

# SORRY! NO CONFERENCE IN 1971

## 14 Rules For Translators In Producing KJ Version

1. "The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit."
2. "The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, according as they are vulgarly used."
3. "The old ecclesiastical words to be kept, as the word church not to be translated congregation."
4. "When any word hath diverse significations that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith."
5. "The division of the chapters to be altered either not at all, or as little as may be, if necessity so require."
6. "No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text."
7. "Such quotations of places to be marginally set down as shall serve for the fit reference of one Scripture to another."
8. "Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he think good, all to meet together, to confer what they have done, and agree for their part what shall stand."
9. "As any one company has despatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful in this point."
10. "If any company, upon the review of the book so sent, shall

doubt or differ upon any places, to send them word thereof to note the places, and therewithal to send their reason: to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work."

11. "When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place."

12. "Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being able to have the Conference this year but we are looking forward (Continued on page 7, column 4)

In view of the fact that we would have to make a change as to the time of our Conference, and since a lot of the folk who attend the Conference already have their vacations set for Labor Day Weekend, and since the response in view of the new date was not sufficient to justify the change on such short notice, we of Calvary Baptist Church have voted to cancel the Conference for 1971 but we are beginning to plan now for 1972. The exact date will be announced soon so that our friends may make their plans for vacations in order to attend.

We only heard from 14 people who said the new date would be satisfactory. This was in response to our issue of May 8, 1971. This was entirely too small a response for us to do anything but cancel the Conference for 1971.

It grieves us greatly not to be able to have the Conference this year but we are looking forward now to 1972.

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

FOURTH INSTALLMENT

By JOE WILSON  
Winston-Salem, N.C.

I quote the following from the May issue of "The Christian Pilgrim."

"Dr. John R. Rice, editor of 'The Sword Of The Lord,' defended Spurgeon in the May 22, 1970 issue of his paper, stating that Spurgeon was 'Not a Hyper-Calvinist.' Dr. Rice said: 'So Spurgeon continually gave a public invitation for whosoever will. He felt as I do, preached as I do on that matter. And by the way, Spurgeon also mentioned occasionally those who criticized him whom he called Hyper-Calvinists.'"

Since Dr. Rice has often published articles on Hyper-Calvinism in his widely-circulated paper, it may be of significance to some who read this booklet to know that he does not regard Spurgeon as a Hyper-Calvinist, and consequently would not regard the doctrines preached by him as Hyper-Calvinism."

The publication then goes on to set forth "The Five Points of Calvinism" as doctrines preached and upheld by Spurgeon.

Now, the editor of "The Christian Pilgrim" knows, and knows very well, better than this. He knows that Rice regards the "Five Points" as Hyper-Calvinism. He knows that Rice's whole book on "Predestinated For Hell? No." is an all-out attack on the doctrines that Spurgeon preached. In fact, this editor of "The

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

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## Foolish, The Universal Church Theory!

DE WAYNE GILLILAND, SILVERTON, COLORADO

Let's notice a figure. There is a sign close to where I live advertising a funeral home. It has a big picture of a funeral home on it. Everybody knows that the sign isn't the real thing. The picture is only symbolic of the real thing — only a figure. I tell the truth — of the many thousands of times I've been by there, I've never seen one corpse being taken to that sign. The picture is a figure of the real thing located in town, and everybody knows it!

Would anyone claim a figure is figurative of something else? Other than it is symbolic of? Evidently not, because that big sign costs lots of money in rent, upkeep, paint, lights, etc. The funeral home wouldn't pay it if people took the meaning to be service stations, cleaners and other businesses; and there

haven't been any gripes from these other businesses about dead people being brought to them — so these things don't happen — not in the rules of any language, except the Bible that is, and that is different — anything to explain away what the Bible says. Well, the Lord uses figures in describing His church.

The flock is one figure He

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uses. Mt. 26:31; Lk. 12:32; Acts 28:29; Jno. 16:16; I Peter 5:2,3. A flock of sheep — a local, visible, tangible flock. Whoever heard of a flock of sheep disbanded, scattered all over the world, yes, and the larger part in Heaven above? That could in no wise be a flock in any sense of the word.

Or Temple, used by the Lord in a figure of His church, I Cor. 3:16, 17; II Cor. 6:16; Eph. 2:21. Parts of the temple scattered all over the world, and in Heaven above? No, not a temple — but building materials, which could be used in a barn, hogpen, or out-house. The Lord said temple — a local, visible, tangible thing you could see and understand.

Or Husbandry, I Cor. 3:9. Patches of land scattered all over the world and in Heaven above? (Continued on page 7, column 5)



JOE WILSON

Christian Pilgrim," wrote the best answer to Rice's heresy on these points that I have ever read. I don't know why he would now try to put Rice in the camp of Spurgeon, and try to use Rice to sell Spurgeon's books.

This quote from "The Sword Of The Lord" clearly sets forth Rice's dishonest way of handling the whole subject of Calvinism. Now, Mr. Rice knows that Spurgeon held and preached the doctrines which Rice's whole book is against. Rice knows that Spurgeon preached "The Five Points of Calvinism." He knows that Spurgeon said that a man was not preaching the gospel unless he preached what is now nicknamed Calvinism. Rice knows that if Spurgeon were living today and preaching what he preached when living, that Rice would have no fellowship with Spurgeon, would not recommend him for revivals and would not use him in conferences. Why does Rice try to link Spurgeon with himself, when he knows that they are poles apart doctrinally? Rice is simply dishonest in his whole handling of the relation of Spurgeon to the doctrines that Rice opposes. Anyone who knows anything about Spurgeon's preaching can see that what I say is true, and only blind followers of the man will be deceived by these tactics. Let Rice believe what he will. Let him come out strong for what he believes. Let him strongly oppose what he does not believe. But, in the name of fairness and honesty (Continued on page 7, column 1)

## AN APPRECIATED Letter

Precious Brother: Only in Heaven will you truly know how much our Lord has used THE BAPTIST EXAMINER especially for individuals in my present position. Say . . . did you know that you have busted more "Universal Joints" than every car in the Nascar-racing circuit! Thank God!! Yes, and moreover you do such a very good job that even the king of the Arminians (Rice) with all of his horses and all his men, cannot put them together again.

A couple of thoughts and I'll hush. Our Lord said to knock and it shall be opened. He is the door. The poor woman with an issue touched Him (knocked) and did He not turn to her! Ever notice that upon every occasion that our Lord raised a woman up that He always touched her HAND? This is as it should be, for He made her for a help meet, a keeper at home, etc. Never did He touch her tongue! However He did a man's.

Pray for us, as we do you daily.  
Your brother by grace,  
CARL J. HARRIS  
RICHMOND, VA.

(Preached Thanksgiving Morning 1955, at Calvary Baptist Church, Ashland, Kentucky. Reprinted by request).

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32.

Those of you who know your Bible know that Jesus' group was always small. In its beginning, there were only twelve besides the Lord Jesus Himself, and those were the twelve apostles. Even three years later when Jesus had

been crucified and rose from the dead and ascended back to the Father, they only had 120 who were followers of the Lord Jesus. To be sure, there had been some few times in His ministry, particularly at Capernaum, when our Lord had had great throngs that had followed Him, mainly for the loaves and the fishes that they might gather from His ministry, but when our Lord preached to the people and they listened to His doctrine, they turned away, and when Jesus' ministry was

summed up, at the close of it, He only had 120 actual followers. So we can say, beloved, that the ministry of Jesus, which began very small and which ended with only 120 after three years, was a very, very small ministry, and that the group that followed Him, was a very, very small group.

It was to this little group that Jesus spake these words, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Notice that He (Continued on page 2, column 1)

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A Sermon by Pastor John R. Gilpin

## "FEAR NOT, LITTLE FLOCK"

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JOHN R. GILPIN.....Editor

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### "Little Flock"

(Continued from page one)

referred to this little group that  
was assembled before Him as "a  
flock."

LET'S NOTICE SOME THINGS  
CONCERNING HIS FLOCK.

The flock of the Lord Jesus  
Christ, is a **PURCHASED FLOCK**.  
If you will turn to the Word of  
God, you will find that taught  
over and over again. Listen:

"What? know ye not that your  
body is the temple of the Holy  
Spirit which is in you, which ye  
have of God, and ye are not your  
own? For ye are **BOUGHT** with  
a price."—I Cor. 6:19,20.

"Take heed therefore unto your-  
selves, and to all the flock, over  
the which the Holy Spirit hath  
made you overseers, to feed the  
church of God, which he hath  
**PURCHASED** with his own  
blood."—Acts 20:28.

Let me insist, beloved, if you  
are a saved person, you have been  
purchased with the blood of the  
Lord Jesus Christ. The sacrifice  
of an angel or of an innumerable  
multitude of the heavenly host  
would never in any wise effect  
your salvation. The payment of  
silver or gold which might effect  
the ransom of a captive, could  
never in any wise bring about  
your redemption. Beloved friends,  
if you are saved this morning,  
you are saved for one reason only  
— you have been purchased by  
the blood of the Lord Jesus Christ.

Beloved, I believe in the old-  
fashioned doctrine of conversion.  
I don't believe in just joining a  
church, signing a decision card,  
holding up the hand, or saying  
in some manner that you are go-  
ing to turn over a new leaf, and  
live a different life, and that you

are going to join the church. I  
am not at all at home in modern  
churches. I am not at all at home  
with the mass and mob psychol-  
ogy that is used in most churches.  
I believe that instead of a person  
being moved under the dynamic  
personality of a speaker or by a  
fluent orator, in order to be saved,  
he must be purchased by the  
blood of the Lord Jesus Christ.

Not only is the flock of the  
Lord Jesus Christ a purchased  
flock, but it is a **WASHED**  
**FLOCK**. Everyone that is in the  
flock has been washed by the  
blood of the Lord Jesus Christ.

Listen:  
"The blood of Jesus Christ his  
Son cleanseth us from all sin."  
—I John 1:7.

Notice that it doesn't say that  
our works cleanse us from our  
sin. It does not say that we are  
cleansed from our sins by bap-  
tism. It does not say that we are  
cleansed from our sins by joining  
the church or by anything that  
we do, rather we are told defi-  
nitely that the blood of the Lord  
Jesus Christ cleanseth us from  
all sin.

"Unto him that loved us, and  
**WASHED** us from our sins in his  
own blood."—Rev. 1:5.

I believe that everyone who is  
saved ought to be baptized. In  
fact, I think that every saved per-  
son who refuses to be baptized is  
definitely disobeying his Lord. If  
a man has been saved, he ought  
to follow in the steps of the Lord  
Jesus Christ, and Jesus, beloved,  
set us an example at the very be-  
ginning of His ministry by being  
baptized at the hands of John  
the Baptist. Every saved person  
ought to be baptized, but none  
but a saved person should be  
baptized, for in no way at all will  
the waters of the baptism ever  
wash away a man's sins. Not one  
single sin in six thousand years  
of earth's history has ever been  
washed away in the waters of the  
baptistry. Instead, beloved, the  
Word of God tells us we are wash-  
ed from our sins in His own blood.

Oh, hear me this morning, be-  
loved friends, the flock of the  
Lord Jesus Christ is a washed  
flock. If you are a saved person,  
you have been washed from your  
sins in the blood of the Lord  
Jesus Christ. It blesses my soul  
just to know that the blood of the  
Lord Jesus doesn't reform a man  
and work some kind of a tem-  
porary change, but rather, if you  
are saved, you have been washed  
from your sins in the blood of the  
Lord Jesus Christ.

"Who gave himself for us, that  
he might redeem us from **ALL**  
**INIQUITY**."—Titus 2:14.

"And you, being dead in your  
sins and the uncircumcision of  
your flesh, hath been quickened  
together with him, having forgiven  
you **ALL TRESPASSES**."—Col.  
2:13.

So, beloved friends, if you are  
saved, you are not only a member  
of a purchased flock—purchased  
by the giving of God's own Son—

but you are a member of a wash-  
ed flock, in that all of your sins—  
past sins, present sins, and future  
sins — have been washed away  
in the blood of the Lord Jesus  
Christ.

I would remind you also that  
the flock of the Lord Jesus Christ  
is a **CHOSEN FLOCK**.

"So the last shall be first, and  
the first last: for many be called,  
but few **CHOSEN**."—Mt. 20:16.

"And except that the Lord had  
shortened those days, no flesh  
should be saved but for the  
**ELECT'S SAKE, WHOM HE**  
**HATH CHOSEN, he hath short-**  
**ened the days.**"—Mark 13:20.

I tell you, beloved, the flock  
of Jesus was chosen by the Lord  
before the foundation of the  
world.

Just recently, a business man  
in Ashland came into my print-  
ing shop. He wasn't there to talk  
business, but it was just a matter  
of a little social call. In the course  
of our conversation, he referred  
to a religious situation existing  
here in Ashland at the present  
time, and he made mention of the  
fact that some of the folk involv-  
ed in it, believed in the term,  
"the elect." He said, "I just don't  
know anything about the elect,  
but I went to my pastor and ask-  
ed him if he knew anything about  
the elect, and he said that you

## "ARE WE FACING THE END OF THE WORLD"

By  
ROY MASON



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couldn't even find that word  
'elect' in the Bible." This man  
said to me, "What do you think  
about it, Brother Gilpin?" I said,  
"I don't know too much about  
this particular situation, but I do  
know one thing about your pas-  
tor. He hasn't been reading his  
Bible very much."

Listen, beloved, there will not  
be one person in Heaven but what  
was chosen by God before the  
foundation of the world. We read:

"According as he hath **CHOSEN**  
**US** in him before the foundation  
of the world."—Eph. 1:4.

How long this world has been  
in existence I do not know. Sci-  
entists argue the matter and some  
say that it has been here for  
thousands of years, some say for  
millions, and some even say for  
billions. I prefer to take a Biblic-  
al estimate and say that this  
world has probably existed for  
about 6,000 years. Be that as it  
may, and regardless of how old  
this world may be, before this  
world was, God chose an elect  
number in Him — that is, before  
the foundation of the world. Be-  
fore God ever sprinkled any dust  
on the top of the rocks, before  
ever that one blade of grass had  
grown out of that dust, before  
that even one single tiny violet  
had ever peeped beneath the sod  
in the early spring, before even  
the angels of God had clapped  
their hands and shouted for joy  
on the morning of the creation,  
yea, beloved, before the wing of  
a seraph had ever fanned the un-  
navigated ether, before there had  
been one sound heard in this  
world — before all this, God had  
already chosen you and me, and  
all those, that will be saved.

Doesn't it make you happy, if  
you are a member of His flock,

## My Redeemer

When the evening shadows gather  
At the ending of the day,  
It is then I count my blessings,  
In an humble sort of way.

It is then I think of Jesus,  
My Redeemer, bless His name!  
Taking all my sins upon Him,  
I'm so thankful that He came.

It was I who did the sinning,  
And I was condemned to die.  
Then, by grace, was freely pardoned.  
Now, on Him I can rely.

For I know He will not leave me,  
He will be my guide and stay.  
Yes, until my work is finished,  
At the ending of life's way.

MINNIE FRASIER LEDFORD  
Written about December, 1970

to know that God thought about  
you, that God knew about you,  
and that God planned for you  
before the foundation of the  
world? Doesn't it make you happy  
just to think that back yonder  
before this world was, before that  
ever you were, and before God  
had ever put anything here, God  
had already made an individual  
choice of you so far as your sal-  
vation is concerned? Beloved, it  
thrills my heart to know that  
every one of God's redeemed is  
a part of His chosen flock.

It is also true that the flock of  
the Lord Jesus Christ is a **CALL-**  
**ED FLOCK**. In other words, no  
one can be saved unless he be  
called of the Lord. Listen:

"For the promise is unto you,  
and to your children, and to all  
that are afar off, even as many  
as the Lord our God **SHALL**  
**CALL**."—Acts 3:39.

Notice that God has to do the  
calling. You have probably been  
in a service that when the  
preacher finished his preaching  
that he would go back in the au-  
dience and "button-hole" some  
person, and by main force drag  
him up to the front and get him  
down to pray and count him as  
a convert. Or maybe you have  
been in a service when some zeal-  
ous worker goes back and "but-  
ton-holes" somebody and gets him  
up to the front and tries to get a  
profession out of him, I say to  
you that is one way to get pro-

fessions, but it takes the Spirit of  
God to get conversions. You can  
get ecclesiastical corpses by drag-  
ging them to the front, but, be-  
loved, it takes the call of the  
Spirit of God to make a Christian.  
I insist, no one is ever saved be-  
cause he has been called by the  
preacher, or because he has been  
called by his mother, or because  
some zealous church worker has  
gone to him and invited him to  
make a profession of faith. The  
only people who are saved are  
those who have had a call from  
the Lord.

I turn in the Bible and read the  
story of little Samuel as he lay  
asleep one night. The Word of  
God tells us that as yet Samuel  
knew not the Lord, but that dur-  
ing his sleep God called Samuel  
three times. The first time God  
called him he jumped up and ran  
to Eli, and said, "You called me."  
Eli said, "No, no, not I. I didn't  
call you. Go back and lie down."  
When God called the second time,  
Samuel again ran to Eli, and said,  
"You called me," but again Eli  
said, "No, no, not I." Eli then told  
him that if he heard the voice  
again, to remember that it was  
God speaking to him. When the  
Lord called him the third time,  
Samuel looked up into the face of  
God in the blackness of the mid-  
night hour, and said, "Speak,  
Lord, for thy servant heareth."

Beloved, I don't mean to say  
(Continued on page 3, column 5)

## NOW—IN PRINT AGAIN!

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



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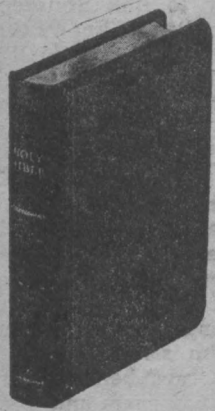
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JUNE 12, 1971

PAGE TWO



# THEODOSIA ERNEST

(Continued from last week)

"Now, what I say," continued Mr. Courtney, "is this: however far all this may be from the practice of Christ and the apostles, it is utterly inconsistent with the idea that those who were the subjects of baptism could be little infants or any way incapable of witnessing a good profession. And if we read in this age or the next of the baptism of *children*, we may be sure that they are not *little babes*, but such as could be instructed, could believe and make profession of their faith."

"But Bunsen promised to tell us, if I heard you rightly," said Theodosia, "how it was that children at a later day come to be received. Can you find us that place?"

"It follows directly what we have been looking at. Here, on the 191st page, is the beginning of what he says on this point: 'Baptism is indeed called a new birth—*regeneration*. But in what sense? Was it a sort of magical conversion of the curse into a blessing, effected now in the case of the infant by the act of sprinkling? Was it a forgiving of sins not intended to be brought back to the recollection of the parents or the sponsors who were present, but to be applied to the infant itself?'"

"The ancient Church knew no more than do the Gospels and the apostles of such superstition, which contains less spirituality than many of the *lustrations* of the old world, and not much more than the *taurobolia* and *criobolia*, mysteries of the last stages of heathenism, purporting to purify the neophyte by the blood of victims. On the contrary, she bears authentic testimony in all her ordinances against this corruption and misunderstanding, as in other cases the origin was innocent; and I think that we are at this moment better able than either the defenders or the opponents of infant baptism have hitherto been, to tell how it originated. A passage in our Alexandrian Church-book gives the true explanation of the assertion of Origen, himself an Alexandrian, that the baptism of children was an apostolic tradition. And it removes the origin of infant baptism from Tertullian and Hippolytus to the end of our present period; *Cyprian being the first Father who, impelled by a fanatical enthusiasm, and assisted by a bad interpretation of the Old Testament, established it as a principle.* . . . The difference between the ante-Nicene and the later Church was essentially this: the later Church, with the exception of converts, only baptized new-born infants, and she did so on principle. The *ancient* Church, as a general rule, baptized adults, and only after they had gone through the course of instruction; and as the exception, only *Christian* children who had not yet arrived at years of maturity, but *never infants.* . . . Cyprian, and some other African bishops, his contemporaries, at the close of the third century, were the first who viewed baptism in the light of a washing away of the universal sinfulness of human nature, and connected this idea with that ordinance of the Old Testament circumcision. And he goes on to show, that it was on this ground that it was applied to babes, to wash away their hereditary or original sin. Hence the doctrine of baptismal regeneration."

"Now, not only Bunsen, but all these writers whom I have noted as authorities, are, if not opponents of the Baptists, all members of Pedobaptist Churches, and have every inducement to make the best showing that they can for the practice of their own communion. They are therefore most unexceptionable witnesses so far as they may be suspected of any secret bias to one side or the other of this controversy. They are certainly *competent* to testify, having made the customs of the ancient Church their special study; and they testify most unmistakably that what I said was true; namely, that baptism which Christ commanded to be given only to the believing penitent, that is, to him who gave evidence of a renewal of his nature by the obedience of faith, was first given to the youth upon the repetition of a form of words which they had *learned* as catechumens; and at length to those who could not say the words, but whose parents or others answered for them; and now, as we have often seen, it is given to little crying babes who do not know their right hand from their left. We have seen *when* infant baptism was introduced, *why* it was introduced, and *how* it was introduced, and I trust you are ready now to go on with our investigation of the claims of the English or Episcopal Church."

"I am quite ready," said the Doctor. "I shall not be troubled any more with doubts about the time of the introduction of infant baptism. I used to think that Dr. Barlow, an eminent Episcopalian, and Professor in the University at Oxford, England, spoke very strangely for one who belonged to a Pedobaptist Church; but I see now, that as a diligent student of antiquity, and a candid man, he could not have spoken otherwise."

"What did he say, sir?" asked Theodosia.

"It was in a letter of his, published in England, in which he says, 'I do believe and know that there is neither precept nor example in Scripture for infant baptism, nor any just evidence for it for above two hundred years after Christ; that Tertullian condemns it as an unwarrantable custom, and Nazianzen, a good while after him, dislikes it too. Sure I am, that in the primitive times they were first *CATECHUMENI*, then *ILLUMINATI*, or *BAPTIZATI*; and that not only Pagans, and the children of Pagans converted, but children of Christian parents. The truth is, I do believe Pedobaptism, how or by whom I know not, came into the world in the second century, and in the third and fourth began to be practiced, though not generally defended as lawful, from the text John iii. 5, grossly misunderstood; and upon the like gross mistake of John vi. 53, they did for many centuries, both in the Greek and Latin Churches, communicate infants, and give them the Lord's Supper; and I do confess they might do both, as well as either.'"

"The whole history is told," said Mr. Courtney, "in a few words by the learned Johannes Bohemius, who wrote in the

twelfth century. 'In times past,' he says, 'the custom was, to administer baptism only to those who had been instructed in the faith, and seven times in the week before Easter and Pentecost catechized. But *afterwards*, when it was thought and adjudged needful to eternal life to be baptized, it was ordained that *new-born children* should be baptized, and godfathers were appointed, who should make confession and renounce the Devil on their behalf. But enough of this—perhaps too much, as it has turned our minds away, for the time being, from the main object of our conversation. Let us now proceed to look for our Scriptural marks of a true Church of Christ in the English Episcopal Church. Let us have the tablet, Mrs. Percy. What is the first mark?'"

"She must consist only of professed believers in Christ."

"Is this true of the English Church? Does not her membership embrace the little children who *cannot* believe, and thousands who were made nominal Christians in their infancy, and who make no pretension to genuine piety? Does it not embrace the gamblers and horse-racers, the profane, the lewd and debauched? Does it not, so far as they can be brought into it, embrace the *whole* population, good, bad, and indifferent, of the great English *nation*? It is the custom, sanctioned by law, that every infant must be baptized. By baptism it is made a member of the Church. The confirmation which follows, when it has come to the age of childhood, and is able, though not very intelligently, to answer for itself, is not the act of admission: it only *confirms* what was already done. The liturgy regards the child as regenerated and made a member of Christ's body by the *act of baptism*. This is the door of entrance into the Church; and, consequently, all who are baptized by her authority are members of her communion."

"But, my dear sir," asked the Doctor, "is not the confirmation necessary to *complete* and ratify the act of admission? I do not think any are *recognized* and *treated* as *Church members*, who do not at confirmation make a sort of profession of their faith. They must say the catechism and repeat the *creed* before they can be entitled to the privileges of full communion."

"Let it be so; but is this an intelligent and personal profession of that *saving faith* in Christ which is required by the Scripture? Every one who has any familiarity with this confirmation ceremony, knows that the repetition of the catechism and creed is, in most cases, a mere formal saying over of the words. It means nothing more than that the child has been so far instructed that he has committed it to memory, and can say it over as he would a lesson in geography, or a rule in arithmetic. He is admitted to communion, not because he gives to the Church or to the bishop any evidence at all that *he is a penitent believer* in the Lord Jesus for the salvation of his soul, but because he gives evidence that he has intellect enough to learn the catechism, and memorize the creed. This is enough, and this is all. If it sometimes happens that the child has really been converted, and in his mind and heart attaches some spiritual meaning to the words repeated, this is the exception and not the rule. It is not required—it is not expected; and the membership exists, and is just as readily confirmed, without as with it. That there are some, nay, many, very good and pious people in the English Church, I will not deny. They have truly repented of their sins, and have heartily trusted in Christ as their Saviour. They have been born again, and made new creatures in Christ Jesus. But at the same time it is notorious that a majority of those she counts as members, make no pretensions to any other Christianity than that which they received by the forms of the Church; and to the efficacy of these forms they are trusting for salvation. If a profession made not *by* them, but *for* them, in infancy, and by them acknowledged and ratified in early childhood, not heartily, and with a full understanding of its import, but in words only, and as a regular matter of form—a mere ceremony which they read in a book, and which is required and expected to be observed at a certain age, and that whether there is any evidence of piety or not—if this is a genuine Scriptural profession of faith in Christ, then they have made such profession; if not, then Mr. Percy must make the space opposite this mark in his tablet black, as he did for Rome."

"It certainly cannot be left white," said Mr. Percy; "and yet, when I see so many pious believers in Jesus among their members, I do not like to make it entirely black. Suppose we shade it, and leave it neither white nor black?"

"Do not forget the *true point* of our inquiry," replied Mr. Courtney. "It is not whether she has believers *among her members*—Rome has had many thousands—but whether a genuine and Scriptural profession of faith is, according to her acknowledged standards, a *prerequisite for membership*; or whether she admits them *without* such profession, and, in fact, before they are competent either to have or to profess a sincere and personal faith in the Redeemer."

"Now, if you have any sort of doubt that *little infants* are by baptism made members of this Church, you can easily dispel it by turning to the baptismal service in her liturgy: 'The minister, you may read there, 'shall take the child in his arms, and, after naming it, shall dip it discreetly in the water, or shall pour upon it, saying, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, Amen.' Then the minister shall say, 'We receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross,' etc.' Now, is this congregation of Christ's flock the Episcopal Church? Certainly; for the minister is to go on and say, 'Seeing now, dearly beloved, that this child is regenerate' (Continued on page 5, column 4 and 5)

## "Little Flock"

(Continued from page two)

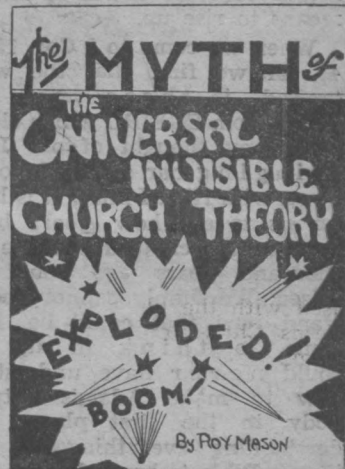
that every individual today hears an audible voice from the Lord, but I do say this, that no individual is ever saved until he has had an experience, whereby he has been called of the Lord, that is just as real to him as the experience of Samuel when God audibly called him from Heaven. I tell you, beloved, the flock of the Lord Jesus Christ is a called flock.

Listen again:

"Who hath saved us, and CALLED US with an holy calling."—II Tim. 1:9.

One night, several years ago when I was preaching, an old man back in the audience shook his head very noticeably in opposition to what I was preaching, when I said that God has to call a man before he will ever be saved. The next day, I met the old gentleman as he was walking on the street. He shook his cane in my face and said, "Brother Gilpin, there wasn't a word of truth last night in what you said about God having to call a man." He said, "When a man gets ready to be saved, he will just turn over a new leaf, and do differently. When a man gets ready to serve the Lord, he will turn to the Lord and start serving him. When a

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man gets ready to do something in the service of the Lord, he will do it without God exercising any power over him." How ridiculously ignorant of the Bible he was, and how ridiculously ignorant are all those who believe like him.

Listen to me, beloved, in the light of the Word, every man who is saved today, is saved because he has been called by God with an holy calling. You know in your Christian experience that if it had been left up to you, you would never have turned to the Lord. You loved sin too well. You loved what the world had to offer too well. You loved what you could get from this world too well. The world and the Devil had a tremendous grip upon your soul, and if it had been left up to you, you would have gone on just like you were—that is, if God hadn't called you.

I sat sometime ago before an open fireplace and saw a coal fall out of the grate upon the hearth. I looked at it and I thought, "How unlike myself. How unlike everybody else." That coal might fall out of the fire, but I wouldn't have fallen out of the fire of sin by myself. I loved this world too much to ever fall out of the fire of it myself. Beloved, I had to be picked out—I had to be called out by the Holy Spirit of God.

I want you to notice also that (Continued on page 5, column 1)



## The Baptist Examiner FORUM

*"Will the dead bodies of the saints—in the graves—be resurrected (a body come forth from the grave)? Or will Christ bring their 'spiritual' bodies with Him from Heaven? What kind of 'spiritual' bodies are these spoken of in I Cor. 15:42-44? Are they pure 'spirit'?"*

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If the dead bodies of the saints do not rise up from their graves, there are so many Scripture references which do not mean what they say. We read:

**"If the dead rise not, then is not Christ raised."**—I Cor. 15:16.

The words "rise" and "raised" in this verse come from EGEIRO which means to rise up from a sitting or lying position. In Mt. 9:2 we see a man lying on a bed, and in verse 5 the word "arise" comes from this same Greek word. In verse 9 we see Matthew sitting, and the word "arose" is from this same word. In verse 10 we see our Lord sitting at meat, and in verse 19 He arose and followed the ruler. This word "arose" is also from this same Greek word. EGEIRO never means to come down. It always means to rise up.

When we come to I Cor. 15:42, 43, 44 we find that the word "raised" in these verses also comes from EGEIRO which eliminates any thought of our Lord bringing our spiritual bodies down with Him. I know it is hard for us to see how Abel's body that went back to dust some six thousand years ago could be raised. We simply cannot understand how that could be. But, come to think of it, we could never have understood how to make Adam's natural body in the first place. Understanding everything we see in our Bible is beyond the scope of our responsibility, but believing everything we see in it is not. We are to believe it whether we can understand it or not.

The spiritual bodies spoken of in I Cor. 15:44 are bodies just exactly like the body our Lord had after His resurrection. In Phil. 3:21 we are told that our Lord "shall change our vile body, that it may be fashioned like unto His glorious body." In I Cor. 11:51 we learn that "We shall not all sleep (die), but we shall all be changed." Everyone of our Lord's saints will have a body like His glorious body.

The question then arises, What kind of body did He have? Certainly He had a visible body. He showed Thomas His wounds in His hands and side. He showed the disciples His hands and His feet, Lk. 24:40. In verse 39 He said, "Handle me, and see; for a spirit hath not flesh and bone, as ye see me have." You cannot handle a spirit. Then in Acts 1:9 we read, "While they beheld He was taken up; and a cloud received Him out of their sight." Had He not had a material body, He would never have been in their sight. You cannot see an invisible spirit. Then we learn from verse 11 that He will have that same body when He comes back. And from Phil. 3:21 we learn that our bodies are to be just like His body. So our bodies will be flesh and bone sustained and impelled by the Spirit.

The word "spiritual" in the Scripture before us comes from PNEUMATIKOS which connotes

the idea of invisibility, but it does not always denote that. For instance, we read:

**"BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such as one."**—Gal. 6:1.

This word "spiritual" comes from the same Greek word. And the spiritual Christians are certainly visible.

The life of the natural body is in the blood. That is why it is mortal, that is, subject to death. But the life of the spiritual body is in the Spirit, therefore, it is immortal, that is, it is not subject to death.

Roy  
Mason

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The bodies of the saved shall be resurrected.

**"The dead in Christ shall rise."**—I Thess. 4:16.

God will not allow Satan to have the victory over even the body of a Christian. Sickness and death is because of Satan, and if there was no resurrection of the body, then Satan would have won out as relates to the body. But God will defeat Satan even as regards the believer's body. The spiritual part—the part that left the body at death, and went out to be where Christ is, is brought back, and is joined to the resurrected body. (I Thess. 4:14)

When the body of the believer is raised, it will have been changed from mortal to immortal. A seed is planted, and it dies but out of that death comes a new plant. The plant is the same as the seed planted, in a sense, yet it is transformed. This is what Paul argues in I Cor. 15:36-38. Christ does not bring the "spiritual" body from Heaven—he brings the body that died out of the grave a changed or "spiritual" body.

**"It is sown a natural body, it is raised a spiritual body."**—I Cor. 15:44.

Our trouble is we don't know just what a "spiritual" body signifies. A lot of people think of a spiritual body as something ghost like, that floats around like fog. John tells us that we simply don't know just what the transformed body will be like. He says:

**"But as yet it doth not appear what we shall be. But we know that when He shall appear, we shall be like HIM for we shall see Him as He is."**—I John 3:2.

We shall have a body like unto the glorified body of Christ. He was not ghost like, for he ate in the presence of the disciples after His resurrection.

**"A spirit hath not flesh and bones as ye see me have,"** he said to the disciples. So, he was not just a "spirit." He walked, talked and ate after the resurrection, yet he was not limited as we are. He appeared in the upper room and talked to the disciples, and without any door having been opened and suddenly He disappeared, without being let out through a door.

In answer to the question asked, I would suggest that the resurrected body is not pure spirit (as we commonly think of spirit). The body will be visible, yet devoid of the limitations that we know today. Even when we live in the New Jerusalem, in that era beyond the Millennium,

we shall eat of the fruit that shall grow along the banks of the River of Life.

There is a realm of mystery connected with the future, hence questions that we cannot answer. Many things we don't know, but this we do know: "When He shall appear, we shall be like HIM." That will be good enough for me—and I am sure for you.

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This is one of the most precious questions I know. Yes, thank God, this body will be raised. It will be changed.

We are told:

**"Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but WE SHALL ALL BE CHANGED, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."**—I Corinthians 15:50-53.

You see, my friends, we will be changed. Exactly in what way I am not sure, but I do know that this body will not be the same. The flesh in which I live now is easily corrupted, it is mortal, but the day will come when this body will be changed. If I am dead and buried, this decayed body will be resurrected and changed.

**"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (Gr.: precede) them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."**—I Thess. 4:14-17.

We do not know in just what kind of a form this is yet, but we will know.

**"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."**—I John 3:2.

I believe that we will have the

same features that we have now. Jesus did, after He rose from the dead.

**"And as they went to tell His disciples, behold, Jesus met them, saying, all hail, and they came and held Him by the feet, and worshipped Him."**—Matt. 28:9.

He had flesh and bone—no mention of blood for He shed it for our sins.

**"Behold my hands and my feet, that it is I myself, handle me, and see; for a spirit hath not flesh and bones as ye see me have."**—Luke 24:39.

I also believe that we will hold our identity. When Christ was transfigured before the disciples there were two who appeared with Him.

**"And, behold, there appeared unto them Moses and Elias talking with Him."**—Matt. 17:3.

You see, they were recognized and named.

Our spiritual body will be similar to our fleshly body but changed to an incorruptible, immortal body. That is what makes it easier for us to bear the burdens, heartaches, and pains that we are called upon to bear.

AUSTIN  
FIELDS

PASTOR,

Arabia Baptist  
Church

Arabia, Ohio



Yes, the dead bodies of the saints in the graves will be resurrected. The resurrected body will not be another one, rather it will be the same body that was planted, with some changes taking place; such as, corruption to incorruption, dishonor to glory, weakness to power, and natural body to spiritual body. These changes will take place in the same body that is laid in the grave. Therefore, the saint's body shall be brought forth from the grave at the resurrection.

**"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."**—Phil. 3:20-21.

These two verses reveal that our bodies will be changed and fashioned like unto Christ's glorious body. If we can determine what kind of body He had after His resurrection, we should have no difficulty answering the querist's question.

First, may I point out that the body of Christ, which was resurrected, was the same one that was buried three days and three

nights before. It was not another body, but the same one, bearing the marks of the cross. The rolling away of the stone from His grave gives us conclusive proof that He was not there. We also know that the resurrected body was visible, consisting of flesh and bones.

Since our resurrected bodies are to be fashioned like unto His glorious body, we can conclude that our resurrected bodies will consist of flesh and bones as did His. There was one change in His resurrected body—it contained no blood. His blood was shed on the cross and taken into the most Holy Place (Heaven) as an atonement for the sins of His people. Thus, His body is energized by the spirit rather than blood, and it was therefore a spiritual body.

If our bodies are to be fashioned like unto Christ's body, then that which makes it sinful and mortal must be removed. The life of our flesh is blood, and we know that our flesh is corruptible and mortal leads me to believe that mortality and corruption lies in the blood. This sinful blood must be removed before honor and glory, incorruption, power and immortality can come to this fleshly body. This is what I believe the spirit is referring to when He says, "Who shall change this vile body?" The vileness is in its blood, thus we must be changed and given a new body (flesh and bones) but without the sinful blood.

This is not only true of the dead bodies of the saints, but also of the living ones when Jesus raptures him from off the earth.

**"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye,**

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**at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."**—I Cor. 15:51-52.

Many years ago I was puzzled because the Lord said I must be changed. I knew I was saved, yet the Lord would not take me to glory in my condition. It was then that He revealed to me through His words that the change consisted of taking from me the blood of Adam, making me flesh and bones, but like my Lord energized or empowered by the Spirit so that I would have a body like unto His glorious body, which was flesh and bones but without blood. Thus, the same change that takes place in the bodies of dead saints, must and shall take place in the living ones when Christ raptures His people.

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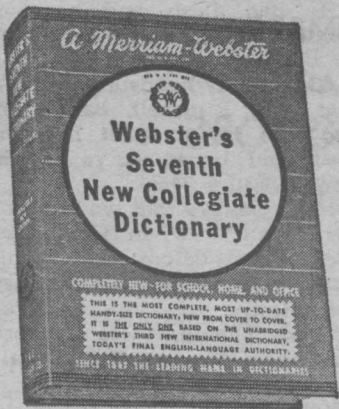
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### "Little Flock"

(Continued from page three) the flock of the Lord Jesus Christ is a **MARKED FLOCK**. If you are saved, God has put some marks on you. Listen:

"By this shall all men know that ye are my disciples, if ye have **LOVE ONE TO ANOTHER**." —John 13:35.

One of the marks that God's children have is that they have love one to another. Beloved, I may differ with that man who doesn't believe in the doctrine of election. I may differ with that man who believes that all you have to do is to turn over a new leaf to be saved. I may differ with that man who believes that you may be baptized by sprinkling as well as by immersion. I may differ with that man in his doctrines, but, beloved, of any individual who shows evidence of salvation, I can say that I love him in Christ Jesus. I say to you this morning, this flock that Jesus speaks about is a marked flock — marked, in that we have love one to another.

I think of those individuals who believe differently to what I believe. Let me say that any man who is saved today, when he dies, will go to Heaven. It doesn't make any difference what church he is a member of — whether he is a Baptist, a Catholic, a Jew, or a Protestant. It doesn't make any difference how he has been baptized, or whether he has been baptized at all. If he has trusted the blood of Christ for his salvation, he is going to Heaven when he dies, because there is nothing for him to go to Hell for. If I had my way, I would make a Baptist out of him. If I had my way, I would have him baptized by immersion. If I had my way, I would make him Scriptural in the light of the Word of God. But, beloved, whether he is or not, if he has received the Lord Jesus Christ as His Saviour, he is saved, and he is my brother, and I do love any man who is in the family of God.

Not only is the flock of the Lord Jesus Christ marked in that each has love for another, but His flock is marked in a different way. Listen:

"My sheep **HEAR MY VOICE**, and I know them, and **THEY FOLLOW ME**." —John 10:27.

I used to live on a farm when I was a boy, and sometimes we would mark our stock. Maybe we would punch a hole in the web of a chick's foot, or the web of a duck's foot. Sometimes we would take a knife and cut a crop out

of the sow's ear. Sometimes we would put a metal button in the ear of a sheep or in the ear of a cow. In other words, the favorite methods of marking stock on a farm, is the mark in the ear, or the mark in the foot.

Well, beloved, the Lord Jesus Christ has His own marked. In fact, He has us doubly marked — He has us marked both in the ear and in the foot.

Notice, He says, "My sheep hear my voice." Beloved, if you are one of God's sheep, you have a hearing ear. You will want to hear His Word. Don't tell me that a man who is saved will turn his back on the Word of God. Don't tell me that if a man is saved He will turn his back on God's Word and go off after some heretical organization or some heretical church. Beloved, Jesus said, "My sheep hear my voice." God's sheep have a hearing ear. He has marked us with a hearing ear.

Then Jesus also says, "They follow me." God's sheep also have following feet. His sheep won't want to hear any but the voice of Jesus, and they won't want to follow anyone but the Lord Jesus. God's flock is a marked flock. They are not only marked with a love toward one another and marked with hearing ears, but they are marked with following feet. Surely, we are a marked flock.

More than this, we are a **SECURE FLOCK**. If you are saved today, God didn't save you just for today, or for a little while, but God saved you for time and for eternity. Notice:

"And I give unto them **ETERNAL LIFE**; and they shall **NEVER PERISH**, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." —John 10:28,29.

Oh, what a hand God has today! What a mighty hand God has! God's hand goes back to the day when Abel brought his offering of blood and was saved. God put Abel in His hand, and in every generation from that time down to this, God has picked up His elect and put them in His hand. In this day, of every one that is being saved, God is still putting them in His hand, and out yonder in the future, the last man that will ever be saved, God will put him in His hand. If it were left up to you, you would fall. It isn't that you walk by your own strength after you are saved. It isn't that you walk, holding on to God, but rather, it is that God holds on to you. It is

God who holds on to you, that keeps you saved.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." —Rom. 8:38,39.

Paul names nine agents and agencies — infernal, internal, and external — and he says that none of these, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Beloved, if you are one of His flock, then, thank God, you are in a secure position.

## II

### LET'S NOTICE THE CONSOLATION WHICH JESUS OFFERS TO HIS FLOCK.

He says, "Fear not, little flock." Sometimes things come into our lives that make us afraid. Beloved, you don't have **TO FEAR MAN**. Listen:

"If it had not been the Lord who was on our side, now may Israel say: If it had not been the Lord who was on our side, when **MEN ROSE UP** against us: Then they had swallowed us up quick, when their wrath was kindled against us." —Psa. 124:1-3.

"So that we may boldly say, The Lord is my helper, and I **WILL NOT FEAR WHAT MAN** shall do unto me." —Heb. 13:6.

Several years ago, I was passing through many difficulties. A friend in South Central Kentucky wrote me and said, "Brother Gilpin, when I was reading from God's Book this morning, I thought about you, when it says, 'The Lord is my helper, and I will not fear what man shall do unto me.' Thank God, beloved, we are a part of His flock, and we do not have to fear what man will do unto us.

Not only are we not to fear man, but we ought not to fear suffering. How many of you are suffering today — maybe with an ache, or a pain, maybe with rheumatism or with arthritis? How many of you are suffering with some kind of a physical infirmity so far as your body is concerned? Do you realize that in that suffering which you have, God would say to you, "Fear not?"

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." —II Cor. 4:17.

If you are suffering this morning, if you have some kind of physical suffering, just remember this, that God speaks of that as a light affliction, and He says that it is working for us a far more "exceeding and eternal weight of glory."

If you are one of God's children, then don't be afraid of death. You say, "Brother Gilpin, every time I see a hearse go along, or every time I look at a cemetery, I fear."

Sometime ago, there was an elderly woman in Huntington who listened to our radio broadcast. After her mother and brother died, she just shut herself up in the house, pulled the curtains, and wouldn't let a bit of sunlight or fresh air into the house. I used to go see her and when I did, I would open the curtains and let the light shine through. One afternoon, I took her for a drive to get her out of the house. As we were driving around, we passed a cemetery. She threw her hands over her face, and said, "My ride is ruined. I am afraid of death."

Oh, beloved, isn't it pitiable when a person is afraid to die — when a person fears death in such a manner as that? Jesus said, "Fear not, little flock." You say, "Brother Gilpin, do you today have dying grace?" No, beloved, I don't need dying grace. I need living grace today. When I come to die, He will give me dying grace then. Listen:

"O death, where is thy sting? O grave, where is thy victory?" (Continued On Page 6, Col. 3)

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JUNE 12, 1971

PAGE FIVE

## Theodosia Ernest

(Continued from page 5)

and grafted into the *body of Christ's Church*, let us give thanks, etc. But if this leave any doubt, read on: "Then shall the minister say, 'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit; receive him for thy own child by adoption, and incorporate him into thy holy Church.'" If the infant, therefore is not a real Church member, the minister is instructed to say what is not true.

"See also the form of a certificate of baptism, under the head of 'Private Baptism of Children.' I certify you that in this case all is well done, and according to due order, concerning the baptizing of this child, *who is now*, BY BAPTISM, incorporated into the Christian Church."

"And now, to assure yourself that it is not *faith* or penitence that qualifies for confirmation, and consequently, for all the privileges of full communicants, turn to the note at the end of the little catechism, before the 'Order of Confirmation,' and you may read as follows:

"So soon as children are come to a competent age, and can say the creed, the Lord's Prayer, and the ten commandments, and can answer to the other questions of this short catechism, they shall be brought to the bishop for confirmation."

"The English Church, and that of Rome, stand on the same ground. They both admit infants to Church-membership by baptism; and both pretend that they are by this baptism regenerated and made members of Christ. It is *by baptism* in both that men are born again; and this is given, not on any evidence of faith in them, but solely on the promise of the sponsors, or godfathers.

"Give us the second mark, if you please, Mrs. Percy."

"It is that the members must have been *baptized* upon profession of their faith."

"The question for us, then, is whether the English Church has in herself, and confers upon her members, genuine Scriptural baptism? We Baptists will say, of course, that she has not; for we do not recognize the *baptism of infants* as authorized by Scripture; nor do we admit that sprinkling, or pouring, which is now generally practiced in the Episcopal Church, is baptism at all. But as we have not time to go over the facts and arguments on which we have based our opinions, it will be enough for us to show, by the testimony of the *Episcopalians themselves*, that they have *changed* Christ's ordinance, both in the act and the subjects of it; and, consequently, that what they now perform as baptism is, according to *their own showing*, NOT the baptism of the Scriptures, but a ceremony which was substituted for it by mere human authority.

"But, first, I would remark, that when we were examining the record upon this point, we ascertained that those who came into the apostolic Churches *believed*, and were *then* baptized. They were not first baptized, and left to find their faith in after life. Now, as in this Church the pretended baptism is given before there is or can be any faith, this fact alone vitiates the whole, and renders it no true Scriptural baptism. And, therefore, if the Church of England had continued to practice *immersion*, as the Greek Church has done, it would not have been true baptism when applied to little babes. But they have changed the *act* as well as the subjects. This I will prove to you by their own plain and express declarations. Hear what the learned Dr. Wall says, in his famous History of Infant Baptism, page 462, speaking of the primitive Christians: 'Their general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant or a grown man or woman, into the water. This is so plain and clear, by an infinite number of passages, that one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative of it. . . . It is a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true and may be proved so. It creates a jealousy of all the rest that one says. . . . It is plain that the ordinary and general practice of St. John, the apostles, and primitive Church, was to baptize by putting the person into the water, or causing him to go into the water. Neither do I know of any Protestant who has denied it.'

"Hear what Bishop Nicholson says:

"The sacrament of baptism was anciently administered by plunging into the water, in the western as well as eastern part of the Church.

"So Archbishop Secker: 'Burying, as it were the person baptized in the water, and raising him out again, without question was anciently the more usual method.'

"So Bishop Davenport: 'In the ancient Church, they did not merely sprinkle, but immersed those whom they baptized.'

"And Bishop Patrick: 'They (the primitive Christians) put off their old clothes and stripped themselves of their garments: then they were immersed all over and buried in the water.'

"In accordance with this, Mr. Stackhouse declares that 'Several authors have shown that we nowhere read in Scripture of any one being baptized but by immersion; and from the acts of ancient council and ancient rituals, have proved that this manner of baptizing continued (as much as possible) to be used for thirteen hundred years after Christ. But it is much to be questioned whether the prevalence of custom and the over-fondness of parents will, in these cold countries, ever suffer it to be restored.'

"So Bishop Taylor says, expressly, 'The custom of the ancient Church was not sprinkling, but immersion, in pursuance of the meaning of the word in the commandment, and the example of our blessed Saviour.'

(Continued on page 6, column 1 and 2)



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## Theodosia Ernest

(Continued from page five)

And Archbishop Tillotson says, that 'Anciently, those that were baptized put off their garments, which signified the putting off the body of sin, and were immersed and buried in the water, to represent their death to sin; and then did rise up again out of the water, to signify their entrance upon a new life.'

"Now, if the original practice was immersion, as these doctors, and bishops, and archbishops declare, and sprinkling has now come in its place, it is self-evident that, by some authority, the ordinance of Christ has been displaced, and another action substituted for that which He enjoined. But lest any one may doubt the authority of these dignitaries of the Church — for some people will, now-a-days, doubt almost any thing which goes to show that sprinkling was not the baptism enjoined by Christ and practiced by the apostolic Churches—I will show you that the English Church herself practiced immersion, and immersion only, until comparatively a very recent day. In a catechism, published in the name of King Edward VI, shortly after the separation of the English from the Church of Rome, are the following question and answer:

"MASTER. Tell me, my sonne, how these two sacraments be ministered: baptisme and that whyche Paule cauleth the Supper of the Lord?"

"SCHOLER. Hym that beleueth in Christ, professeth the articles of the Christian religion, and mindeth to be baptized. (I speake now of the that he growe to ripe yeres of discretion, sith for the yog babes, theyr parentes' or the Church's professio sufficeth) the minister *dyppeth* in, or washeth with pure, clean water only, in the name of the Father, and of the Sonne, and of the Holy Ghost, etc.

"In a sermon by Archbishop Cranmer, a little before this time, the following passage occurs: 'What greater shame can there be, than a man who professeth himself to be a Christian man because he is baptized; and yet he knoweth not what baptism is, nor what strength the same hath, nor what the *dypping* in the water doth betoken.' . . . Baptism, and the *dypping* in the water, doth betoken that the Old Adam, with all his synne and evel lusts, ought to be *drowned* and killed by daily contrition and repentance.'

"In like manner William Tyndale speaks of baptism: 'The *plungynge* into the water sygnifieth that we dye and are buried with Christ, as concernynge the old life of sinne; which is Adam; and the *pullynge out agayne* signifieth that we *ryse* agayne with Christ in a new lyfe.'—(Robison, p. 430.)

"But why go to the early days of the English Church, when  
(Continued on page eight, columns four and five)

## "Little Flock"

(Continued from page 5)

The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—I Cor. 15:55-57.

You can say with the Shunammite woman of the Old Testament, "It is well."—II Kings 4:26. She said this even in the face of death within her home. While it is true that ultimately we will all be "going down the valley," it is also true that Christ will be going down the valley with us all.

You don't have to fear in view of your material needs either. God has never promised to give us all of our wants, but he has promised to give us all of our needs. Listen:

"My God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4:19.

Jesus has promised:

"Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."—Mt. 6:33.

The Psalmist says:

"I have been young, and now am old; yet have I not seen the

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righteous forsaken, nor his seed begging bread."—Ps. 37:25.

How wonderful it is that we don't have to fear concerning our material needs.

Beloved, if you are one of His flock, you don't have to fear man, you don't have to fear suffering, you don't have to fear material needs, and you don't have to fear death, but more than that, you don't have to fear Hell.

Several years ago, I was riding on a train, reading my Bible and making preparation for a sermon that I was to preach. There was a woman seated behind me who was a Russellite — Jehovah's Witness. She leaned over and tapped me on the shoulder and asked me what time it was. As she did so, I noticed that she had a watch on her arm. She just wanted to start a conversation. I didn't want a religious conversation with her, but she was the persisting type and she asked me a number of questions, and each time I gave her a very evasive answer. She said, "Do you enjoy the Bible?" I said, "Some of it." I do. I might say that I enjoy all of it, but some parts mean more to me than other parts. She said, "Are you a saved man?" I said, "I guess I am." She

said, "What church do you attend?" I said, "I go to a lot of them." I might have said that I go to a lot of Baptist churches. Finally, she said, "Aren't you afraid you are going to Hell?" I said, "No, I am not one bit afraid of going to Hell."

Beloved, I say to you this morning, I haven't one bit of fear of Hell in my soul today. I am not afraid of Hell. If you are saved, you don't have to be afraid of Hell. Listen:

"He that believeth on Him is NOT CONDEMNED: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

"Verily, verily, I say unto you, He that believeth on me HATH EVERLASTING LIFE."—John 6:47.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life."—John 5:24.

Beloved, how can I be afraid of Hell in the light of these verses? I say to you, the man or woman who has received Jesus Christ as his Saviour and is a member of that flock that Jesus spoke about, doesn't have to fear man, doesn't have to fear suffering, doesn't have to fear death, he doesn't have to fear his material needs, and he doesn't have to fear Hell, because the Hell question was all settled the day that Jesus Christ died on the Cross for our sins.

Sin rapidly accumulates, because all of us are big sinners in the sight of God. I was thinking this morning after I came to the services, how rapidly old newspapers accumulate around your home. If you get only an evening paper, pretty soon you have a big stack of papers. Suppose you get an evening paper and a morning paper both? How fast that pile of papers accumulate! But suppose you had a paper de-

livered to your home every hour of the day. Beloved, soon or later, you would have to move out of your house, and what would that pile of papers look like in 10, 20, 30, 40 or 50 years.

Let's bring it over into the spiritual realm. Suppose you sin once a day, or twice a day, or suppose you sin every hour of the day. In all probability we all sin more than that every day. Suppose you sinned once every hour out of every day. What a pile — what an accumulation of sins that would be staring you in the face yonder in eternity. Thank God, my brother, Jesus Christ on Calvary's Cross suffered for all the sins of all of His elect, and the man who believes on Christ finds that all of his sins are put away. He doesn't have to be afraid of Hell because Christ has already suffered his Hell on the Cross.

III

LET'S NOTICE THE PROMISE WHICH JESUS GIVES HIS FLOCK.

He said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Without entering into a detailed explanation as to what is meant by "the kingdom," just let me say briefly that it means there is something better out before us. Oh, listen to me, my brother, my sister, there is something better out yonder.

The Italian who came to this country from sunny Italy and lived here for a long period of time, was working for a woman one day in New York. Thinking that it had been a long time since he had come to this country and that he was so far from his native clime, she said something about it being such a cold, dreary November day. His face lighted up, and he thought about sunny Italy. He thought about the warm climate, he thought about the sunny skies, he thought about the beautiful trees, and he thought about all the things that he had known in his childhood in Italy, and he  
(Continued on page 7, column 1)

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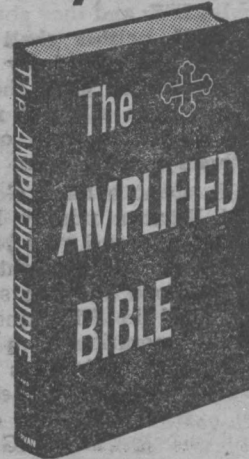
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PAGE SIX

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## "Little Flock"

(Continued from page 6)

said, "But bye and bye, tink of dat."

Beloved, you and I sometimes are prone to think about the somber skies, the difficulties through which we are passing, and the troubles which we have, but bye and bye, think of that. There is something better on, out yonder in the future.

I look back across the year since last Thanksgiving with the greatest of joy. This to me is one of the most glorious Thanksgiving days that I have ever known in my life. Thanksgiving has always meant much to me because I preached my first sermon on Thanksgiving day, thirty-three years ago today. It has always meant much to me when the Thanksgiving season comes around. But somehow, beloved, as I look back across the years, it seems that each year has gotten a little better, and this year especially seems more glorious than them all. I think this morning from the standpoint of physical health, from the standpoint of God's material blessings, from the standpoint of all the corporeal blessings that He has given me in life, as well as all the other blessings that He has showered upon me, and I bow my unworthy head this morning and say, "Praise God, from whom all blessings flow." How marvelous have been His blessings to me during the past year!

Beloved, I couldn't begin to tell you of the physical, material and spiritual blessings that God has given to me. I have been blessed far more than I deserve. But, beloved, as good as this year has been, there is something better out yonder. Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

### CONCLUSION

Let me ask you one question, are you in this flock? If you are in this flock, you know what I am speaking about this morning; if you are not, then I will tell you how you may know Him. Listen:

"But as many as RECEIVED HIM, to them gave he power to become the sons of God."—John 1:12.

Oh, may it please God this morning to show you the truth that Jesus died on the Cross to save you from your sins. May you trust Him today as your Saviour, may you go out singing His praises, and may you go out saying this is the greatest Thanksgiving day in all the world, and thank Him today because He has become your Redeemer.

May God bless you!

## John R. Rice

(Continued from page one)

esty, let him not try to deceive people as to Spurgeon's beliefs and misrepresent him who has been called "the prince of preachers."

As you read these articles, you must understand that Rice constantly confuses his readers by his use of the term "hyper-Calvinism." Rice will take the doctrinal position commonly called "The Five Points Of Calvinism," and admit that Calvin held them, and sometimes call them Calvinism and sometimes hyper-. I am using the term "Calvinism" in its commonly accepted sense, as referring to "The Five Points." Rice confuses us here, because he does not want to be called the "Arminian" that he really is, and desires to be known as a "Calvinist."

Rice calls the third chapter of his book, "God Makes Plans Ahead in History for Man and Nations." He says:

God does move things and people from behind the scenes. God does have plans ahead of time and works His will in many, many matters in the affairs of men."

Now this is certainly true, but it is only part of the truth. Rice is forced to admit that God some-

times does this, but he is emphasizing that it is only "some" times and "some" men. The Bible teaching is that "God works all things after the counsel of His own will." Eph. 1:11. But Rice will steal from God this prerogative, and kindly allow God to do this "some" time with "some" people. Can you not see, beloved, that the God Rice is talking about, and the Sovereign God of the Bible, are two entirely different persons?

Rice says:

"Not only are these matters known to God; in large measure they are planned and ordained of God"

He is referring to things prophesied of future history. Now, how can God foreknow what He does not control? God might prophesy an event, and man might decide to do differently. Beloved, only a sovereign God who controls all His creatures, and all their actions, is able to prophesy what those actions will be. Rice may call this using logic. But it is Scripture and logic based on Scripture. Now, whatever can Rice mean that things are "in large measure" planned and ordained of God? If the "small measure" is not planned, ordained and controlled by God, then the "large measure" that results therefrom cannot be ordained and planned. Who is this god of Rice, who elects some people, and

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controls some things and in some measure plans and ordains things??

Rice says:

"Abraham was selected for a task — a destiny. He had the same chance for salvation that every other man has. He was no more elected to be saved than others are foreordained to be saved . . . The special predestination of Isaac was not to salvation, but to a certain destiny."

What was Abraham by nature? An idol worshipper. Had he any desire for salvation from the God of the Bible? None. How was he saved? The God of glory appeared to him and called him by effectual power. Did not his being chosen to found the Hebrew nation involve a choice to salvation? Certainly so.

"God hath from the beginning chosen you to salvation." II Thess. 2:13.

"As many as were ordained to eternal life believed." Acts 13:48.

Now do these verses, and many more like them, teach ordination to a destiny in this life or do they teach predestination to salvation? Surely the answer is clear as can be. Here is the old Arminian dodge of election to outward privilege, and not to salvation. And Scripture abundantly answers this objection to Sovereign Grace.

Rice says:

"Esau could have been saved, possibly was saved — we do not know. No one is predestined to be saved or predestined to be lost. On moral matters . . . every person is allowed to choose for himself."

Now, here Rice shows his determination to get around the doctrines of grace at any cost. Esau was possibly saved, Rice

says. The object of the hatred of the eternal and unchanging God and yet possibly saved. How can this be? God hated Esau. The Bible says so. God is unchanging in His attitudes and attributes. Those who are the objects of His love are the objects of an everlasting love. That love is without beginning or ending. And those who are the objects of His hatred are the objects of an everlasting hatred. There never was a time when God did not hate Esau, and there will never be a time when God does not hate Esau. To say differently is to make the great God of the Bible to be a changeable creature like unto man. Rice surely flies in the very teeth of Scripture when he tries to get Esau saved. An Arminian evangelist might get Esau to come to the front and make a decision and join the church, but he would never get Esau saved. In fact the curse of Arminian evangelism is that it has already gotten too many Esaus to make a profession and join the church, and these Esaus are the ruination of the professed churches.

So, "every person is allowed to choose for himself." Well, what kind of nature does the unsaved man have? A totally depraved nature. What kind of desires does that nature have? Sinful desires? What will that nature and desire choose if allowed to choose for itself? Sin, and sin, and more sin. Will that nature ever, of itself, choose what is holy and right, and choose Jesus Christ? "No man can come to me except the Father draw him." "Ye will not come to me that ye might have life." "The carnal mind is enmity against God." John 6:44; 5:40; Rom. 8:7. Now, if the Bible is true, and it is, and if man is what the Bible says he is, and if man is allowed to choose for himself, then EVERY LAST PERSON WILL GO TO HELL FOREVER. Here is the result of Rice's gospel (?). Here is the end of his doctrine. EVERY MAN IN HELL. Once again, it is made clear that Rice absolutely does not believe in the Biblical doctrine of man's depravity and talk about man be-

ing "allowed to choose for himself." I appeal to your experience. How was it with you? What did you choose as long as God left you to yourself? When you did repent and come to Christ, was it something you did all by yourself, or was there an effectual work of the Holy Spirit that brought you?

Rice says of Jacob and Esau: "The loving and hating were not for the individuals Jacob and Esau so much as for the two nations represented."

Now, you read Romans 9:10-13 and see for yourself. The mother is named. The two children are named. The fact that the actions of the children did not enter into the matter is set forth. The Father is named. The age relationship is set forth. Now all these things certainly relate to individuals and not to nations.

Rice says on this same subject:

"Nothing is said here to indicate that God would save a Jew quicker than He would save an Edomite."

Well if God saves either one he will save one as quick as the other, for salvation is instantaneous. Have there been more Jews than Edomites saved? Will there be more Jews than Edomites saved? On Arminian principles would not a Jew with all the privileges they had of a Divinely given Word be more likely to be saved than an Edomite? The answer to all three questions is "yes."

Rice says:

"Concerning salvation we are plainly told, 'God is no respecter of persons.'"

Now, this is certainly true, and election proves it. Rice teaches (Continued on page 8, column 3)

## 14 Rules

(Continued from page one) taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop."

13. "The directors in each com-

pany to be the deans of Westminster and Chester for Westminster, and the king's professors in Hebrew and Greek in the two Universities."

14. "These translations to be used when they agree better with the text than the Bishops' Bible, viz., Tyndale's, Coverdale's, Matthew's, Whitchurch's, Geneva."

To these the following rule was added:

15. "Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the Universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the 4th rule above specified."

## Universal Church

(Continued from page one)

No thank you — would cost too much to fence.

Or Body, with literal hands, feet, arms, legs, etc. I Cor. 12; Eph. 1:23; Col. 1:18 — something Medical Doctors (not Doctors of Divinity) work on (they have the money to prove it too). This is a figure the Lord uses for His church, and it would be pretty mangled and disfigured all over Heaven and the earth, wouldn't it?

These are plain, everyday words the Lord used as figures, describing His church — that everyone in the New Testament understood and had no trouble whatever in their understanding. It took our age of advanced knowledge to uncover the real meaning of these simple figures — to wind up with absolutely, no meaning!

Satan is the father of lies, and everytime a universal churchite opens his mouth, you can hear the hiss of the serpent.

THE BAPTIST EXAMINER

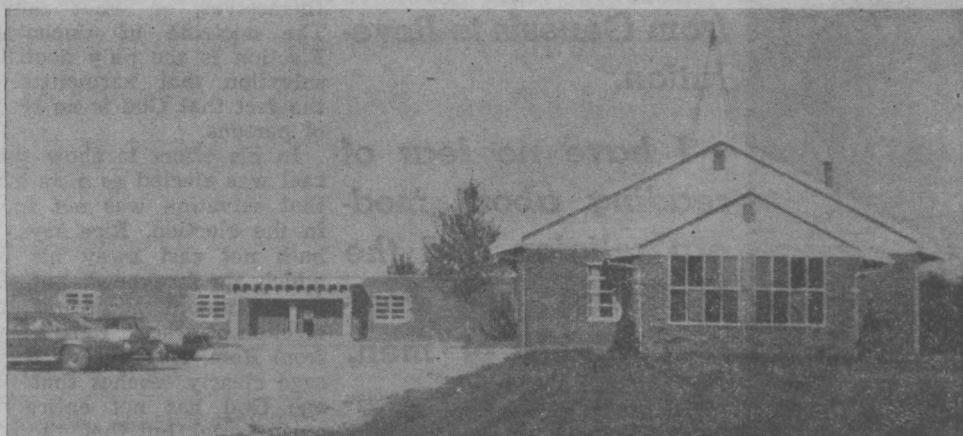
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# Urges All To Support TBE

To me The Baptist Examiner is a weekly Bible study. The subjects are different and it covers the Bible from Genesis to Revelation.



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GIVE US READERS  
We Will Give Them The Truth

John R. Rice

(Continued from page seven)  
that God is a respecter of persons and saves people according to what they do. Calvinists teach that God is no respecter of persons and saves people without any respect to what they do, of themselves, or what they are. The doctrine of Unconditional Election is the only doctrine on salvation that harmonizes with the fact that God is no respecter of persons.

In his effort to show that Israel was elected as a nation, but that salvation was not involved in the election, Rice says, "God hath not cast away his people which He foreknew" but "There is a remnant according to the election of grace." Here he quotes from Rom. 11:1-6. Now this passage clearly teaches that in this age God has not entirely cast away Israel, but that, though the nation has rejected Him, there is a remnant being saved and this remnant is according to the election of grace. Surely, here is the Calvinistic doctrine so hated by Rice. Why are some from Israel being saved even in this age? Because of election. Upon what principle is the election made? It is of grace. Isn't it because God foresaw that these would believe while others would not? No, it is of grace. Now if election is of grace, and the Bible says it is, where is Rice's doctrine of election based of foresight of the works of man, (and repentance and faith are works) (but they are works of God within us, and not our own works)?

In the case of Pharaoh, Rice says:

"After Pharaoh had long gone on in sin, after he had rejected every offer of mercy, God caused and allowed Pharaoh to have a stubborn heart."

Now, Mr. Rice and all his cohorts may examine every page of the Bible with a microscope, they may take it apart with a scalpel, but they will never find one offer of mercy to Pharaoh. Now, Mr. Rice, you have said that Pharaoh rejected every offer of mercy. Please show us one such offer, or admit that you have added to the Scripture. No such offer was ever made to Pharaoh or the Egyptians, and when the passover lamb was provided for Israel only, no offer was made to the Egyptians to shelter themselves under that blood. That blood was shed for Israelites, and not Egyptians. Rice speaks of Pharaoh having a stubborn heart after a long time in sin. What kind of heart did Pharaoh have to start with? What was it that made him go on a long time in sin? Why, it was that stubborn heart that Rice says he got later. No, no, Pharaoh was born with that kind of heart, and that is why he went on in sin, and hardened his heart against God.

Rice says:  
"Pharaoh could have been saved . . . he did not want to be saved."

Now, here is the heart of the controversy. All men by nature, just like Pharaoh do not want to be saved. How can a man be saved who does not want to be saved? Please read that again for it is the heart of the controversy over how God saves sinners. HOW CAN A MAN BE SAVED WHO DOES NOT WANT TO BE SAVED? The answer is found in Psa. 110:3 "Thy people shall be willing in the day of thy power." God has an elect people. They shall be made willing by the power of God. It will be done at the appointed time. Praise God, praise God! Here is assurance that many will be saved. Rice's doctrine of salvation has no way to get people saved who do not want to be saved. But no man, by nature, wants to be saved. Therefore, Rice's doctrine will not get anyone saved, and will surely send

Theodosia Ernest

(Continued from page six)

the very words of her Liturgy, even in modern times, expressly require dipping, except in case the subject be too feeble to endure it. Archbishop Usher says: 'Some there are that stand strictly for the particular action of diving or dipping the baptized under water, as the only action which the institution or the sacrament will bear; and our Church allows no other except in case of the child's weakness; and there is expressed in our Saviour's baptism both the descending into the water and the raising up.' So the famous George Whitefield says. 'It is certain, in the words of our text, (Rom. vi. 8, 4) there is an allusion to the manner of baptism, which was by immersion, which our own Church allows, even insists upon it that children should be immersed in water, unless those that bring the children to be baptized assure the minister that they cannot bear plunging.' Thus Mr. Wesley says on one occasion that he baptized a certain individual by immersion, according to the custom of the first Church and the Church of England. And on another occasion says, he refused to baptize a child unless it could be done by immersion, according to the book of Common Prayer, or unless the parents would certify it to be weakly.

"It is evident, therefore, that immersion was not merely the ordinance established by Christ, and practiced by the first Churches, but it was recognized and practiced by the Church of England as her ordinary baptism, even towards the close of the last century. And Dr. Whitby, of that Church, says expressly, that 'Immersion was observed by all Christians for thirteen centuries, and approved by our Church, (the Episcopal;) and as the change of it into sprinkling was made without any allowance from the Author of the institution, or any license from any council of the Church, it were to be wished that this custom might be again of general use, etc.'—Now if these things be so, is it not as evident as any thing can be, that just to that extent to which they have left off immersion, they have ceased to baptize? and that, according to the confessions and declarations which they themselves have made? They lack, therefore, the second mark of a true Church, which we discovered in the Word.

"Let us now look for the third: Is it a local congregation, or is it, like the Roman Church, a centralized hierarchy? We need spend no time to determine this. The structure and constitutions of the two establishments are very similar, if not identical, except that one recognizes the sovereign of England as its visible head, and the other the Pope of Rome. No local congregation of the English Church is of itself an independent church. It only makes a part of the great confederacy called THE CHURCH; and as our Scripture Churches were each one independent, and did not make a part of any such confederacy, but was complete within itself, so we may know from this circumstance alone that this is not the Scriptural Church.

"Our next mark will demand a little more particular attention. Does the Church of England take Christ alone for her King and Lawgiver? or does she recognize the authority of the King or Queen and Parliament to legislate for her in matters pertaining to religion? I speak now of the Episcopal Church in England, for that in this country stands upon somewhat different ground. The English Church grew out of the Roman Catholic, as we shall see hereafter, in the time of Henry the Eighth; and one of those enactments by which it was established, declares that 'Archbishops and bishops, archdeacons, and other ecclesiastical persons, have no manner of jurisdiction ecclesiastical, but by and under the King's majesty, the only undoubted Head of the Church of England, to whom by the Holy Scripture power and authority is given to hear and determine all manner of causes whatsoever, and to correct all sin and vice whatsoever.'

"In the time of King Edward VI, it was further enacted, that 'Whosoever should affirm by open preaching, express words or sayings, that the King is not, or that any other is the Supreme Head of the Church of England, should for the first offence forfeit goods and chattels, with imprisonment at the king's will, for the second forfeit profit of lands; and for the third suffer as in cases of high treason.' It was under such laws as these that the Church of England was organized.

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

all to Hell. But the doctrine of is seen that Rice's way of salvation by unconditional, electing, predestinating effectual, and everlasting grace will save a multitude that no man can number. Here is the difference: A gospel, so called, that does not meet the dead, depraved condition of man or a gospel that saves man unconditionally and effectually by God's sovereign Grace. Which gospel is truly good news?

Rice says, Pharaoh "did not seek to be saved." Well, who does? Is that how we are saved, by seeking? Who does the seeking, the sheep or the shepherd? There is no man that seeketh after God. Now, Rice has man saved by seeking, yet the Bible says that no man seeks. So if Rice is right as to how men are saved, then no man will be saved. But the Bible has another way of salvation than Rice's way of man's seeking. The Bible has a seeking Shepherd that searches for His sheep till He finds it. The Bible has men finding God who sought Him not. Read Rom. 10: 20. How was it with you? Did you seek and find God? Or did He seek and find you? Again it

is contrary to the Word of God. "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth."—Rom. 9:18.

Rice says that this mercy is not the mercy of salvation but is the long suffering shown to the finally lost, and that it is the long-suffering shown to the vessels of wrath fitted to destruction of v. 22. Now, you read Romans 9: 15-22 and see if you can get Rice's doctrine out of it. Rice says the mercy is long-suffering to the unsaved. The Bible says that the mercy is opposed to the hardening of some, and that the vessels of mercy are afore prepared to glory. Anyone reading this passage honestly can see that the mercy is the sovereign mercy of God's saving grace as opposed to the sovereign hardening of the vessels fitted to destruction. This is another example of Rice's desperate attempts to get away from the teachings of sovereign grace. We will, God willing, study Rice's book further. God bless you.