be any thing different from that which we can find in the Scriptures, even on the testimony of the Fathers, and martyrs besides. The Bible for me, before all the Fathers that ever wrote, and all the martyrs that ever bled. So, after I have found the scriptural Church to be a local and independent body, I will not change it into a hierarchy, though every Father and every martyr in the catalogue should unite in testifying that in their day it was a hierarchy. If Christ set up the hierarchy, and makes it binding on His people, we should have the record of it in His Word. If men set it up, without His authority, I do not care how early they did it, nor how many or clear the testimonies that it was set up. My Church must be the Church of Christ, and not of the Fathers. If the Fathers testify that Christ laid down the plan of the hierarchy in the Scriptures, I would simply say, I can and must examine the Scriptures for myself. If I cannot find it there, I cannot believe it is there. If the Fathers merely assert that it existed in their day, I am ready to admit it, and let the advocates of the bishops make the most they can out of it. What if it *did* exist? Its existence is nothing, unless it can be shown that it existed by the authority of the Master."

"Its existence," replied the Bishop, who had listened with great apparent indifference to this long speech of the schoolmaster — "its existence in the days of the Fathers proves that it began before their days. And since some of them had seen and conversed with the apostles, it follows that it must have begun in the times of the apostles. And if it began in their day, and we find no expression of their disapprobation, it must be conceded that it had their sanction and authority."

"I am willing to grant all that," said Mr. Courtney; "and if you will show me that the hierarchy had been established, and that prelatial bishops, diocesan bishops, or any other bishops than those spoken of in the New Testament, who were, as we have seen, the bishops of a single congregation or one local Church, were in existence during the lifetime of any of the Fathers who had spoken with the apostles, I will yield the point, and admit that the apostles taught one thing in their writings, and sanctioned its opposite in their practice. Nay, I will go farther — I will yield it if you will show me such a prelatial bishop any time before the beginning of the third century, or before the change of which I have been talking so much had taken place. I know very well that Clement of Rome, who lived towards the last of the first century, and who, it is supposed, had conversed with Peter and Paul, wrote an epistle to the

(Continued on page 5, column 4 and 5)

John R. Rice

(Continued from page one)

were being reprinted as Spurgeon preached them. What double tongued hypocrisy is this! Rice printed one of Spurgeon's sermons on "Heaven And Hell." Rice changed Spurgeon's teaching of limited atonement to eternal security in this sermon. Now the Sword speaks of being glad Spurgeon's sermons are being printed as he preached them. Rice defended this practice in one letter by saying Spurgeon was in Heaven, and knew better, and would want Rice to change that. In another letter, Rice defended this change on the ground of what he called editorial ethics. I suppose this is a new brand of ethics, different from that imposed upon other men."

I recently read in The Sword, an article Rice wrote concerning a booklet by Roy Mason on the Church. Mason had called a universal church interpretation of a certain Scripture a dishonest interpretation. Rice was rebuking Mason for implying that universal church men were dishonest in their interpretations of Scripture. Practice what you preach—John R. Rice. In his book, "Predestined for Hell? No," he continually refers to Calvinistic interpretation of Scriptures as dishonest, wicked, and other choice epithets. Now why does he re-

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buke Mason for his mild language and then spit forth his venomous hatred of Calvinism by accusing some of the choice preachers of all history of wicked and dishonest interpretation?

In his book which was recently run as a series in Rice's paper, Rice tries to leave the impression that Spurgeon, Whitefield, and others were only nominal Calvinists. He deliberately leaves the impression that they did not believe what is commonly called Calvinism. Why won't Rice be honest about this? Spurgeon said that he had a conviction that men could not preach the gospel unless they preached what was commonly called Calvinism — that Calvinism was nothing more than the old gospel. Spurgeon believed and preached without compromise or apology the doctrines that Rice attacks in his awful book. Now why doesn't Rice admit this? It is Rice's privilege to believe and preach what he desires. But he should be honest in his dealing with the subject and his statements about others. Rice is one of those who build the tombstones of the prophets and kill their children. Were Spurgeon living today, you can count on it that he would not be recommended by the Sword for revivals, and would not be on the board of The Sword. Rice would oppose a living Spurgeon with all his might. Why, then does he pretend to honor a dead Spurgeon?

It is a fact that many of the great Baptist preachers of the past have been Calvinists. Bunyan, Gill, Spurgeon, Broadus, Carroll, Boyce, and a host of others were staunch preachers of Calvinism. It is a fact that Baptist Seminaries were established and staffed originally by Calvinists. It is a fact that Baptist Confessions of Faith have been Cal-

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PAGE THREE

The Baptist Examiner FORUM

"What becomes of a church when the pastor leads that church to withdraw all missionary support from home and foreign missions, and the church agrees to follow him in doing so?"

**JAMES
HOBBS**

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



If the church remains one that does not support missions then it will become cold, calloused, and self-centered.

Let me hasten to say that I am not condemning the pastor in question because I do not know the circumstances surrounding his actions. If he is leading the church into dropping support from mission boards such as the Southern Baptist Cooperative Program, then I say that he should be applauded. Of course, he should immediately start finding independent mission work for the church to support.

I know of churches that support a lot of missions that I could not condone. For instance, I could not condone the support of a woman missionary. (I am not talking about the wife of a missionary, I am talking about a single woman doing a man's job.) I cannot condone most of the missions to the Jews because they are not sent out by Independent Baptist Churches. I cannot condone mission boards because they take the authority from the local church.

If a pastor leads his church to drop the mission work that it has been supporting, then it is very important that the church begin finding other work. It is obligated to be mission minded. Christ said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19)

Our mission work must begin at home. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)

To have no desire to send forth

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the message of salvation is to indicate the loss of that first love of Christ. "Nevertheless I have somewhat against thee, because thou hast left thy first love, Remember therefore from whence thou art fallen, and repent, and do thy work; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2:4, 5)

In conclusion, let us get back to the question. If the motive is right then the pastor will lead the church into proper mission work. If the motive is wrong then the church will soon be dead. Let me also add that sometimes a church will soothe its conscience by supporting foreign missionaries but will not support any work around its home. Sometimes, it seems as if a church is afraid that to have mission work around its own area is to cut down on the local membership. This attitude will also result in a cold church spiritually. I believe that a church should look for opportunities to have missions around its locality and support such work.

**AUSTIN
FIELDS**

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



In answering this question, I am assuming that the church at one time was a true Baptist Church which contended for the faith (Word of God) and was interested in true missionary work. In withdrawing all missionary support, she brings upon herself the displeasure of the head (Jesus Christ) of the Church, and unless she repents, He will remove from her the power which He gave to His church to witness. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

I would have you notice that this power was given for the particular purpose of being witnesses of Jesus Christ. Therefore, the Baptist Church was created and empowered to be a witness. When a true missionary Baptist Church fails to perform the task for which she was created, the very reason for her existence has ceased. Under this condition (anti-missionary), I believe that He who walks among His churches will remove the candlestick out of its place.

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. 2:4-5.

In reading verse 4, we hear our Lord charge the Ephesian church with leaving her first love. It is my belief that the first love of any true church is witnessing, or missionary work. This view is substantiated by the action of the Antioch Church in sending out Paul and Barnabas. Read Acts 13:1-2. Not only is this prevalent in Acts 13, but the whole book of Acts reveals the actions of the Comforter as He leads the churches in missionary work. A church may have many good qualities as did the Ephesian

Church of Rev. 2 and yet be guilty of leaving her first love, and by so doing, unchurch herself in that God moved the candlestick out of its place. The Holy Spirit reveals that the candlestick is the church.

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."—Rev. 1:20.

Thus, it becomes clear that a church failing to support missionary work would cease to be a candlestick (light bearer). Her power to witness being removed, she would be a church only in name — without life.

"And unto the angel of the church in Sardis write; these things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead."—Rev. 3:1.

In order for any anti-missionary Baptist Church to be consistent, she should change her name from Baptist to some other name, and I do not think it would make any difference as to what name she would choose. The reason for that statement is the name Baptist is a divine name given by our Heavenly Father to him who was the preparer of the way of Jesus Christ (John the Baptist). The meaning of the name Baptist is one sent from God to prepare the way of the Lord. He was not named the Baptist after he was sent, but before. When a new Baptist Church is born, and we name her a Baptist, we do not name her Baptist because she went out, but because she was authorized by the mother church to go make disciples, baptize them, and teach them the all things whatsoever Jesus hath commanded. Read Matt. 28:18-20.

Thus, for a church to go by the name Baptist (one sent out from God) and then wilfully and deliberately refuse to be witnesses or perform the duties for which she was created and named, she would be guilty of be-

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traying the name she wears.

To the Baptist Churches who refuse to accept their God-given responsibility to be witnesses for Jesus, the Holy Spirit exhorts you to "Remember from whence thou art fallen, and repent, and do the first works." To the members of fallen churches, it is your God-given responsibility to ask for the "old paths," for these old paths lead into missionary work so that the name of Jesus may be honored.



**ROY
MASON**

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

We need to know the circumstances in this case. A pastor might become dissatisfied with a denominational program. He might become convinced that missionary work should not be carried on by "Boards," and might lead his church to withdraw from such. In that case he should acquaint himself with other missionary enterprises, and should lead his church to do missionary work both at home and abroad under other auspices.

If something of this kind is not the case, and if he leads his church to quit doing any missionary work, then he is repudiating the Great Commission, which outlines the task of true churches through the centuries. What becomes of a church like that? It will either die or else become a poor useless barren thing that has little excuse to exist. There was a time in America when Hardshells and Missionary Baptists were about equal, in numbers. After the lapse of years, the missionary churches have multiplied by the tens of thousands, while the Hardshells have shown little growth. I often pass a Hardshell church building in Tampa, Fla. That building was there forty years ago, when I first saw it. It has become old and weather beaten, and has preaching services only occasionally. No growth, no worthy influence, just a poor nearly dead thing is the church that owns that building.

Every Baptist church however small in membership, ought to be missionary. Indeed, it must be missionary if it is to have the blessings of God.

In Ex. 12:11, 27, Lev. 23:5 and Num. 28:16 we are told that the Passover was the Lord's Passover. He had proclaimed the Passover as a feast for the Jews to observe. He had told them what to eat at this feast, when to eat it, and the manner in which it was to be done. And so long as the Jews observed this feast according to His instructions, our Lord acknowledged it as being His Passover. But when the Jews began to ignore His instructions, and to observe this feast in their own way, we find in Jno. 2:13 and 11:55 that He called it the Jew's Passover. If they would no longer observe it as He had instructed them, He would no longer own the feast as His own.

In the same way He gave us the church. In Mt. 16:18 He said "I will build my church." He gave His church her instructions in Mt. 28:19-20. Then in Eph. 1:22 we are told that He is head over all things to the church. This just simply means that His instructions must be followed if a church wishes to remain as one of His

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churches. And as the Lord's Passover became the Jews Passover by their departure from the Lord's instructions, it is to be feared that the church under consideration here has become the pastor's church for the same reason.

To be sure, the pastor of a church is our Lord's undershepherd over the flock. And I believe a church should follow the pastor's leadership so long as he leads them in carrying out the instructions given to her by Him who is head over all things to His church. But when the pastor starts leading the church to depart from those instructions, she had better talk like a stubborn mule if she wishes to remain in the good graces of her Lord.

I may be a fanatic on the subject, but I simply do not believe that a church who fails to do everything she can to send forth the precious Word to a needy world justifies her existence.

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"Great Things"

(Continued from page two)
in any sense of the word. A Hardshell preacher gets up before his congregation on Sunday and says to them, "If there is anybody here that is a sinner man, I have nothing for you; I am just sent to feed the sheep." I could never say that. If you are unsaved, if you are here without Jesus Christ as your Saviour, I have a message for you. I want to show you, and at the same time I want to tell you what great things the Lord hath done for me. He has chosen me, He has redeemed me, He has kept me, He guides me, and He has given us a church. What has happened in my life is what God has done for me. The great things that I enjoy are the things that God has done for me. I want to show them to you, and I want to tell you about them — the great things that He has done in my behalf.

I think so many times how poorly we carry out this. We accept the great things that He has done for us, and we like to sit down and consider them. We like to take I Samuel 12:23 and revel in it, to consider the great things that the Lord has done. But when we come to Luke 8:39 and Mark 5:19, we fail to show and tell the great things the Lord has done. It is wonderful, we think, to consider the great things the Lord has done, but we are miserable failures when it comes to the matter of showing and telling about the great things that He has done for us. I tell you, beloved friends, you and I ought to be telling everybody that we meet about the great things that God has done in our behalf.

The first time I was in Canada, which was years ago when I was just a boy, I was in a service. A few weeks before, there had been a shipwreck off the coast of Nova Scotia. A man by the name of John Harper, who evidently was from that community where I attended services, was a pious Christian. I know nothing about

him other than by that service. But one man stood up to testify of his salvation and to make a profession of faith. He said, "I was on the ship that John Harper was on, and we were both floundering in the water — I with a life preserver, and he with a piece of wood that he was using as a makeshift raft. We floated together and he told me about Jesus. Then we floated apart and back together, and again he told me about Jesus. Then there came a violent wave that was the means of floating us apart and I never saw him again, but I saw the piece of wood that he was on bobbing up and down like a cork on the water and I judged that that wave that came must have sent him down to the bottom of the sea. But just before that wave struck, that man lifted his voice and said, 'Believe on the Lord Jesus Christ.' This man said, 'I am here this morning to profess my faith in the Lord Jesus Christ and to tell you that I am John Harper's last convert.'"

Beloved, that is exactly what God would have you and me to do. He would have us to show and tell what the Lord Jesus Christ has meant to us. Yes, it is a blessing to consider what great things He has done for us, but it is an even greater blessing to be able to show those things to others, and to tell others about the great things that Jesus Christ has done for us.

May God bless you!



John R. Rice

(Continued from page three)
vinistic. It is a fact beyond honest dispute that the historical faith of true Baptists has been Calvinistic. Now, why doesn't Rice admit these facts? or deny them? Let Rice come out and admit that he is not in line with historic Baptist Doctrines. Let him throw off the honorable name he has stolen, and stand forth as what he really is. We would respect him much more if he would be honest about this matter. Let him be what he will, but let him admit that he is different from what Baptists have been in history. Oh, beloved, I long to see the day when men will be honest and open and above-board with these matters. Oh, that Mr. Rice would come out openly and publish that he is not in doctrinal harmony with Spurgeon, with the Philadelphia Confession, with the great Baptists of history. Please, John R. Rice, give some thought to this matter.

In the introduction to his book Rice says: "Nobody is predestined to be saved, except as he chooses, of his own free will. 'Does not a man's will choose according to a man's desires? Are not man's desires according to his nature? Does not man have a totally depraved nature? Is not the heart deceitful above all things and desperately wicked? Now tell me how the will of such a creature can go contrary to his nature, contrary to his desires and choose to repent of sin and believe in Christ. Can a will that loves to wallow in sin repent of the sin it loves? Can a will that hates Christ believe in and love the Christ it hates? Right here in the beginning of his book, Rice reveals the fatal weakness of his whole theological system. Rice does not believe in the Biblical doctrine of man's depravity. Here is where all Arminians go astray. They will not believe that man is in the awful, filthy, and utterly hopeless condition that God says he is. Not believing this, they will not believe that salvation is, and must, of necessity, be sovereign, irresistible, and eternal grace. Let a man be a firm believer in the Biblical doctrine of man's depravity, and he will believe in and rejoice in what is commonly called Calvinism.

Rice says: "Salvation is freely offered to whosoever will." Now this is true. We Calvinists affirm

this constantly. A question, Mr. Rice: is salvation offered to the whosoever won'ts? Another question: are all men by nature, whosoever won'ts? Another question: how do whosoever won'ts become whosoever wills? There is no argument from Calvinists that salvation is offered to whosoever will. To imply that Calvinists do not believe this is to deliberately imply a lie. The question is—what makes men willing? Calvinists answer that it is the irresistible (Continued on page 6, column 2)

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PAGE FIVE

Theodosia Ernest

(Continued from page 5)

Church at Corinth, in which he mentions bishops, and presbyters. So the New Testament, in a variety of places, speaks of bishops, deacons, and presbyters. The question is, Who were these bishops? Paul sent to Ephesus, and called to him the elders, that is, the presbyters of that Church, and said to them at parting, "Take heed to all the flock over which the Holy Ghost hath made you bishops." Did not Paul mean the same persons, by bishops, whom Luke calls presbyters or elders? They were but two different titles for the same officers. If they were prelatical bishops, then there were several prelatical bishops in the one city.

"So Paul, writing to Titus, says, that he left him in Crete, among other things, that he might ordain them elders—'Presbuteros'—in every city; and then goes on to give him instruction concerning the qualifications for the office, and tells him a bishop — *Episcopos* — must be blameless as the steward of God.

"When he writes to Timothy on the same subject, he mentions only deacons and bishops; but says not a word about the presbyters. Yet he was instructing him in regard to the officers of a Church. Presbyters, therefore, must be included in the term bishop; for it is evident he did not mean to overlook them, since he mentions them expressly afterwards in the same epistle.

"But if this leave any doubt, it must be removed by what he says to the Philippians: 'To the saints which are at Philippi, with the bishops and deacons.' 'How is this?' say Chrysostom, one of the Fathers. 'Were there many bishops in the same city?' By no means; but he calls the *presbyters* by this name, (*bishops*;) for at that time this was the common appellation of both.

"So Peter exhorts the presbyters to feed the flock of God, taking the oversight thereof — literally, *bishoping it* — (*Episcopantes*.) The presbyters are called bishops; they are to have the same qualifications, and are to perform the same duties. It is as clear as it can be made that the two terms are employed indiscriminately, and are entirely synonymous. Now, as the Scriptures thus employ the word bishop, so do the earliest Fathers. The bishops Clement speaks of are therefore simple presbyters.

"Hermas, also of Rome, is the next of the Fathers commonly quoted on this subject. He too speaks of those who preside over the Church: 'Thou shalt say to those who preside over the Church that they order their ways in righteousness, that they may fully receive the promise in much glory.'

"Now, who are these who preside over the Church? They are the presbyters; for he says, farther on, 'After this I saw a vision at home, in my own house; and the old woman whom I had seen before came to me, and asked me if I had yet delivered her book to the elders, (presbyters;) and I answered that I had not yet. She replied, Thou hast done well, for I have certain more words to tell thee; and when I have finished all the words, they shall be clearly understood by the elect. And thou shalt write two books, and send one to Clement, and one to Grapte. For Clement shall send it to the foreign cities, because it is permitted him to do so. But Grapte shall admonish the widows and orphans. But thou shalt read in this city with the elders who preside over the Church.' Whether these presiding officers were benefited by the admonitions of the old woman's book or not, it is certain they were elders. And in another place, he expressly calls them bishops. 'For what concerns the tenth mountain, on which were the trees covering the cattle, they are such as have believed, and some of them have been BISHOPS; that is, PRESIDENTS OF THE CHURCH-ES.'

"The next in order of the earliest Fathers is Polycarp. He never employs the word bishop; but often speaks of the elders, or presbyters, and deacons. He uses such language concerning the presbyters as to show that they were the presidents of the Church. 'Let the presbyters be compassionate and merciful towards all, turning them from their errors, seeking out those who are weak, not forgetting the widows, the fatherless, and the poor; abstaining from all wrath, respect of persons, and unrighteous judgment; not easy to believe any thing against any; nor severe in judgment, knowing that we are all debtors in point of law.'

"Paphias, who was a companion of Polycarp, and a disciple of John, in a fragment of his writings preserved by Eusebius, calls the apostles *presbyters*, as they sometimes called themselves; but makes no mention of bishops. 'I shall not think it grievous,' he says, 'to set down in writing the things which I have learned of the *presbyters*: what Andrew, what Peter, what Philip, what Thomas, or James had said; what John, or Matthew, or any other disciples of the Lord were wont to say; and what Ariston or John the presbyter said. For I am of the mind that I could not profit so much by reading books, as by attending to those who spake with the living voice.'

(To be continued next week, D. V.)

Footwashing

(Continued from page one)

Jesus said: "I have given you an example" (John 13:15). He did not say as a command or an ordinance; but as an example. Something as important as a church ordinance would surely be commanded in the Bible!

2. Footwashing Was Long A Custom Before A Church Was Started.

Jesus established His kind of church during His personal, public ministry. We read in Genesis 18:4 of Abraham washing the

feet of three men that came to him in the plains of Mamre. One was the Lord — the other two angels. Travel then was only by foot and sandals were the only shoes. The feet were dusty after a long journey and so as an act of humility or hospitality, visitors' feet were washed. (See Genesis 24:32; I Samuel 25:41; I Timothy 5:10). Baptism and the Lord's Supper were originated with reference to the first church which Jesus built. Footwashing was at that time already an established custom.

3. Footwashing As An Ordinance (Continued on page 7, column 5)

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Man's Condition

(Continued from page one)

ize God has always wanted men to work for a living. Before man's sin, his work was joyful. God put him in Eden. The word "Eden" means "pleasantness"; it shows us that God's work is always pleasant work.

III

He was male and female. (Gen. 1:27)

Some feel this is unimportant but think of it, one man and one woman together. No divorce rifts, no homosexuality, no sinful perversion. Gen. 5:2 says that God called them both "Adam." Thus, God meant man to marry one wife. Today sex is scattered all over TV screens and is viciously plucked from its original setting of marital purity.

IV

He has great intelligence and wisdom.

This can be seen in many ways. For instance in Gen. chapter two we see in verse fifteen that man was to "dress" and "keep" God's garden; this is a work calling for intelligence. Verse nineteen and twenty show man naming the creatures that God had made and this took intelligence. Also, we see that man listened to God's Word. Before man's sin, he listened to each Word of God. What a comparison with the intelligence of our day, men are "ever learning but never able to come to a knowledge of the truth."

V

He was immortal in every way. (Gen. 2:17)

Man was created by God in his

own image. God cannot die and the same was true of man, before sin. How wonderful the thought that in Christ Jesus we no more have to worry about death.

VI

He had no shame. (Gen. 2:25) Because man had no sin, he had no shame. Only after deliberately choosing to sin did man know what shame was like. Shame and sin are sisters that come together. Shame is grounded into modern society for we see welfare programs which seem to salve man's shame. We see war involvements, peace marches, terrible, foolish, and ignorant protests all to sooth man's shame. Anarchists openly do evil to be arrested and punished because of their inner guilt and shame brought by sin. Even our Saviour had to suffer shame on the cross. (Heb. 12:3). But before sin, man had no shame at all.

VII

He was Predestined. (Gen. 2:7) "God formed man" the word formed is the Hebrew word "yatsar" which means literally "to devise" or better "to destine." Thus, "God destined man." This means that God created man with a purpose in mind. Man was created by God so that his elect would be saved through Jesus Christ. Some today say that God was "shocked" with man's sin. God has never been shocked by anything! God knew of man's sin long before man even existed. God's providential hand has always been at work, and as God molded man out of dust, He knew all things that would happen. If men were not predestined by God, then there is no possible way of anyone being saved. Indeed, "God destined man."

John R. Rice

(Continued from page five) work of the Holy Spirit that makes the elect of God willing in the day of His power. What Arminians will answer to this, it is beyond me to fathom. Oh, the dreary hopelessness and helplessness of the Arminian gospel. It offers salvation to whosoever will, but has no way to make men willing. What gospel is this that offers to a dead man if he will make himself willing, that offers water to a man if he will make himself thirsty, that offers bread to a man if he will make himself hungry? The old gospel of sovereign grace makes hungry, gives the thirst, raises the dead, but this Arminian gospel is not good news for men who are where the Bible says man is.

Rice is unable to decide if he is battling Calvinism or hyper-Calvinism. One time he calls it hyper-Calvinism, next time he says it was what Calvin believed. Mr. Rice needs a course in semantics. He needs to learn what he is fighting, and to name it, and let it keep the same name throughout his book. Rice shows his confusion and dishonesty by confusing his usage of these terms throughout the book.

Then, Rice names his book: "Predestined For Hell? No." Now what is this, but a deliberate attempt to set the doctrine in the worst possible light? Why does he not choose one of the following names: "Is man totally Depraved? No." "Is God's Choice Sovereign? No." "Was Christ's death effective? No." "Is the Holy Spirit's Work Effectual? No."? Why did Rice not choose a subject like this. These are things he is teaching in his little book. But he would set the subject in the worst possible light, and prejudice his followers as best he could with the title of the book before they even read a line. Maybe this is some more of his editorial ethics.

John R. Rice says that John Calvin was right in saying that men are saved and kept by grace alone, but that it is extreme Calvinism and a wicked heresy to say that some are predestined to be saved and some predestined to be lost before they are born. Does Rice not know that Calvin unequivocally taught what Rice has

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denominated extreme Calvinism and a wicked heresy? Rice surely knows this. Why does he imply that Calvin only taught that we are saved and kept by grace, and not the other statement?

Rice says that Calvinism appeals to the scholarly intellect and to the proud mind. What doctrine has ever in the annals of time produced more humility than that of Calvinism? To know that it is nothing in us, not even our faith, but that we are saved solely and entirely by free and efficacious grace — this produces humility. It is Rice's doctrine of man being the sole deciding factor in his own eternal destiny that produces and appeals to the proud mind. No doctrine of God's Word is designed to, or will produce more humility, than that of salvation by the Sovereign Grace of God.

Then Rice tries to tie this doctrine that he hates into infant baptism. Does Rice not know that

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a multitude of Baptists have held to sovereign grace while they opposed infant baptism? Of course he does. This is just another illustration of Rice's dishonest handling of this subject.

Then, in his introduction, Rice makes Calvinism to fit in with the carnal nature not being willing to have a burden for souls. Does not Rice know that many of those God has greatly used in the salvation of souls have been Calvinists, such as Spurgeon, Carey, Whitefield, and others? Of course he does. He is simply being dishonest, and using his introduction to prejudice his followers against a fair and open investigation of the subject. Rice here has cast a slam on the character of the many great preachers whom God has used in the salvation of multitudes, and who were Calvinists to the core. It is

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true beyond dispute that the great revivals of history have been revivals of Calvinism — nothing more or less. A so-called revival that is not a revival of the Doctrines of Grace, is a revival in name only and will leave more hurt behind it than it will ever do good. We have had Arminian revivals until they run out our ears. We are up to our neck in Arminian revivals. Arminian soul-winners(?) have enough numbers to their credit to save the world twice over and bring in the kingdom without the king. We have had Arminian revivals until the so-called churches have been utterly and irretrievably ruined by the self made converts of Arminian revivals.

Rice told a friend of mine in a letter that he was not an Arminian. If Rice is not an Arminian, then the world has yet to see what an Arminian is. Rice is Arminian to the core. He agrees with Arminianism on four points. He is more Arminian than Arminius was on some of them. He tries to hold onto one point of Calvinism — that of eternal security, but he has lost the wonderful foundation of sovereign and irresistible grace upon which that security is built. His security is a far different thing from that which results from the free, sovereign, irresistible and everlasting grace of God. Yet he does hold this one point. Does that save him from the odor of being an Arminian? Certainly not. When men make the deciding factor in man's salvation to be what man does — to depend upon man — then they are Arminian no matter what they call themselves.

We have looked at Rice's introduction to his book. We will, God willing, look at the rest of it subsequently. We have noted that Rice will not be honest in his dealing with the subject. Oh that he would come out with another book and honestly face the subject and deal with it fairly. However we will do our best to be fair and honest in our dealing with Rice and his heretical book. God bless you.

The Bible

(Continued from page one)

which would summarize the characteristics of the Bible and I find that words are inadequate. There is not a word that can properly evaluate the Bible in the English language. You just cannot find words great enough to describe the Bible, therefore my first thought is "What a Word is this!" It is indescribable.

Isaiah 40:25 says, "To whom then will ye liken me, or shall I be equal? saith the Holy One."

If we cannot find anything or anyone to compare with God, where can we find something that will help us to evaluate the Word of God? If we cannot describe that Book which He gave? The Bible really is indescribable in its beauty and its greatness. We need to realize that the Bible is so marvelous and wonderful, so deep and mighty that we cannot begin to evaluate what it is all about. We need to see the greatness and magnitude of God's Word. We need to learn to reverence the Word of God. There is no proper reverence of God unless you reverence the Book that He gave. If you do not bow before this Book, not to worship the Bible as such, but to reverence it because it is God's word — if you do not worship God's Word as you come to His Book, then you just don't worship Him at all.

When they read the Word of God in the Old Testament, they stood up in reverence. We take the Word of God too lightly today. We have Bibles in our homes, motels, and all over this country, but it is not revered for what it really is. We need to respect the Word of God; it is indescribable in its glory.

II

When we think about the Bible being indescribable, I would remind you, we have an infinite

book. The Word of God is not the product of puny men. The Book we have is an infinite Book. In II Peter 1:21 we read: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

We have a book that an all-wise, all-powerful God sent unto us. It is far more reaching than we realize. It is a divine record which cannot be understood by human logic or reasoning.

In I Corinthians 2:12 is a familiar passage that I trust you know. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

God gave the Holy Spirit for one reason in connection with this, and that is that He might guide us into all truth.

The Bible is super-human. We cannot put our minds up against it and hope to figure out how it goes together. Only God's spirit can give you the capacity to rightly divide the Word of truth. The reason we don't rightly divide it most times is because we depend upon our ability to get (Continued on page 7, column 1)

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The Bible

(Continued from page 6)

things 1-2-3, A-B-C, and we don't turn to the Spirit of God to find out what He has to say about the matter.

Paul goes on to say. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." I Cor. 2:13.

There is not a man in this world wise enough to teach us the things of God. However, the Holy Spirit teaches, comparing spiritual things with spiritual. When I come to this book, I come realizing that it is infinite. I come realizing that regardless of how much schooling I may have had, I cannot discern this book by myself. No amount of Greek, Hebrew, or study will help me understand the Bible unless it is impressed by the Word of God. We ought to know Greek and Hebrew if God providentially gives us the opportunity, but we still need the Spirit of God to teach us the Word of God. Never get away from that fact. That is the reason our seminaries and schools are so full of corruption. They have gotten smarter than God; they have turned away from dependence on the Word of God.

Yes, we have the verbally inspired Word of God. It is indescribable and it is infinite, because it is inspired by the Spirit of God.

III

It is a predestinated book.

It was given by Almighty God. God predetermined what to put in this book before He ever raised up a man to pen His Word. God had already decided before man came into the world what would, and would not, be in this book. I don't have to worry about whether it is acceptable in the

Twentieth Century, I know that God had it planned before there was a First Century, or any other time existed. This is God's book. He predetermined what to put in it, and that is why we are to preach all of the counsel of God. He knows what men need better than we do ourselves. We need to preach all of it because somewhere, sometime, all of it is valuable for people in this world. I cannot discern whether a man is strong enough to receive this or that, so I am to preach in love and compassion all of the Word of God and let God apply it to the sheep if they need it, and when they need it, and how they need it. I depend (or should) on the Holy Spirit. He can feed you better than I can.

Now I am to feed the church of God which He purchased, but I do that as I preach the Word by the direction of the Holy Spirit, and He must apply that message as it is given.

IV

So we have an infallible book. It is such for we read in Psalms 19:7.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

We do not have an infallible church, preacher, or deacon but we do have an infallible record that pastor, deacon and all the members can depend on. When God says "Do this," that is infallible. We don't have to worry about whether it is right or not. It will stand the test. I thank God that the church I pastor does not have to depend upon me to be perfect. I am not infallible, but I have a book and God that are. We have the infallible record of God. God is not a God of mistakes or contradictions. When you say that His book has one contradiction in it, you make God a liar. You say that God made a mistake and that takes God off His throne. You don't have a God anymore if you believe that. I don't believe we have a book of men; I believe it is God's book. We have not only an infallible book; we have an irresistible one.

I read in Isaiah 55 that precious passage that reminds me of the infallibility of the Word of God: "So shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Vs. 11)

V

It is irresistible. When one preaches the Bible, he is preaching the greatest force in this world. Men cannot run fast enough, or far enough to get away from the Word of God. It tracks men down. It is irresistible as it goes forth by the power of the Holy Spirit.

Listen to what it says in Ephesians 6:17:

"And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

Why is it irresistible? Because it is willed by the Holy Spirit. God is irresistible and when He takes His Word by the Holy Spirit He can operate on the lives or hearts of men. He is irresistible, and so is His Word. It goes forth with power and ability. The Bible is able to make men wise unto salvation. Why is it able to do that. Because it is irresistible. Men are made wise unto salvation by the Word of God.

In I Thess. 2:13 we read:

"For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe."

Because it is irresistible, it works in men just like yeast works in a loaf of bread. God's Word works effectually in the hearts of men. He works in us, both to will and to do His good pleasure. The Word of God is effectual when the power of the Holy Spirit is present.

Paul describes this great Word in II Thess. 2:14. "Whereunto He

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called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

He chose me, I didn't do the choosing. He also did the calling. How does He call? "He calls you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." Thus the Word of God is effectual.

When Jesus stood at the graveside of Lazarus, He said, "Lazarus, come forth." Jesus did not cross His fingers and say, "Oh, I hope My words will have effect, I just hope he will be able to come out of there." That is what you are implying when you say the Word of God isn't strong enough to do what God gave it to do. It is irresistible. Lazarus had to come out because God quickened him and made him alive, and he came out at the call of God.

When He said "Saul, Saul," you didn't see Saul going on down the road. You don't find Saul saying, "Well, I think maybe I will wait until tomorrow." You find him effectually called by the power of God.

VI

Also we have an indestructible book.

"But the Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you."—I Peter 1:25.

Sometimes sound Baptist preachers give the implication that

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this is not true. We sometimes say that God inspired the Bible in the Greek and imply that we no longer have an inspired word. The words in italics in the King James Version are not inspired, but I believe that somewhere in this world there is a totally inspired record that God gave. If God isn't strong enough to keep His Word in this world, without men tearing it to pieces, He is not strong enough to inspire it to begin with. I don't know about all these translations, but I know somewhere there is an inspired Word of God that He gave. He told us that it would endure forever. It is in this world.

We talk about the church being in this world because God said it would not pass out of existence. I believe His book is in this world. It will not fade out of existence.

VII

In John 6:63, we have another wonderful characteristic of the Bible.

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

This tells us how valuable the flesh is; it profiteth nothing. That is what we profit in ourselves. If you want to evaluate yourself, just put down a zero. If you want something valuable, turn away from the flesh to the Word of God. If you want something that will make you have vim, vigor, and vitality, turn away from the medicine cabinet and get into the Word of God. That will help you. It is spirit and it is truth.

"Sanctify them through Thy truth: Thy Word is truth." John 17:17.

VIII

Beloved, I tell you another characteristic of the Bible is, it's absolutely true. Sometimes in court, the lawyer will get up and twist things around that you say, and it isn't the truth because he perverted it. I'll tell you one thing that is always the truth, and that is the Word of God. You can believe it anytime; it is absolute truth.

We like to hear that we are predestinated unto salvation, but we don't like to hear messages where it is said we are predestinated unto good works. How we love to think that before the foundation of the world, God chose us in Christ Jesus. He chose us unto salvation. We say, "That's the truth, Brother! Preach on!" and everyone gets all enthused in the congregation, and they jump almost ten feet high. However, when the preacher says, "You need to do this because God says so," somehow all the enthusiasm is gone.

Proverbs 30:5 says that every Word of God is pure. You can drink all you want to. It won't hurt you. Some people act like it is contaminated. They pick through, and act like they are afraid they are going to get a germ on them.

We find in Psalm 119:105 that it says, the Word is a light and a lamp.

"Thy Word is a lamp unto my feet, and a light unto my path."

We are having light trouble at our home. I went in the bathroom and turned the light on and it flickered, I could see a little, and I started shaving, and then I couldn't see my face. The light just kept blinking; I couldn't depend on it. But I'll tell you one light that you can depend on. It won't flicker. Just turn it on, and it will guide you. It is a light and a lamp and you don't have to worry about it.

The Word of God is sharper than a two-edged sword. It is a hammer that breaks the rock into pieces. The Word of God is a fire; it is precious seed.

IX

I close by saying that we have an irrevocable book.

It will not change. I want you to understand that. This is the reason we hear the writer say,

"I have esteemed the words of His mouth more than my necessary food."—Job 23:12.

Oh, what a book we have! Hal-

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lelujah for the Book of God. You ought to thank God that you have the greatest book in all this world.

Footwashing

(Continued from page 5)

nance Of A Church Is Not Mentioned In The Book Of Acts Or Any Of The Church Epistles.

The Book of Acts shows the first churches in action. Their history is contained within it. Baptism is given an important place in that Book. (See Acts 1:22; 10:37; 13:24; 18:25; 19:3-4; 1:5; 8:38; 11:16; 2:38; 2:41; 8:12-13; 16:36; 9:18; 10:47-48; 15:15, 33; 18:8; 19:5; 22:16). Does it not seem strange that, since Baptism is a church ordinance and is mentioned so many times in the history of the first churches, that if footwashing were a ordinance it is not mentioned at all?

Concerning the Lord's Supper in the Book of Acts see: 2:42, 46; 20:7, 11; and 27:35. It is an ordinance and that is why Luke mentions it in his history.

Read the church epistles and you will find mentioned both the Lord's Supper and Baptism; but NEVER footwashing! Use a concordance for the references. After doing this, please ask yourself the question: "Why isn't footwashing mentioned?" The answer will be obvious. It must not be! (Continued on page 8, column 3)

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GIVE US READERS
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Footwashing

(Continued from page seven)
a church ordinance.

4. Footwashing Was Not A Church Ordinance Because Jesus Washed Judas' Feet.

After a careful reading of John 13, with the account of the other three Gospels, it becomes evident that Judas was not present when Jesus instituted the Lord's Supper. After the Passover or "last supper" Judas went out to betray Jesus. When he left Jesus instituted the Lord's Supper. Judas was lost and our Lord would have us to know that the Supper is for saved, baptized people. It is quite true that many unsaved people come to His Table. We cannot know, as Jesus did, the condition of their souls.

If footwashing were a church ordinance Jesus wouldn't have washed Judas' feet, knowing him to be lost. He waited to institute the Lord's Supper until Judas was gone because it is an ordinance of the church. He would

good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work" (I Timothy 5:9-10).

Here it would seem that to qualify for help from the church, widows were to have done five things, one of which was to wash the saints' feet. Some feel this is figurative language which would mean that she had practiced humble service to traveling preachers. We see no reason to make this figurative; but believe it to be literal.

Actually, this verse and John 13 are the only places in the New Testament where footwashing is mentioned. Should we contend that it is an ordinance of the church upon such scanty evidence?

The whole context of I Timothy 5:9-10 shows woman's work is to be done in the home — where she lodged strangers and washed their feet, and not in a church meeting.

7. Footwashing Is Not A Church Ordinance Because It Is Not Preachment.

Baptism preaches the Gospel. In the burial in water we have the presupposed death of Jesus Christ for you do not bury the living. His burial is seen. In coming up out of the water His resurrection is pictured. Thus baptism is a preachment (a sermon) of the Gospel.

The Lord's Supper pictures His death in the elements. The unleavened bread shows His body being broken on the cross and the cup shows His blood being shed for many for the remission of sins. The Bible says: "For as often as ye eat this bread, and drink of this cup, ye do shew the Lord's death till He come" (I Cor. 11:26). Thus, the Supper is a preachment (a sermon) of the Gospel.

Many say footwashing is a preachment (a sermon). They say it preaches humility. A close examination shows that it preaches the humility of the one doing the washing. A real church ordinance is a preachment of Jesus Christ and not of sinful man.

8. Footwashing Was Given As An Example.

The apostles were now to take a very high position in the church Jesus had established. Men's hearts, both theirs and ours are prone to swell and give us a high opinion of ourselves. Our Lord, knowing they were men of like passions with other men, added this lesson of footwashing to arm them against temptation to pride. If Christ, their Lord, had humbled Himself to become a servant, should they not serve each other?

Most expositors feel that this act of footwashing was brought about by our Lord in answer to the disciples' quarrel as to who would be the greatest (Luke 22: 24-30). We are to think in terms of service and not lordship.

CONCLUSION

Christ washed His disciples' feet, we believe, for several reasons as seen in John 13:1-17:

- (1) That He might show His love for His disciples (vs. 1-2).
- (2) That He might further show His voluntary humility and condescension (v. 3).
- (3) That He might show them their need for sanctification and daily cleansing from sin (vs. 6-11).
- (4) That as in all other things He might set them an example of humility (vs. 12-17).

To say that He did it to establish a third church ordinance, "This we do not believe!"

A Baptist Bride

(Continued from page one)
gathered unto Him.

The Lord Jesus is no polygamist. He has no concubines. Paul told the local Baptist Church of Corinth that he had betrothed them to Christ. There are three essentials for any person being a member of the be-

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trothed of Christ. (1) He must have the Holy Spirit in him. (2) He must be a member of a local Baptist Church. II Cor. 11:2 wasn't spoken to Christians in general, but to the members of a local Baptist Church. (3) All the betrothed must be "chaste virgins."

This means that in addition to being indwelt by the Holy Spirit, and being a member of a local Baptist Church, that to be a part of Christ's betrothed, a person must not be a member of any lodge, club, secret order, or worldly organization.

If a man keeps another besides his wife, that other woman is a concubine. If a person belongs in a Baptist Church and six lodges, then he has six concubines. That is why most lodge members in Baptist Churches do nothing for their church — it takes all their money to support their concubines — their lodges.

The man or woman who belongs to a lodge is untrue to his church in the same sense a man is untrue to his wife if he has a concubine. The time he gives to his lodges ought to be given to Christ and His Church. The money spent on lodges ought to be spent on Christ and His Church. The love and affection they lavish on their lodge ought to be lavished on Christ and His Church.

No man can serve two masters. No man can have a secret meeting with his concubine and be true to his wife. No man can be true to Christ and His Church with his love divided between his church and his concubine.

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have done the footwashing when Judas was gone if it were truly a church ordinance.

5. Footwashing Was Not Practiced As A Church Ordinance Until Centuries After The Apostles.

Footwashing is not to be found in the early church writings of the children of God, as an ordinance of the church. God has preserved for us in His providence the writings of the early church fathers. It was not until after the middle of the third century that it was practiced as an ordinance by some, as witnessed by the early writers.

In the fourteenth century Rome began to wash feet on Holy Thursday, close to Easter. The Pope washed the feet of a few then, and no doubt this has influenced some down through the years. Search your histories for examples before the third century. You will find plenty for Baptism and the Lord's Supper; but none for footwashing.

6. The Bible Says Footwashing Is To Be Done In The Home — Not At A Church Meeting.

"Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported of for