

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 40, No. 21

ASHLAND, KENTUCKY, JUNE 26, 1971

WHOLE NUMBER 1693

Kings Addition To Hold Bible Conference

The Kings Addition Baptist Church is sorry that Calvary Baptist will be unable to have the Bible Conference this year. We are looking forward to your Conference in 1972.

In order to fill the gap this year, we voted to have a Bible Conference at our church during this coming Labor Day Weekend.

Since our church is a small one we cannot afford to provide lodging for all who might come. We will provide for as many as possible, but some would have to provide their own lodging in motels. We will send a list of motels to those who desire it. We do have an area where we could provide primitive camping for

those who have campers.

Anyone who can come to our Conference should write to us right away so we can begin our plans. Mail should be sent to:

The Kings Addition Baptist Church,
c/o James Hobbs, Clerk
Route No. 2, Box 182
McDermott, Ohio 45652

Riches That Can Not Be Taxed

ELDER T. L. GRIFFIN
Tuscaloosa, Alabama

"For ye know the grace of our Lord Jesus Christ that though He was rich yet for your sakes He became poor, that ye through His poverty might be rich."—II Cor. 8:9.

A few years ago I read a story on an aggressive tax collector who came to a city to investigate a certain man who far and near had been acclaimed a very rich man. After a thorough search of the tax records, he was sure that he had found a first class tax-evader. He called at the home of the man and was welcomed in this manner, "I am indeed delighted you have called on me for I am indeed a very wealthy person and will be glad to give you a detailed report of my vast possessions." The tax collector was taken aghast for neither the home, furnishings, nor the clothes of the man suggested any material wealth. However, he took his seat, drew out his papers, and prepared himself to record the assets of this confessedly rich and wealthy man. Then began this child of God to unfold the riches as he found them in the grace of God.

Using this story as a basis for this sermon I would like for us to consider seven thoughts as to riches that cannot be taxed:

I.

There is the treasure of the assurance that our sins are forgiven.

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."—Eph. 1:7.

This passage assures us that our sins have been put away, from God's point of looking at us through His beloved Son, in view of an accomplished redemption—an eternal redemption (Heb. 9:12) even resting back on God's election as it was in Christ (Eph. 1:4) and His predestination of us unto adoption of children by Jesus Christ unto Himself (Eph. 1:5), having accepted us in the beloved (Eph. 1:6). What a vast resource of riches that even this wonderful truth of Divine revelation tells us about. This is one of the treasured possessions of the saint coming to him because He (Christ) who was rich became poor that we through His poverty might be rich. Yes, our Saviour was rich in being on equality with God, even in creative power (Psalms 24:1-2), was in the beginning with God and was lit-

erally God (John 1:1-2) but in time He condescended, and took a lowly place to bring to His people the abundant riches of redeeming grace (Phil. 2:5-8). He became so poor that He had no place to lay His head (Matt. 8:20). Oh, what redeeming grace, what depths of love (I Jno. 3:1-2) what riches that no taxgatherer can collect on.

II.

In view of the fact that Christ redeemed us at the cost of His own life and blood at Calvary, we find our second treasure is the peace that passes all human understanding (Rom. 5:1-5). Jesus said in John 14:27:

"Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you, let not your hearts be troubled neither let it be afraid."

Insofar as peace in this world system is concerned, peace will never be the fact this side of the return of the Redeemer. Jesus said in Matt. 10:34:

"Think not that I am come to send peace on earth. I am come not to send peace but a sword." Again in Luke 12:49:

"I am come to send fire on Earth and what will I if it be already kindled."

Here Christ is teaching us that He knew that the purpose for which He had come into this world would not be universally accepted, but instead the results would be divisions on a large scale. Therefore in Luke 12:50-53, Christ explains what He meant in verse 49 concerning a baptism

of suffering. He shows that divisions will occur in households because He knew just what His presence would result in, and certainly knowing that His gospel would not be universally accepted, therefore His first advent could not bring peace. Yet it is a glorious truth that born-again believers have a peace with God that this world knows nothing of. Romans 5:10:

"For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life."

It is not our purpose to deal at length with reconciliation, but it means to have been thoroughly changed from enmity, to love and trust. Certainly this peace that John 14:27 has reference to, is a treasured experience of the saint. It is spiritual peace between the trusting soul and God. This peace garrisons the heart and was made possible by the precious blood of Christ when He redeemed us at Calvary. Therefore it is a tax-free treasure of every child of God's grace.

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Titus 2:13

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A glance,
An upward look,
Caught up to be with Christ forevermore!

The dead alive!
The living glorified!
Fulfilled are all His Promises that went before!

His face!
His joy supreme!
Our souls find rapture only at His feet!

Blameless!
Without a spot!
So shall we enter into Heaven's joy complete!

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

SIXTH INSTALLMENT

By JOE WILSON
Winston-Salem, N.C.

It is the product of Rice's heretical imagination. Rice says:

"Provision is made so every sinner can be saved."

Chapter five of Rice's book is entitled, "God's Love, Enlightenment, Enabling and Invitation Reach Every Sinner." If ever a title bore on its face its very falsity, this is it. I wonder that a man could pen these words without realizing the falseness of them. Rice says:

"His Spirit enlightens every heart."

Now, beloved, is this true? Do you believe that every sinner has been enlightened by God's Spirit? When the sinner is enlightened, he can see. When the sinner sees, he repents and trusts Christ. The trouble with every lost sinner is that he cannot see the kingdom of God. When he is born again, then he can see. Being enlightened and enabled to see is the result of being born again. Every sinner who is enlightened evidences that he is born again. Rice has a sinner who is enlightened evidences that he is born again. Rice has a sinner enlightened in his heart, and yet not born again. He clearly contradicts the teaching of Jesus as to the fact that seeing and being born again go together.

Rice says:

"His enabling grace goes with His command for all to repent."

Now, where in the whole of Scripture can one find this taught? It simply is not Biblical.



JOE WILSON

bade Paul to preach in certain places, how were they to be saved without the gospel? Therefore, since the gospel is a part of God's provision of salvation, and all men do not have the gospel, then provision is not made for the salvation of all men.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." II Pet. 3:9.

Rice quotes this verse, and wonder of wonders, he quotes the whole verse, which is very unusual for an Arminian heretic. But Rice makes this comment on the verse:

"God is not willing that any should perish; God wants all to come to repentance."

Here is a very good example of how Rice perverts the Word of God. Rice uses this verse to teach his heresy that God wants

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"Is The Bible A Catholic Book?"

(REPRINTED FROM ISSUE OF MARCH 21, 1964, BY POPULAR REQUEST)

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." — II Tim. 3:15-17.

This is a tremendously powerful passage of Scripture, and I

read it purposely and particularly in view of an article that was sent to me by Brother Hiram Jones of Marion, Indiana. Brother Jones clipped this advertisement (for that is what it actually is) from a paper that is published near to where he lives. There is nothing new in the advertisement, for it is the same advertisement that has been carried in many, many papers over the country, published by the Supreme Council of the Knights of Columbus. As I say, it has been

published in many, many papers, and it has been sent to us many, many times. Frankly, I have thought often of reviewing it, and tonight I take pleasure in taking a moment's time to read to you first of all this advertisement, and then to bring to you my message by way of a review.

THE BIBLE IS A CATHOLIC BOOK

People differ radically in what they think about the Bible. Some

(Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"A Catholic Book"

(Continued from Page One)

seem to think it was handed down from Heaven written in English and bound in Morocco. Many accept it as the inspired Word of God without knowing why they are justified in doing so. And others say that the Bible is full of contradictions and must be taken with a "grain of salt."

A proper understanding of the Scriptures can exert a tremendous influence for good in your personal life. You should, therefore, know where we get the Bible... what it means... why you can believe its every word.

Nowhere in the Bible text will you find a list of the 73 inspired books of which it is composed. This list was given to the world by the Catholic Church almost three full centuries after Christ's Crucifixion. Between the time of the Crucifixion and the time the Scriptures were gathered into a single book, millions had received and accepted the teachings of Jesus...

and had died without ever seeing the complete Bible. Established by Jesus Christ Himself and rapidly spread among the nations of the world, the Catholic Church was carrying on Christ's work for the salvation of men some 60 years before the Apostle John wrote his books of the New Testament.

For more than a thousand years afterwards, the Scriptures were preserved and circulated by Catholic monks and scholars who copied the sacred text by hand. And the Bible authorized by the Catholic Church was the first book produced by Gutenberg upon the invention of printing with movable type.

Yes, the Bible is truly a Catholic book. They were members of the Catholic Church who, under God's inspiration, wrote the New Testament in its entirety. The Catholic Church treasured it and gave it to the world in its original and unaltered form. The infallible authority of the Church always has been the only sure guarantee of its inspiration.

There are obscure and difficult passages in the Bible, some of which may seem confusing. But with the complete revealed truth of God delivered to her from the beginning, the Catholic Church has faithfully unfolded the meaning of the written Word of God to past generations of mankind—and does so today.

I am happy tonight, in the light of my text, to bring to you my comments concerning this adver-

tisement headed by the words, "The Bible is a Catholic Book." I shall bring my remarks by way of a number of questions.

I

IF THE BIBLE IS A CATHOLIC BOOK, WHY DO THE CATHOLICS FORBID ITS USE?

I shall read you a Catholic statement, which I have read to you before, to show you the attitude of Catholicism concerning the Word of God.

"Lastly, of all the advice we can give to your Beatitude, we have reserved to the end the most important viz., that as little as possible of the gospel (especially in the mother tongue) be read in all the countries subject to your jurisdiction. That little which is usually read at Mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when more was read they began to decay. To sum it all up, that book (the Bible) is the one, more than any other, that has raised against us these whirlwinds and tempests where, by we were almost swept away; and in fact if anyone examines it diligently, and then contrasts therewith the practice of our church, he will perceive the great discordance, and that our doctrine is utterly different from, and often very contrary to it; which if the people understood, they will not cease their clamor against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore, even these few pages must be put away, but with considerable caution lest so doing should raise up greater uproars and tumults."

Let me say, beloved, that this came from the advice that three Roman bishops gave to Pope Julius III as to how to strengthen the cause of Catholicism. This came, I say, from the pages of history, and tells us the attitude the Catholic church has taken for many hundreds of years relative to the Word of God. Now for them to say in an advertisement that the Bible is a Catholic book, I ask the question, if it is a Catholic book then why have Catholics forbidden the use of it?

On Sunday morning here in Ashland, and also on various mornings of the week, you can pause on Winchester Avenue, and see the crowds going to the Catholic church. You'll notice that all of them have a little black book that they are carrying in their hand. If you were to ask them to let you see the book they are carrying, you'll see that it is unlike the book which is carried by Baptists, for this is a prayer book rather than a Bible.

I know that under the pressure of religious freedom, the Catholics have necessarily had to somewhat liberalize their attitude about the Bible; nevertheless, their historic position has been to forbid the Bible's use by the laity. The laity still are forbidden to read it without following the Romish footnotes and interpretations of their leaders. To accept the Bible at face value would be a death-blow to Romanism.

II

IF THE BIBLE IS A CATHOLIC BOOK WHY NOT MAKE IT FINAL IN THEIR CHURCH AND PERSONAL LIVES?

I am sure you recognize that

the Bible claims for itself finality in everything that it discusses. Listen:

"What thing soever I command you, observe to do it: thou shalt NOT ADD thereto, nor DIMINISH from it."—Deut. 12:32.

"Every word of God is pure: he is a shield unto them that put their trust in him. ADD THOU NOT unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30:5,6.

"To the law and to the testimony: if they speak not ACCORDING TO THIS WORD, it is because there is no light in them."—Isa. 8:20.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ADD unto these things, God shall add unto him the plagues that are written in this book: And if any man shall TAKE AWAY from the words of

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the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book."—Rev. 2:18,19.

All of these Scriptures plainly claim finality for the Word of God. The fact of the matter is, every one of these Scriptures teach us that the Word of God is final in every particular. It is to be accepted as it is written. It is not to be added to. It is not to be taken from. We are not to practice addition nor subtraction with the Word of God. It is final in its every particular. I say then, if the Bible is a Catholic book, then why don't the Catholics make it final so far as their lives individually, and their church corporately, is concerned?

I think you recognize the fact that the Catholics say in contrast to the finality of the Bible that there are four things which they fall back upon for their doctrine. They say first of all, "We accept the Word of God." Then they say, "We accept what tradition has also handed down to us through the ages gone by." Then in the third place, they say, "We accept all the findings of the councils that have been held down through the ages." Then finally they say, "Whatever the Pope himself says is considered *ex cathedra*—that he has spoken finally, and his word is the last word on any subject."

My, what a contrast this is! Whereas Baptists say that the Word of God is final in every particular, the Catholics say, "We accept the Bible, we accept tradition, we accept the decrees that have been handed down by the councils of the past, and we accept the words of the Pope himself." So you can see that the Catholics, instead of making the Word of God final, have added to it, and they have other things that they consider to be of just as great importance, and of just as great import, as the Word of God itself.

I come back to my second question, if the Bible is a Catholic book, then why don't they make the Bible final so far as their lives and their church is concerned? Of course if they did,

out would go their gambling, beer, breweries, nuns, priests, rosary, Mariolatry, yea, even the Pope himself. It is obvious why Catholics do not bow to the Bible's authority.

III

IF THE BIBLE IS A CATHOLIC BOOK, WHY DO THEY DISTORT IT?

The Catholics distort the Bible and force it to teach things that it never was intended to teach. For example, all the teachings that they have relative to Mary are a forcing of the Scriptures. Our Lord Jesus said through an angel to Mary:

"Hail thou that art highly favoured the Lord is with thee: blessed art thou AMONG women."—Luke 1:28.

Notice the Lord Jesus never did say "Blessed are thou above women," but He merely said, "Blessed art thou among women."

Will you pause with me and think of all the heresies, that the Catholics have promulgated, even down to just a few months ago, relative to Mary. The Mariolatry and Maryology that has been offered to the world is astounding. They say, first of all, that Mary is the mother of God, which is a false statement. They tell us that Mary is the one that we are to pray to, and that she in turn will move upon the Lord Jesus Christ, for a son will come nearer listening to his mother than he will to anyone else. They tell us many, many things concerning Mary,—about fifty of these heresies based on Mary — and all of those things which they say are contrary and contradictory to the Word of God. Whereas the Bible says that Mary was to be blessed among women, they have taught, and are teaching, that she is blessed above all other women. I ask the question then, if the Bible is a Catholic book, why have they distorted it so far as Mary is concerned?

If I were to take the time, and you had the patience, I might be able to tell you at least 50 teachings of the Catholic church whereby they have taught things relative to Mary that are not to be found in the Word of God. For example, they teach the ascension of Mary bodily into Heaven, just the same as the Lord Jesus Christ Himself was gathered up unto the Father from the mount of Olivet. They say that Mary was likewise assumed up into Heaven in the same manner. I ask you, beloved friends, if the

Bible is a Catholic book, why have they dared to distort it relative to these teachings about Mary?

I say again, if the Bible is a Catholic book, why have they dared to distort it with their teaching that Peter was the first pope? I'd like to read to you from the Word of God that you might see whether or not Peter was ever a pope, or ever claimed anything like the popery. Listen:

"The ELDERS which are among you I exhort, WHO AM ALSO AN ELDER, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed."—1 Pet. 5:1.

The most the Apostle Peter claimed for himself was that of an elder. He never said that he was a pope, but rather he said, "I am also an elder."

Then the Lord Jesus said to Simon Peter:

"Get thee behind me, Satan; thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."—Mt. 16:23.

If Simon Peter were what the Catholics claim that he was, that of being the first and the original of all the popes, isn't it strange that Jesus called him Satan? Can you imagine the Lord Jesus Christ calling him a devil? If Simon Peter were the first pope, then the Lord Jesus Christ said that the first pope was a devil, for He said, "get thee behind me, Satan."

Notice again:

"But Peter took him up, saying, Stand up; I MYSELF ALSO AM A MAN."—Acts 10:26.

This was when Simon Peter had gone to Caesarea to preach in the home of Cornelius. As he came into the home of Cornelius, the Word of God says that Cornelius fell down at his feet, and worshipped him.

Now wouldn't this have been a fine time for Peter to have displayed his primacy? Wouldn't it have been a marvelous time for him to have displayed the fact that he was the pope? Instead, beloved, Simon Peter said, "Stand up; I myself also am a man." These were strange words for a pope. This was strange action on the part of a pope. This was strange behavior for an individual who was a pope. If he were a pope, it was strange for him to say, "I am on the same plane of equality as you yourself."

Then when Simon Peter got back home we find that the

(Continued on page 3, column 1)

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There are photos of most of the men quoted, the dates of their lives and brief information about them.

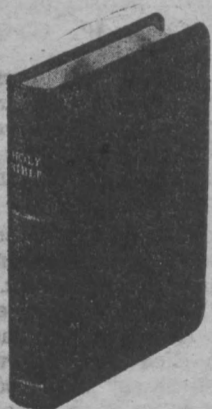
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THEODOSIA ERNEST

(Continued from last week)

"I grant, madam, that it is almost incredible; but I will show you such authorities that you shall be convinced that Rome herself, even in her worst estate, was never a bitterer or bloodier persecutor for conscience' sake, than was this newmade Church of England. Look at Bishop Burnet's History of the Reformation, vol. ii. p. 112. See also Strype's Ecclesiastical Memoirs, vol. ii. p. 214; or Neal's History of the Puritans; or Ivey's History of Baptism, pages 88-90. In the year 1549, a commission was given to Archbishop Cranmer and several others, by the King as the HEAD of this so called CHURCH of the gentle and loving Jesus, to 'search after all Anabaptists, (the same people now called Baptists,) all heretics and contemners of their Book of Common Prayer, and, if they would not be reclaimed, to excommunicate, imprison, and deliver them over to death.' There was a Baptist woman, Mrs. Joan Boucher, sometimes called Joan of Kent, of whom Strype says, 'She was a great reader of the Scripture,' and who risked her life to circulate the Scriptures among the ladies at court. She could not conform to all that the bishops taught and was therefore arrested and condemned. When the young king refused to sign her death warrant, Cranmer urged him, with great earnestness, to authorize her execution. The king could not answer the arguments of the learned prelate and knew not how to resist his importunity. He signed the warrant, but did it with tears in his eyes, and protesting that he did it *only on the authority of the Archbishop*, who had declared that God required it; and said, if it should be wrong, that he (the prelate) should answer for the sin in the great day of judgment. The bishop took the warrant, and thus said, 'Her blood be upon my soul.' Now in Fox's Latin edition of the Book of Martyrs are a few sentences which the English has omitted, and which are thus translated by Mr. Pierce in his answer to Nichols, p. 33:—'In King Edward's reign some were put to death for heresy. One of these was Joan Boucher, or Joan of Kent. Now, says, Mr. Fox, when the Protestant bishops had resolved to put her to death, a friend of Mr. John Rogers, the divinity-reader in Saint Paul's Church, came to him, earnestly desiring him to use his influence with the archbishop that the poor woman's life might be spared, and other means used to prevent the spreading of her opinion, which might be done in time; saying too, that though while she lived she infected few with her opinion, yet she might bring many to think well of it by suffering death for it. He pleaded, therefore, that it was better she should be kept in some prison, without an opportunity of propagating her notions among weak people; and she would do no harm to others, and might live to repent herself. Rogers, on the other hand, pleaded that *she ought to be put to death*. 'Well then,' saith his friend, 'if you are resolved to put an end to her life, together with her opinion, choose some other kind of death, more agreeable to the gentleness and mercy prescribed by the gospel; there being no need that such tormenting deaths should be taken up in imitation of the Papists.'

"Rogers answered, *that burning alive was no cruel death, but easy enough*. His friend hearing these words, which expressed so little regard to poor creatures' suffering, answered him with great vehemence, and striking Roger's hand, which before he had held fast, said to him, 'Well, *perhaps it may so happen that you yourselves shall have your hands full of this mild burning*.' And so it came to pass. Mr. Rogers was the first man who was burned in Queen Mary's reign. I am apt to think," adds Mr. Peirce, 'that Mr. Rogers's friend was no other than Fox himself.'—(Crosby, vol. i., p. 61. Ivey, p. 92.)

"In the few remaining years of Edward's life, and while the religion of the realm was under the control of Cranmer, many other persons were burnt at the stake for their religious sentiments. After the king's death, the Catholics had the supremacy for a little season, under the reign of her whom historians have been pleased to call the Bloody Mary, because she killed the Protestants for the same reasons they had killed the Baptists, and other so-called heretics.

"When Elizabeth came to the throne, the Baptists expected toleration, and began openly to avow their sentiments. But they were fearfully mistaken. They were burnt with just as little pity as the Catholics themselves had ever shown. Indeed," says Neal, 'more sanguinary laws were made in her reign than in those of her predecessors. Her hands were stained with the blood of both Papists and Puritans: the former were executed for denying her supremacy; the latter for sedition and nonconformity.' Nor did the persecution cease when Elizabeth had gone to her account, and James became the head of the Church. It was continued after James had died, and his unfortunate successor, Charles I., had come to the headship of the Church. Fines and imprisonments, whipping and mutilating, branding, torturing, and tormenting the saints of God, who held the authority of the Sacred Word to be above the dicta of the bishops, were not only inflicted by the laws, but earnestly urged upon the magistrates by the synods of the Church. (See the Constitutions and Canons of 1640.) But we have enough of this.

"He who would deny that the English Episcopal Church was a persecuting Church, would deny that Rome herself ever persecuted for conscience sake. Not only is the testimony rife in English history, across the water, but the men are living yet, among ourselves, whose ancestors in this country were, by the English Church laws, condemned to fines and imprisonments, if not to death. The jails are standing yet in which they were confined. The iron bars are yet in place through which the Baptist ministers of Virginia preached to their people, while Virginia was subject to the head of the Episcopal Church. Now, let me say one word, and I have done with this disagreeable subject: *When the Church of England became a persecutor for conscience' sake, she CEASED TO BE A CHURCH OF CHRIST*, even on the supposition that she had been one before that time. So, whether you derive

her from Rome, her persecuting mother, or whether you try to trace her origin to the Apostle Paul, through the ancient English Churches, is of no consequence at all. *She lost her authority to act as Christ's executive* (if she ever had it) *when she began to shed the blood of the martyrs of Jesus*. Trace your succession of Christian Churches downwards from Christ; or trace it upwards towards Christ; but, either way, it cannot cross that stream of blood which flows out from the hearts of the martyrs of Jesus. Every link of the chain of succession may be perfect, from Paul down to the first of the martyrs whose life was taken by the so-called Church, for his religion; but when the executioner lets fall his bloody axe, by Church authority or instigation, the chain is severed forever. That is no Church of Christ that burns Christ's people at the stake. Those gory hands, which are red with the blood of the martyrs of Jesus, cannot confer the sacraments of His Church. Yet the advocates of Episcopacy will have us believe that this is, forsooth, *THE Church*, and out of her there are no ordinances and no Christian ministry!"

Mr. Courtney spoke with an energy of manner that was quite unusual for him; and when he ceased, there was perfect silence for a little time, till Theodosia, looking at her tablet, remarked that we had only one mark more, which is, that no apostate Church can be a Church of Christ.

"If you derive the English Episcopal Church from the ancient British Churches," said Mr. Courtney, "she is *apostate*. She became so when she became a hierarchy, introduced infants as members, united with the state, (thus recognizing another lord than Christ,) and began to persecute for conscience' sake. Any one of these innovations on Christ's order would have marked her apostate; and when she became apostate, she ceased, of course, to be Christ's Church. But if, according to the indisputable truth of history, you derive her from Rome in the age of King Henry VIII., she has *not become* apostate, for *she never was* a true Church of Christ. She had, at first, *no baptism* but that of Antichrist. She had no *ministry* but that ordained by Antichrist; and her *organization* was that of Antichrist. She began in lust, and worldliness, and blood. She was from her inception the mere creature of the secular power; and, from the very first, so foul that she *could not apostatize*."

"My dear sir," exclaimed the Doctor, "you must surely speak without thinking of the full import of your words. I grant that the Church of England was not at its inception a perfect Church. It still had some leaven of Romanism; but was certainly a very great improvement on the system which it supplanted, and far from being as vile as it could be."

"By an apostate Church," replied the schoolmaster, "we mean a Church which has once been a true Church of Jesus Christ; but, by a change of constitution, of membership, of doctrine, or of practice, in points essential to its identity with the New Testament model, has *ceased to be* a true Church. It follows, therefore, that if *this Church of England never had* the characteristics of a true Church, she could not lose them, and, consequently, could not apostatize. And this was all I meant to say. But if you imagine that she was at her beginning any better than her mother, of Rome, or in any way different from her as regards the want of the essential features of a Church of Christ, let me tell you that you have entirely misapprehended her character. The only important difference between them was that the pope was the head of the Roman, and the king was the head of the English. The king required faith in his dogmas, on pain of death, as much as the pope. The king forbade the people to read the Word of God as peremptorily as the pope. The king, in short, became the pope of England. And this is what people call the Reformation."

"I am certainly mistaken, if such were really the case; but I suppose you have the proof. I had been under the impression that King Henry authorized and encouraged the reading of the Scriptures; and even required, by his royal authority, that they should be publicly read in the Churches."

"That is true, sir. The king, at first, did order a translation to be made; approved it when it was received from Tyndale; and it was 'SET FORTH WITH THE KING'S MOST GRACIOUS LICENSE;' and a decree enacted that it be 'sold and read of every person, without danger of any act, proclamation, or ordinance, heretofore granted to the contrary.' All the authority and influence of the government was earnestly and efficiently employed to secure to the people the opportunity to read the Scriptures and urge them to improve it.

"The king knew that the pope had forbidden the Scriptures to be read, and trusted that, by reading them, his people would learn to fear and hate the pope. But it did not occur to him that they would see that he had no more right to rule the Church than the pope had. He thought also that he had well secured his people from all danger of heresy, by the law enacted about the same time, 'to establish Christian quietness and unity.'

"The doctrines enjoined by this statute were, 1. Transubstantiation. 2. Communion in both kinds not necessary to salvation. 3. Priests may not marry by the law of God. 4. Vows of celibacy binding. 5. Private masses to be retained. 6. Auricular confession useful and necessary. Its penalties were, for denial of the first article, *death at the stake*, without privilege of abjuration; for the five others, *death as a felon*, or imprisonment during his majesty's pleasure.

"But so soon as the king found that if people read the Scriptures, they would not, or could not, believe his monstrous doctrines; when he found that hundreds of his most loyal subjects were ready to die at the stake rather than profess to believe them, he suddenly changed his policy. And it was then enacted, 'That all manner of books, of the Old and New Testament, in English, of Tyndale's crafty, false, and untrue translation, [the very same that had been before graciously ordered to be read,] should,

(Continued on page 5, column 4 and 5)

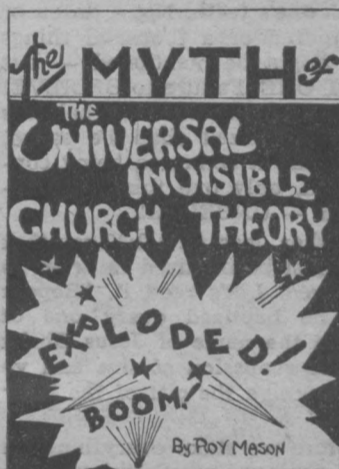
"A Catholic Book"

(Continued from page two)
church called him upon the carpet because he had gone to the home of Cornelius and had preached to him as a Gentile. We read:

"And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them."—Acts 11:1-3.

Notice, if you will, when Simon Peter got back home the church called him upon the carpet, because he had dared to preach to Gentiles, and to eat with Gentiles. Whoever heard of a church bossing a pope around? Whoever heard of a church telling a pope what he ought to do, or ought not to have done? Whoever heard of a church telling a pope when he had done wrong? Beloved, this shows me that Simon Peter was not a pope.

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Listen again:

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."—Gal. 1:15-18.

Now, beloved, if Simon Peter were the first pope, wasn't that a strange, sorry way whereby the Apostle Paul treated Simon Peter? He never went to see Pope Peter for three years. He got along without any communication with the pope for three years' time. He got along without any information from Pope Peter for three years? Isn't that a strange way for Peter to be treated if he were the pope that the Catholics say that he was.

I turn to the Word of God and I find Paul saying:

"But when Peter was come to Antioch, I withstood him to the face, because he was to BE BLAMED."—Gal. 2:11.

Notice that the Apostle Paul, by inspiration of God, says that Simon Peter went wrong, and that he withstood him to the face. In other words, Simon Peter was wrong and was to be blamed.

Whoever heard of a pope being wrong? Whoever heard of a pope being blamed for anything at all? (Continued on page 5, column 1)

The Baptist Examiner FORUM

"When Mark 16:16 and Acts 2:38 say you have to be baptized to be saved, why don't you believe it?"

**ROY
MASON**
RADIO MINISTER
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Aripeko, Florida



Wait a minute! Wait just a minute! Let us see if Mark 16:16 says one has to be baptized to be saved. Let us read it. It says, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Yes, it is true that he that "believeth and is baptized shall be saved." It is also true that he that believeth and is baptized and brushes his teeth every day, and goes to bed at eight o'clock, and votes the Democratic ticket, and etc., etc., etc. shall be saved. But what is it that damns (or condemns) a person? Not lack of baptism. Not failure to properly brush one's teeth. Not a dozen or a hundred or a thousand things that might be mentioned — but JUST ONE. Failure to BELIEVE! It says that the one who believes and is baptized shall be saved, but when it comes to being condemned, only one thing is mentioned — UNBELIEF.

Neither does Acts 2:38 say that one must be baptized in order to be saved. Let's read it. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."

Before we stake everything on any passage of Scripture, we need to always know the correct translation. In this passage the Greek word translated "for" is in many instances translated "because of," and that makes a tremendous difference in the meaning. "Be baptized BECAUSE OF the remission of sins." That is bound to be the correct rendering of the passage, for otherwise the passage would contradict the rest of the New Testament in relation to salvation. God has only one way of salvation. What about the thief on the cross who was saved? Was he baptized? Of course not. And he wasn't saved under the Law either, as some try to say, in their attempt to squirm out of this instance. If he was saved apart from baptism, then everybody else is saved apart from the same.

When the Philippian jailer asked Paul, "What must I do to be saved?" He didn't say believe and be baptized. He said "Believe on the Lord Jesus Christ, and thou shalt be saved." Why didn't he add baptism? Because baptism is not involved in salvation.

So it goes, throughout the New Testament. I am an old-fashioned deep-water Baptist, but I believe in being baptized "on account" of remission of sins, not in order to obtain remission. Salvation is not through H₂O, but through faith in Christ.

When Mark 16:16 and Acts 2:38 says baptism is essential to salvation I will believe it, however they do not say it and I do not believe it.

If they did teach it then they would be in direct contradiction with several other passages of the Bible. God does not contradict Himself in His word. Jesus said, "For God so loved the world,

that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." (John 3:16).

John said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (John 3:36). Paul answered the question, "What must I do to be saved?" with these words: "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

Ephesians 2:8,9 tells us very clearly, "For by grace are ye

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saved through faith and that not of yourselves: it is the gift of God; not of works, lest any man should boast." Titus 3:5 says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Jesus tells us very plainly that baptism is a work of righteousness in Matthew 3:15: "And Jesus answering said unto him, suffer it to be so now for thus it becometh us to fulfill all righteousness."

I find it a little difficult to believe that anyone could base a doctrine on a preposition. In Acts 2:38, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Please note "repent" goes with the latter part "And ye shall receive the gift of the Holy Ghost." The clause "and be baptized, etc." is an insert which could be placed at the end of the sentence and still say the same thing. The word "for" is a word that can mean "in order to receive" or "because of." The Greek word is the same that is used in Luke 5:14 where Christ had healed the leper. He told him to go to the priest and, "offer for thy cleansing." He was already clean so the word means because of. This is the same meaning in Acts 2:38. Peter is answering the question, "What shall we do?" (v. 37). He is telling them to repent (believe in Christ) and then be baptized because of the remission of sins.

Mark 16:16 is showing us that we should believe and then in obedience be baptized, but the latter part of the verse shows that the emphasis is on the believing. "He that believeth not shall be damned."

I have several reasons for not believing it. First of all, these Scriptures do not say any such thing. Mark 16:16 says, "He that believeth and is baptized shall be saved." No one can deny that. And if it had said that he that believeth and falls in a mud hole shall be saved, no one would have reason to deny that either. The last part of this verse is definite proof that baptism has no more to do with our salvation than falling in a mud hole would have. If you notice, it says, "but he that believeth not shall be damned." If baptism were essential to salvation, it would be doubly essential that this statement read "but he that believeth not and is not baptized shall be damned." The fact that baptism

is not so much as mentioned in this statement should prove to anyone except a Catholic, a Campbellite, a Mormon or a Protestant that baptism plays absolutely no part whatsoever in a person's being either saved or damned.

When it comes to Acts 2:38 those who plan to go to heaven by water grab that little word "for" to their bosom and give it a meaning that suits their fancy. I have a large two volume dic-

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tionary that gives many more, but I also have an elementary school dictionary that gives sixteen different meanings for this word. It is true that one of the sixteen is "for the purpose of." So numerically speaking the chances of this word meaning that a person must be baptized for the purpose of having his sins remitted is 1 to 15. But when we put the measuring rod of God's precious Word to it that one chance becomes extinct.

Even a Campbellite would admit that God has only one way of saving sinners. And in Acts 10:43-48 we see that way set forth in no uncertain terms. Here while Peter is still preaching that "through His (Christ's) name whosoever believeth in Him shall receive remission of sins," the Holy Spirit fell on the ones who heard (understood) the word. Then, and only then did Peter bring up the subject of baptism. Baptism was not so much as mentioned until these people had heard the word and the Holy Spirit had fallen upon them. The Holy Spirit never falls upon a lost person, only upon those who have been quickened by the Word. Baptismal regeneration is just one of many false doctrines that has been brought out of the Catholic Church and transplanted where it has no business.

The querist has insinuated that we Baptist do not believe the verses under consideration, but the fact of the matter is, only the true Baptists believe and practice the stipulations and commands contained in these two verses. I am aware that many cry out that they believe these verses, but they cry out amid darkness for their interpretation denies every verse of Scripture which deals with salvation. From the first description of the salvation of Adam, to the last picture

in Revelation, the Scriptures very emphatically teach that spiritual

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life does not come about by our doing (being baptized), rather they (Scriptures) teach that our spiritual life is the result of the finished work of Christ. Mark 16:16 and Acts 2:38 does not teach otherwise. In fact, Acts 2:38 is definitely a Baptist text, for it teaches that one must be regenerated and a believer in Christ before he is eligible for baptism.

In order for us to understand Acts 2:38, it is imperative that we examine verse 37 for the key which unlocks verse 38 lies in verse 37. It would be impossible to interpret this verse unless we recognize to whom the command was given to repent and be baptized.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Acts 2:37.

Brethren, we must determine who these people are that heard the message of the Lord, delivered by the apostles on the day of Pentecost. There are certain characteristics about them which reveal who they are:

They were people who could hear the voice of God. Our Saviour tells us that they are of God.

"He that is of God heareth God's words: ye therefore hear them not because ye are not of God."—John 8:47.

From this verse it is apparent that those who do not hear are not of God, but these of Acts 2:37 did hear — giving forth evidence they were God's children.

They were pricked in their hearts which reveal a new heart and a new spirit, or the nature of God. Thus, they were regenerated (quickened by the spirit) before they were baptized which all true Baptist churches demand ere one can be Scripturally baptized.

Hearing the sermon and being pricked in their hearts made them cry out to Peter, apostles and brethren, "what shall we do?" But, who are Peter, apostles and brethren that they should cry to them? These (apostles and brethren) constituted the first Baptist church. Thus, those who heard, and those who were pricked in their hearts presented themselves before the church asking for further information as to what they

should do, now that they are God's children.

Peter, speaking for the apostles and brethren (church), answered their questions by telling them:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

Brethren, I would have you notice these words, "everyone of you," and then ask you who these are? They were the ones who heard, who were pricked in their hearts, and who had asked for additional information. His (Peter's) reply was definitely not to all men without exception, but only to those who were saved and desired to walk in the paths of righteousness. The church instructed them to repent (turn from false doctrine) and to be baptized to manifest that they had repented.

Upon being baptized, the church promised them that they would receive the gift of the Holy Spirit. I would also have you notice that the church did not promise

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them eternal life which is the gift of God through Jesus Christ our Lord. Rather it was the gift of the Spirit.

The gift of the Spirit comes only to those who are saved, repented and are baptized on the authority of a true church (Baptist). His (Spirit's) gift is revealed in I Cor. 12:1-11. Therefore, one could be regenerated, yet not have the gift of the Comforter because he has not repented nor turned from false doctrine, and has not presented himself to a true church to be Scripturally baptized. He would be saved, but so as by fire; all of his works would be burned because of not being energized by the spirit.

To the querist, I repeat, we (Baptists) most certainly do believe not only Acts 2:38, but also Mark 16:16 which teaches the same truth. Not only do we believe them but we practice them, baptizing only those who hear, who are pricked in their hearts, and who are desirous of following Jesus. Now that they are saved, we baptize them because of remission of sin — not in order to become saved.

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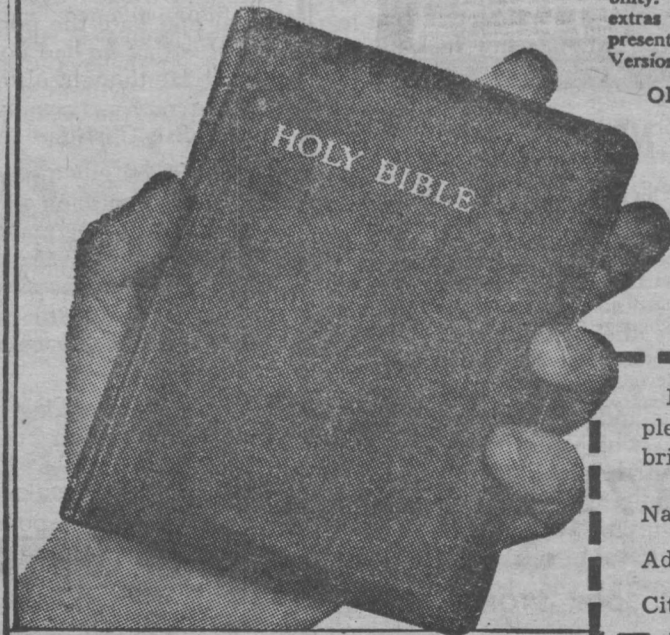
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"A Catholic Book"

(Continued from page three)
I tell you, beloved, the Catholics have distorted the Word of God relative to making Peter the first pope. I ask you this question, if the Bible is a Catholic book, why have they distorted it as to make it appear that Simon Peter was the first pope?

Again, if the Bible is a Catholic book, why have they distorted it relative to the matter of doing penance?

Beloved, there is a lot of difference between repentance and penance. Repentance is a good Bible doctrine; penance is a teaching that came from the Devil himself. When you press a Catholic, and press him hard to give a Scripture as to why he would teach penance, he knows he has but one passage, and one only, to fall back upon—and it must be distorted. Listen:

"Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." — Mt. 5:25.

This is the verse a Catholic points to in the Word of God, and when he points to it, it is an absolute distortion of the Word of Almighty God. Beloved friends, it is the farthest thing from the truth.

I remember an Irishman back in the community where I used to live who was guilty of stealing some hay. When he went to the priest to make a confession concerning what he had done, the priest asked him, among other questions, how much hay he had stolen. This man told this in my presence, and he said, "I told the priest that I stole half a stack of hay, but that I might as well confess the other half, because I expect to go back tonight and get it." He said, "I knew he was going to give me a certain amount of penance to do, so I thought I might as well get it over with, all at one time."

Now, beloved, I ask you, if the Bible is a Catholic book, then why do the Catholics distort it and teach penance, taking Scriptures like this out of their context, and away from their setting, making an absolute distortion to teach something else?

Again I say, if the Bible is a

Catholic book, why have they distorted it by teaching that there is no salvation outside the Catholic church?

To the Catholic, there is only one unpardonable sin, and that is to die outside the Catholic church. It doesn't make any difference what sins you may be guilty of — it doesn't make any difference as to how many sins or how much sin there may be in your life — it can all be forgiven and you can go to Heaven if you die a Catholic. Even if you die the worst, the vilest, the meanest, the most immoral, and the most unethical individual in this world, by some hook or crook, by the payment on the part of relatives here in this world, they will be able to get you ultimately out of Purgatory and into Heaven in the sweet bye and bye if you die a Catholic. There is only one sin that cannot be forgiven in the eyes of Catholicism and that is the sin of dying outside the Catholic church.

I ask then, if the Bible is a Catholic book, why do they distort it by saying that there is no salvation outside the Catholic church?

Beloved, I want to make this clear to you: I am a Baptist from the top of my head all the way down to the end of my toes. I want you to know that if I had my way, I'd make a Baptist out of every individual within this world. I'd be glad to preach to him the Word of God, in such a way as to make him not only a believer in the Lord Jesus Christ, but to make a Baptist out of him from the standpoint of doctrine in every particular. Though that is my conviction, and though I would like to see every man become a Baptist, let me say this to you, so far as I am personally concerned, any man who has seen the truth that Jesus Christ has died on the cross for his sins is saved, and he is going to Heaven when he dies, for there is nothing for him to go to Hell for. I insist upon this fact, that regardless of how he has been baptized, whether it be by immersion or by pouring or by sprinkling, or maybe he hasn't even been baptized at all, he is saved. Regardless of what church he is a member of, or perhaps he is not a member of any church, if he has seen the truth that on the cross of Calvary Jesus Christ died for all of his sins, that man is going to Heaven when he dies, for there is nothing for him to go to Hell for, since Christ has died for all of his sins. I say this in

the light of all the Bible, especially I John 1:7: "The blood of Jesus Christ, his son, cleanseth us from all sin." However, if he fails to see that Jesus Christ at the cross of Calvary paid in full for every one of his sins, from the first unto the last one that he shall ever commit—if he fails to see that truth, then there is no salvation for that individual.

In contrast, the Catholics would teach you that there is no salvation outside the Catholic church. Listen to me, brother, sister, if the Bible is a Catholic book, why do they make the church the Saviour, and why do they distort it by saying that there is no salvation outside the Catholic church?

Again, if the Bible is a Catholic book, why is it that they distort it by their teaching that a priest can come between the soul of man and God? We read:

"For there is one God and ONE MEDIATOR between God and men, the man CHRIST JESUS." — I Tim. 2:5.

What does it say, beloved? It says that there is just one mediator to come between God and man. Up yonder in Heaven is God, and down here on earth is man, and there is just one mediator to come between God and man, and that mediator is the Lord Jesus Christ. Yet the Catholics will tell you that the priest is a mediator. They will tell you that all the cardinals, and all of the bishops, and all of the dignitaries of the Catholic church summed up, and headed up, by the pope himself can come between the soul of the individual and God. I say then, if the Bible is a Catholic book, why have they distorted it? Why have they taken passages such as I Timothy 2:5 and twisted them to make them teach that a man can have somebody else come between him and God, rather than the only mediator, which is the Lord Jesus Christ Himself?

IV

IF THE BIBLE IS A CATHOLIC BOOK, WHY HAVE THEY LIED ABOUT IT?

In the first place, you may have noticed in the advertisement I read, that they lied relative to the number of books in the Bible. Did you notice that they said there were 73 inspired books in the Bible? I ask you to take your Bible and look at it, and you will find that there are 39 books in the Old Testament and 27 books in the New Testament, making a total of 66 books in all the Bible, yet they say that there are 73 books that are inspired. Of course that means that they have added some other books to the Bible that we do not accept.

Beloved, if you want to read something that will be on the par with Grimms' Fairy Tales, or that will remind you of Rip Van Winkle and his twenty years of sleep; if you want to read something that will cause you to go back and enjoy Aesop's Fables, then just lay aside Grimms' Fairy Tales, and lay aside the story of Rip Van Winkle, and lay aside Aesop's Fables and read those seven books which the Catholics have put in the Bible, which they say are a part of the Bible. Can you imagine people being so mentally incompetent, and so spiritually deluded, and so completely blinded to the Word of God as to believe the type of stories you will find in those books that the Catholics have added to their Bible?

You say, "Brother Gilpin, when did you ever read it?" Beloved, I wasted my time doing so when I was in the Seminary. The fact of the matter is, the only time that I ever read those seven books was when I was in the Seminary, and when it was required reading on my part.

Brother, sister, I ask the question then, if the Bible is a Catholic book, why have they lied about the number of books there (Continued on page 6, column 1)

Theodosia Ernest

(Continued from page 2)

by authority of this act, be clearly and utterly abolished and extinguished, and forbidden to be kept and used in this realm, or elsewhere, in any of the king's dominions.

"And further, 'That no manner of persons, after the first of October, 1543, should take upon them to read openly to others, in any Church or open assembly, with any of the king's dominions, the Bible, or any part of the Scriptures, in English, unless he was so appointed thereto by the king, or any ordinary, on pain of suffering one month's imprisonment.'

"And, to show how little probable it was that the king would appoint any one to read, it was further enacted, 'That no women, except noblewomen and gentlewomen, might read the Bible to themselves alone; and no artificers, apprentices, journeymen, serving-men of the degrees of yeomen or husbandmen, or laborers, were to read the Bible or New Testament to themselves, or any other, privately or openly, on pain of one month's imprisonment.'

"And then again, three years after this, 'That, from henceforth, NO MAN, WOMAN, OR PERSON, of what degree he or they shall be, shall, after the last day of August next ensuing, receive, have, take, or keep, in his or their possession, the text of the New Testament, of Tyndale's or Coverdale's, nor any other, that is permitted by the act of Parliament, holden at Westminster, in the thirty-fourth and thirty-fifth year of his majesty's most noble reign.'

These and many other most interesting and significant facts connected with the introduction of the vernacular Bible in the English nation, you will find in that most admirable work of Mrs. Conant, *The History of English Bible Translation*, pp. 320-325.

"That these laws were designed to be executed, and that they were executed, even to the veriest extremity of their bloody requisition, the history of many a murdered lover of the Scriptures will testify. Under this law the Anabaptists were burnt, as testified by Bishop Latimer, in many parts of England; and under it the heroic Anne Askew was first tortured on the rack, and then burned at the stake.

"Now, what I say is this: a Church thus false in doctrine; thus like Antichrist in government; thus devilish in spirit; ordained and established by a wicked king, for worldly purposes, and sustained, from the very first, by outraging, not merely the laws of God, but the dictates of humanity, could not have been at any time, by any possibility, a TRUE CHURCH OF JESUS CHRIST. She could not, therefore, cease to be a true Church, since she had never been one. She could not apostatize. Nor can she ever become a true Church while she remains the Church of England. She may become less vile and abominable than at first. She has indeed grown vastly better than at first. But, since she was not a true Church then, she had no authority to administer the laws or ordinances of Christ. Her baptism was, consequently, no more Christian baptism than is a Mormon immersion; her ordination was no more Christian ordination than if it had been performed by the priests of Jupiter. Christ gave no sort of authority to any such establishment; and all her acts are therefore null and void. So far from having the only baptism, she has no Christian baptism at all. So far from having the only ministry, she has no Christian ministry at all. So far from having the exclusive authority to confer the sacraments of Christ's Church, she has never received them, never has had, has not now, and never can have, the right to confer them at all."

"Surely," said the Doctor, "she may repent and reform, if she has not already done so. How then dare you assert that she can never become a true Church, and have all the rights of any other true Church?"

"My dear Doctor, let us simply use our common sense one minute. We have seen what a true Church is according to the Scriptures. It is a local, independent society, and not a part of a confederacy or a hierarchy. If this Church should ever fall back upon the Scripture rule in this respect, she will no longer be the Church of England.

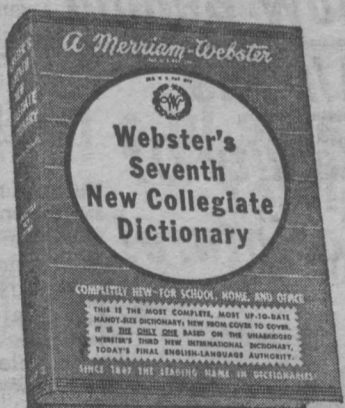
"We have seen that a true Church can, as a Church, recognize no power to make laws for her but Christ. Now, if this Church deny the power of the king and parliament to determine for her the doctrines that her members shall believe, and her ministers shall teach; what parts of Scripture she shall read on certain days; what words of prayer she shall employ; or that the king, by his chancellors and the bishops, shall have control of her discipline; determine what each member must believe; who shall be received as members, and by what form it shall be done; who shall be excluded, who retained; and, in fact, almost everything in regard to all that characterizes a Church—I say, if she deny all or any of this, she ceases to be the Church of England. We have seen that a true Church consists of those who have first professed their faith, and then have been baptized. Let this Church cease to receive any but believers, and restore what she herself admits to have been the baptism which Christ ordained, and which was changed without authority from him, and she will no longer be the Church of England. In short, if she should ever be so far changed as to be conformed in all essential points to the Scripture model, she must first cease to be. The king must resign the headship and give it up to Christ. The bishops and archbishops must leave their Episcopal thrones and become simple pastors of single Churches. The discipline of the Church must revert to the 'ekklesia,' the assembly of the brethren and sisters. And from this assembly those must be excluded who have not come to it voluntarily, professed their faith, and then received that baptism which Christ appointed."

"And if all that is done," said Theodosia, "she will no longer be the English Episcopal Church, for these are her characteristic features. But how is it with the American, or Protestant Episcopal Church?"

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

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"A Catholic Book"

(Continued from page 5)

are in the Bible? Again, if the Bible is a Catholic book, why has the Catholic church lied that the Catholic church was established by Christ and that they themselves wrote the Bible?

Beloved, I think that any man ought to be fair with the pages of history. Even if he isn't going to be fair with the Bible, he ought to at least be fair with the pages of secular history. I'll lay my Bible aside tonight and I'll challenge any Catholic priest in this world to face me on the basis of when Catholicism began. We will look at it, not from the study of the Word of God, but we'll go into the libraries, and study what has been written, and published, and circulated in the libraries of the world.

Don't tell me the Catholics began in the days of Jesus. Don't tell me that the Son of God established the Catholic church, and that the Catholics wrote the Bible. I tell you, beloved, there never was a Catholic heard of in the days of the Lord Jesus Christ. Along about 251 A.D. true Baptists excluded, or excommunicated, or expelled a group of heretical Baptists around the city of Rome. They were excluded because they had begun to teach baptismal regeneration — that is, that one is regenerated by baptism. By the year 590 that group developed into the Catholic church.

Don't tell me the Catholics started the church and that they themselves wrote the Bible. I tell you, when you pick up this advertisement, and read how they established the church of Jesus Christ, and how they wrote the Bible, you are reading a lie—not just a falsehood, and not just a fabrication, but an out-and-out

lie that could not be proven nor substantiated even by the pages of history itself.

I ask again, if the Bible is a Catholic book, then why did they lie about it when they say they have preserved the Bible through the ages?

I ask you, did you ever go to school? Did you ever read any history when you were in school? I ask you, did you ever hear how they burned the Bible? Did you ever read how the Bible was burned by the multiplied thousands of copies when it was first produced by Gutenberg? When the printing press became a reality they bought Bibles in a wholesale fashion just in order to burn them. They used to tell me that when I was in high school. They used to tell me how the Catholics bought the Bibles to burn them, and how the buying of the Bibles just caused it to be circulated more and more. As they bought them, the people that sold the Bibles had more money with which to print Bibles, and the result was that it meant, instead of the extermination of the Word of God, the scattering of the seed of the Word of God more and more. They used to tell me when I was in high school that the Catholics destroyed the Bible. They used to tell me that the Catholics burned the Bible—that they weren't interested in preserving the Bible. Now the Catholics tell an unsuspecting public that the Catholic church has preserved the Bible down through the ages. I tell you, if the Bible is a Catholic book, why have they lied when they say that they have preserved it through the years?

I'll go further and say that if the Bible is a Catholic book, why have they lied when they say that they have faithfully taught the Bible all through the centuries? Everybody knows that the Catholics have not faithfully taught the Bible. Everybody

knows that they have opposed it. Everybody knows how the Catholics, instead of faithfully teaching the Word of God, have done everything they could to suppress it so far as its circulation is concerned.

V

IF THE BIBLE IS A CATHOLIC BOOK, WHY SHOULD THEY ADD TO IT?

You say, "Brother Gilpin, have they added anything to it?" Yes. Where did they get sprinkling? That is a Catholic addition. Where did they get the idea of sprinkling babies? That is a Catholic addition. They say that nobody can be saved without being baptized, and that if a baby dies without baptism, there is no hope for that baby; therefore, they sprinkle babies.

A business man some months ago in this town had a misfortune of losing his little grandson. He lived some eight or ten hours after being born, and then died. Since I knew this man well, and since he has been most courteous to me through the years, I called him and talked to him over the phone to express my sympathy in view of the death of his little grandson. What do you suppose was the thing that brought him the most comfort? He said, "Brother Gilpin, he lived long enough that we were able to baptize him before he died."

Beloved, if the Bible is a Catholic book, then why add to it? Why add sprinkling? Why add the sprinkling of babies? I challenge any individual to open his Bible and read from Genesis through Revelation and find one verse that even hints at baby baptizing. I challenge you to find one place that even looks like a baby might be baptized. Mark my words; they have added sprinkling and baby baptizing; they have added to the Word of God. If the Bible is a Catholic book, why is it necessary to add to it?

I ask again, why add to it Xmas and Easter? Beloved, at least you ought to know that Xmas and Easter are both Catholic inventions. You ought to know that if it were not for the Catholics they never would have come into existence. The Catholics get them from the heathen who started them, and then foolish Protestants adopted them, and more foolish Baptists came along and put them into Baptist churches. Beloved, they came from the Catholics, and I am in favor of sending everything back to Rome we've ever borrowed from them. I say, if the Bible is a Catholic book, why would they add Xmas and Easter?

Why do they add the ministerial titles that they have added? I challenge you to find any place in the Bible where you read about Reverend Simon Peter, or where you read about Reverend Paul. I challenge you to read any place in the Word of God a title that would indicate "The Reverend," or "The Right Reverend," or "The Most Right Reverend," or "The Most Excellent Reverend," yet they have added these titles.

Sometime ago I was about to be introduced at a school where I was going to deliver a Commencement address. The man who was going to introduce me leaned over and in a whisper said, "What is the proper ministerial

title to use in your case? Shall I refer to you as 'the Rev. Mr. Gilpin,' or should I put an adjective in and say, 'the Most Reverend Mr. Gilpin?'" Well, I didn't have time to preach him a sermon, because he was just about in the act of introducing me at that time, but I said, "If you want to do the thing, and do it right, just say, 'Loose him and let him go.'"

Beloved, if the Bible is a Catholic book, why have they added these extra titles that you don't find in the Word of God?

I say again, if the Bible is a Catholic book, why have they added to it and tried in every way possible to get a union of church and state all over the world? I think that anybody who reads the Word of God knows that the church is to be kept separate from the state. I tell you, I do not in any wise at all believe in a union of church and state. If the Bible is a Catholic book, then why have they added the heresy of the union of church and state?

VI

IF THE BIBLE IS A CATHOLIC BOOK, WHY GO CONTRARY TO IT IN PERSECUTING THOSE WHO DIFFER?

As I have said, if I had my way, I would make a Baptist out of everybody, but I wouldn't make a Baptist at the point of a sword. Rather, I'd make a Baptist with the Word of God. If I failed with the Word of God, then I would have nothing else to offer. But, beloved, Catholics through the ages have persecuted everyone who has differed with them relative to the Word of God.

Down in Mexico, at the Castle of Leon, some 50 miles southwest of Mexico City, I went down into the dungeon where the light of day had never yet penetrated the darkness and the recesses of that dungeon. I saw there within that dungeon the rusty chains where the Catholics used to chain any individual who refused to accept Catholicism. Once a day, a little opening above — an aperture about 3" wide, was opened and a

little morsel of food was handed down to that individual who was chained there within that dungeon. If he recanted and renounced his hated Protestantism, or whatever religion he might hold contrary to Catholicism, he was released and brought upstairs; otherwise, he was left there for a very few days until from the dampness within that dungeon he died. Over to one side was a trough that led down into the river where the dead bodies were dropped, and were washed out into the river. Now, beloved, that is Catholicism; you either become a Catholic in Catholic countries or else there is persecution.

I took time this afternoon to look up a quotation that I have often quoted from the historian Bede. He made it years ago. I quote it just to show you something as to how Baptists have been persecuted who refused to become Catholics. In the year of 603, just a short time after the Catholics became recognized as a universal church, the historian Bede says that they sent a man by the name of Augustine to convert the Welsh Baptists. Bede says that when they contradicted him, and refused to accept his proposals, the Catholic Augustine said:

"You act in many particulars contrary to the custom of the universal church, yet if you will comply with me in three points only—namely, to keep Easter at the due time, to administer baptism by which are we born again to God according to the custom of the Roman Catholic church, and to join with us preaching the Word of God to the English nation, we will readily tolerate all the other things that you do."

Then Mr. Bede goes further by telling how Augustine in a very threatening manner told them that if they did not do as he had said, and join with the Catholics, that they would be killed. Bede says that 50 of the Welsh Baptist ministers escaped by flight from the slaughter wherein 1,200 Baptists were killed. Why? Because they would not observe Easter, and they would not join in with the Catholics in practicing baptismal regeneration.

(Continued on page 7, column 1)

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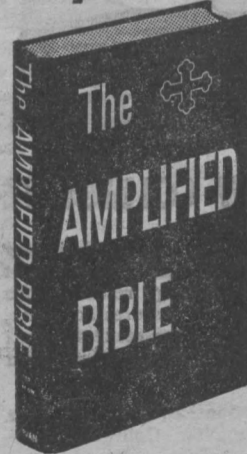
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"A Catholic Book"

(Continued from page 6)

Do you mean to tell me that that is Christian? Do you mean to tell me that that is any part of Christianity for an individual to persecute a man who differs with him relative to the teachings of the Word of God?

I told a man only Thursday night that so far as I was concerned, while I did not agree with him, I would fight for the privilege of allowing him to differ, and disagree with me, and I mean that, beloved. I believe so strongly in freedom of religion that though I do not agree with many individuals, I would fight for the privilege of allowing them to continue to teach and preach the things that they believe.

These Welsh Baptists, incidentally are quite different to a lot of modern Baptists, aren't they? There are a lot of modern Baptists who in 1964 will go into the preaching mission in this Tri-State area within the next few days. There are a lot of modern Baptists who will say, "Well, it is a shame that all the rest of the Baptists are so narrow that they won't have anything to do with the preaching mission." There are a lot of modern Baptists who, when Easter comes this year, will be there "whole hog" so far as Easter and its customs are concerned. But in the year 600, the Welsh Baptists said, "We'll not participate," and only 50 out of 1,200 of them escaped slaughter and death at the hands of the Catholics.

Time would fail me to tell of the infamous persecutions imposed upon Baptists by the Catholics through the ages. More than 50,000,000 have fallen martyrs to the truth that is held by real Baptists today.

Beloved, I say if the Bible is a Catholic book, why go contrary to it by persecuting everybody that differs with you relative to it?

CONCLUSION

No, no, I do not believe that the Bible is a Catholic book. Instead, I have a very firm conviction that when the Lord Jesus Christ was here in the days of His flesh, He established a Baptist church, John the Baptist preached, and gathered the material out of which Christ established His church. The Lord Jesus Christ took the material that was prepar-

ed by John the Baptist, and established a Baptist church, and there has been a Baptist church in existence every day from that time down to this. I have a very strong conviction that every word in the New Testament was written by a Baptist, and that every word in the New Testament was written about Baptists, and that every word in the New Testament was written to make Baptists, and that every word in the New Testament, if accepted, would make Baptists today. In fact, I'll go far enough to say this, that if you will give every man a clean heart and an open Bible, the result will be a Baptist civilization.

May God bless you!

John R. Rice

(Continued from page one)

to, and tries, to save every individual of mankind. The verse quoted clearly limits God's unwillingness for man to perish to the "usward." This refers back to the first epistle which is addressed to the "elect" of God. So this verse clearly teaches that God has an elect people and He is not willing that any of them should perish. For Rice to use it to teach that God is not willing that any of mankind should perish is to willfully and deliberately pervert the clear teaching of the verse in order to support Rice's doctrine. Let this man find a verse that teaches his doctrine if he can, but let him cease to pervert passages that are very clear in their meaning. I challenge any Arminian to give an honest interpretation of II Pet. 3:9 dealing fairly with the word "usward" in this verse.

"Who will have all men to be saved, and to come to the knowledge of the truth." I Tim. 2:3,4.

"What His soul desireth, even that He doeth." Job 23:13.

Rice quotes the first verse given and then mis-explains it in such a way that it clearly contradicts the second verse which I have quoted. Rice ignores the fact that "all" is frequently used in Scripture to teach all without distinction, and not all without exception. He ignores the fact that the Bible teaches a Sovereign God who doeth according to His will. He ignores all this in order to try to use this verse to teach his universal heresy. I Tim. 2:4 teaches that the elect family of God is made up of men from all races, nations, and classes of people and not limited to one race or nation. Rice's "poor little god" is always trying to do something that "Great Big Man" will not let him do. What a pitiful and defeated and disappointed being is Rice's god. All men should weep for such a being. This god of Rice is a far different being from the Sovereign and Almighty God of the Bible who "worketh all things after the counsel of His own will."

Rice uses, or rather mis-uses, John 3:16 to teach his heresy of God's love reaching every sinner. Rice ignores the well established fact that the word "World" often has a limited meaning as John 17:9 and elsewhere. Rice ignores the fact that God draws those that He loves with loving kindness unto Himself. He ignores the fact that God's love is eternal, and that love and wrath could not rest upon the same person at the same time. Beloved, the Bible teaches the sovereign, unconditional, electing, effectual, and eternal grace of God. Not a verse in the Bible can be used to contradict this teaching without a deliberate perverting of God's Word.

"But now commandeth all men every where to repent." Acts 17:30.

Rice comments on this verse thusly:

"God wants all men everywhere to repent."

Now God has a sovereign right to command all men, even when it is not according to His eternal purpose that they do as commanded. God has not lost His right to command just because man has lost his ability to obey. Rice here changes God's "Com-

mandeth" into "wants." God does command all men to repent, but He gives repentance to those whom it please Him so to give. The fact that God commands a man to do something does not prove that man has ability to do that thing. It is the very heart of Arminian heresy that obligation is limited by ability. Does God obligate man to love Him with all the heart, soul, mind, and strength? Does, or can any man, do this in this life? Let me say again that God's authority to command is not limited by man's ability to obey.

Rice says:

"Every sinner does have the enabling grace of God. Every sinner has some light from God. Every sinner has some conviction from God."

Now this statement by Rice simply is not true, and denies much of the teaching of God's Word. If Rice is right here, then the Bible is wrong when it tells us that the sinner is dead and blind and cannot come to Christ. I tell you, beloved, the readers of Rice's paper and book have a choice. They can follow God and His Word, or they can follow Rice. They cannot follow both.

"And I, if I be lifted up from the earth, will draw all men unto me. This He said signifying what death he should die." John 12:32, 33.

Rice comments on this verse:

"So He does draw all men unto Him."

Now this is true when we understand all men without distinction. But it certainly is not true of all men without exception as Rice is trying to teach. Note that the verse does not say that Christ will try to draw all men to Himself, but that He will not be able to draw many of them. This verse is teaching that Christ died for all kinds of men, and that His death guarantees the effectual work of the Holy Spirit which will draw all for whom Christ died unto Himself. If "all" in this verse meant what Rice claims, then the verse would simply be untrue.

Rice says:

"Every person who ever came into the world has felt the pull of Christ, felt some light from Christ."

Mr. Rice, how does a dead man feel a pull, and how does a blind man feel light? Do you not see that Rice is denying the Biblical doctrine of the dead and depraved condition of man. Then Rice really goes haywire. He uses Psa. 19:1-3, dealing with the testimony of creation; Acts 14:17, dealing with the goodness of God's providence; and Rom. 2:14-16 dealing with the law of God written on the nature of man. Rice uses these Scriptures to prove his heresy. Rom. 1:20 plainly tells us that all these witnesses to God leave men without an excuse, but it does not and cannot bring them to salvation.

Rice then uses the case of Cornelius in Acts chapter ten. Rice says:

"We have a remarkable example of a heathen man who, without Scriptures, and without preaching, sought God... This man followed what light he had... Such a poor sinner who followed what light he had must be given more light."

Now, beloved, this is rank heresy and utterly contrary to this part of Scripture and to all of God's Word. Has Rice gone hard-shell in how God saves sinners? How can a dead and blind man follow light? What can a man do that which puts God under obligation to that man? God is not obligated to give any light, much less to give more light. A careful study of Acts ten will clearly show that Cornelius was a saved person before Peter ever entered the story. No man can do the things Cornelius did and not be doing them as a result and evidence of salvation. Acts 10:37 clearly tells us that Cornelius had already heard the Word of God and had been enabled to know that Word. So Rice's use of this falls to the ground. And please note that Cornelius was not re-

generated apart from the gospel of Christ.

The more I read in this book of Rice's, the more I am amazed at the foolishness of this educated man's dealing with Scripture. Rice says:

"In the sense of being accountable for his sins, having freedom to choose for God or the Devil, men are not dead. Their minds, their consciences, their powers of choice are not dead... they can choose... When God commands a sinner to repent, he can repent."

Now this is a plain denial of the Bible in the effort to uphold a pet doctrine. Man is alive in sin, and can choose sin, but he certainly cannot and will not choose God until regenerated by the Spirit of God. Rice illustrates his doctrine that dead sinners can repent by showing that even the physically dead can come out of the grave when Christ calls them in the resurrection. Surely, here is a poorly chosen illustration. Mr. Rice, does the physically dead coming out of the grave, make them alive, or evidence that God has made them alive? Can a physically dead man come out of the grave without the irresistible power of God making him alive? Here we have a perfect example of Rice's — I almost said stupidity — in handling the Word of God. I believe the dead will come out of the grave when Christ calls because I believe He will make them alive. I do not believe that in their physical deadness, they make a choice all on their own. They do not exercise their free-will and decide to come out of the grave. God makes them alive by effectual power and they come forth. I believe that dead sinners come to Christ in saving repentance and faith when Christ effectually makes them alive and irresistibly, by the Spirit using the gospel, causes them to come.

Rice then turns to some of the invitations of the Bible and seeks to use them to bolster his heresy. Let me give a few that he uses.

"Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22.

"Ho, every one that thirsteth come ye to the waters, and he that hath no money." Isa. 55:1.

"Whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13.

"And let him that is athirst come, and whosoever will, let him take of the water of life freely." Rev. 22:17.

Now these invitations are in the Bible, and they are true, but please notice that they are to a particular, and limited people. Notice that they presuppose a work of the Spirit in order to

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their effectiveness. How can a blind man look and be saved unless God gives him sight? How about the sinners that are not thirsty? Is there an invitation to them? Are not all sinners by nature thirsty for sin and not thirsty for Christ? How are these unthirsty sinners made thirsty, and remember the invitation is to the thirsty. There is not an invitation in the Bible to the one who will not believe, who is not hungry, who is not thirsty, who will not come. Mr. Rice, what about sinners who are in the condition of not thirsty, and not willing? Where is your invitation to them? No Calvinist denies God's invitation to the hungry, thirsty, and willing. We insist that it is the work of the Holy Spirit that makes men to be in this condition. Beloved, look at this closely. Rice's gospel (so-called) has no message for the unthirsty, un-hungry, and unwilling sinner. Yet this is the condition of everyone by nature. Rice has no gospel for man in the place where God's

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Elder Fred T. Halliman
Sovereign Grace Baptist Mission
Koroba Free Bag, via Mendi
Territory, Papua, New Guinea

Word says man is. Rice's gospel does not meet the need of the dead and depraved sinner.

Then Rice goes to great lengths in this chapter to make the Calvinist look bad in the matter of invitations. He implies that we teach that God is like a salesman who presents a "come-on" ad that is not sincere. Rice gives some illustrations of this point. We insist that God is sincere in His invitations — that they mean exactly what they say. Calvinists insist that God does and will save every man, woman, boy, and girl who will repent of sin and believe on Jesus Christ. We insist that God will save everyone who will come to Christ. Rice is simply a liar when he implies that Calvinists do not believe God is sincere in His invitations. It is Rice who is insincere and will not face the truth. Mr. Rice, please show us where God invites the unwilling to come? I will say this. The man who cannot give an invitation to the congregation before him, inviting and urging men to believe on Jesus Christ, assuring men that anyone and everyone who believes in Christ will be saved — that man is a hyper-Calvinist, and goes contrary to God's Word. But this is not the position of sound Calvinists on this matter.

Rice accuses Calvinists of teaching that God is:

"a crooked God who demands that men repent who cannot repent, and then damns them for not doing what they cannot do."

Be careful, Mr. Rice. God does command men to repent. Men cannot repent of himself. But God damns men for their sins, and one of those sins is not repenting.

Now look at the following statement by Rice:

"How could I feel toward God, if I should find out that when He said 'whosoever will' He did not mean that, because He had made men so that many of them could not repent if they would? How would I feel toward the Saviour if I found that, though He professed to die for the sins of the whole world, He had already consigned some people to Hell with no chance to repent, no matter how

(Continued on page 8, column 4)

Riches

(Continued from page one)

III

Our third untaxable treasure is a joy unspeakable and full of glory.

"Whom having not seen, ye love, in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."—I Pet. 1:8.

The inspired Apostle had just led these saints, herein addressed, through the process of God's redemption. He cited them to the fact of their election, their (being begotten) unto a living hope by the resurrection, their heirship to an incorruptible inheritance that was reserved by their Lord for them, and the fact that all this is sure because they are kept by the power of God thereunto. In view of these truths regarding our assured possession of this inheritance we have joy beyond any thing that can be brought to our minds. Many times people enter courts of law to wrangle and quarrel over material property—things that taxes and lawyer fees may either deplete or completely consume, but thank God for this undefiled and incorruptible inheritance reserved in Heaven for God's people that is our treasure that cannot be taxed, nor consumed. It is joy unspeakable and full of glory.

IV

Our fourth untaxable treasure,

is a life that cannot be lost—a relationship that is indestructible. One of the outstanding doctrines of the Word is the present possession of eternal life to believers. The believer is in Christ (Col. 3:3-4) and Christ is his life. Christ is made unto him wisdom, righteousness, sanctification, and redemption (I Cor. 1:30). This life is eternal, underscored by multiple promises (John 5:24-25, 10:9-28-29, 17:3, I Jno. 5:10-13). In fact this eternal life which was eternally in, and of Christ, secured and promised to all His people in whose place He pledged Himself to the Father in the everlasting blood covenant to become their substitute, thus making Calvary as certain as if its work had already been enacted. In the high-priestly prayer of Christ wherein He prayed for His own, His mind no doubt was reaching back before the world was, as regarding the covenant of grace, blood redemption, eternal life and all that pertains to it. He was not only taking in those who were presently with Him but was reaching forward even unto the last one that is to be redeemed by His grace (John 17:5, 9, 20). It is the office work of the Holy Spirit to bestow this eternal life. He is God, a person, a regenerator of the dead spiritual natures and bestows life where there was only spiritual death (John 3:3, 6-8, Eph. 2:1). Oh, what a possession to have this life eternal and indestructible—a treasure that cannot be taxed.

V

Our fifth untaxable riches concern our hope as believers. There is a vast difference between the hope of men in general, and the believer's hope. The hope of worldlings is fickle and uncertain, having nothing to anchor to, that is steadfast. The man who built on the sandy foundation in Matt. 7:26-27 portrays the worldling's hope. The parable of the "Rich Fool" in Luke 12:16-21 is another example of a worldling's hope, and their end when the soul is required of Him. The believer's hope is an anchor of the soul:

"That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil."—Heb. 6:18.

Let the storms and trials of life come with all their persecutions and testings, the believer's hope is definite—a living hope (I Pet. 1:3). It is built upon a sure foundation (2 Tim. 2:19) and our souls are saved in this hope (Rom. 8:24-25). We are always confident that God will of His purpose carry to completion even our bodily redemption (Rom. 8:23). This is a riches, a treasure no earthly thing can tax or take from us, thank God.

VI

Our sixth untaxable riches is the truth that believers are blessed with all spiritual blessings in Heavenly places.

"Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in Heavenly places in Christ."—Eph. 1:3.

This is regarding the relationship and identity of the believer with Christ in spiritual nature. In regards to blessings it is a fact that men in general enjoy material blessings more or less on a similar plane. Christ said in Matt. 5:45 that the sun is made to rise on the evil and the good, and the rain is sent on the just and the unjust. This blessing in Eph. 1:3 is one for saints in Christ only.

Paul in Gal. 2:20 says:

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

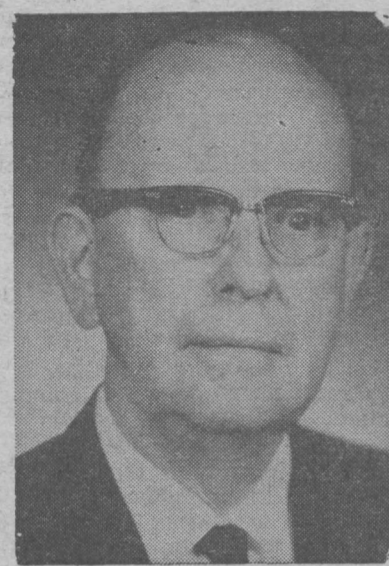
Paul, and all believers, are so identified with Him that in representation we are crucified and resurrected with Him. Glorious therefore is our spiritual blessing in, and with Him, that we were raised with Him to sit in Heavenly places by Him, and this is as certain as Heaven and immortal glory to all believers as if already there. These are riches that cannot be taxed.

VII

Our seventh and final untaxable treasure is the fact that all the redeemed of the Lord will safely arrive at home. One of the most glorious thoughts of all will be that of seeing Him who wrought our redemption. We are now looking through a glass darkly (I Cor. 13:8), beholding as in a glass the glory of the Lord (2 Cor. 3:18), having many obscurities, many battles in the flesh, but to look our Redeemer in the face will be the greatest joy of Heaven and immortal glory (I Jno. 3:1-2). Abraham looked forward to a city with foundations whose builder and maker was God (Heb. 11:10). All of the old horses of faith, died in faith, seeing the promises afar off and embraced them (Heb. 11:13). Finally therefore it shall be home at last for all the redeemed, sorrows and disappointments all behind, and thank God no tax collector can collect on these treasured possessions. It is then we shall enter fully and completely into that

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ones who know and love the truth. And it would teach the truth to the ones who do not know the truth, but who are teachable. Jesus said in Jno. 10:27, "My sheep hear my voice." So when we see a Baptist refuse to accept the plain teaching of His word, we are made to wonder whether he is one of

the sheep or not.

I realize there are many people who have their names on a Baptist Church roll who would not be helped if they were to read this great paper. I saw a Baptist pastor bring an armful of Baptist Examiners into the pulpit several years ago. He laid them on the stand and beat on them with his fist, as he said, "I had rather have a Roman Catholic paper come into my home anytime than this thing." One dear old deacon in that church was heard to remark, "What that preacher needs is a new birth." I am persuaded that this preacher will answer for his action that night, either at the judgment seat of Christ, or at the white throne judgment.

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E. G. Cook

which God planned for us before time ever was. This will all be ours by the untaxable riches of the grace of God. Thank God for His redeeming Grace that cannot be taxed.

John R. Rice

(Continued from page seven)
much they wished to do so?"

Now Rice is emphatically implying here that this is what Calvinists teach about God. This is simply a lie on the part of Rice. It might be overlooked on the part of some who had not studied the subject. But on the part of Rice such a deliberate and lying implication cannot be overlooked. Rice is not ignorant here—he knows better. He is simply trying to put Calvinists in a bad light in the eyes of his readers, and he is willing to imply a deliberate falsehood in order to do this. Rice knows that Calvinists teach that man by nature does not wish to repent. Let me say emphatically, that any sinner who wants to repent, may repent. In fact, the wanting to repent is already repentance itself. To imply that we teach that God made man so he could not repent if he would is to imply a deliberate lie. Does the sinner want to believe? Then, that sinner has repented and has believed. I am shocked that John R. Rice, who is followed by so many would stoop so low as this in arguing against a doctrine. The doctrine of electing grace

does not shut the door in the face of any sinner who wants to be saved. Election is not the cause of any man being lost. Election leaves the lost and reprobate sinner where it finds him, no worse off than if there were no election. Election sends no man to Hell. Election reaches down and chooses a multitude who, without election, would have gone to Hell, and predestinates them to salvation. Election leaves the rest of man where it found them. They go to Hell, not because of election, but because of their sins. No sinner ever comes to Christ and is turned away because he is non-elect. This is an Arminian lie about Calvinism. The fact that a sinner comes to Christ, or wants to come to Christ is proof of that sinner's election, and that sinner will be eternally saved.

In this chapter, Rice has, seemingly, gone to the utmost in perverting the Word of God, and in misrepresenting, and slandering the doctrines which are nicknamed Calvinism. We Calvinists are not the monsters Rice pictures us to be, but earnest and sincere believers in God's Word. We believe what the Bible says about the lost condition of man by nature. We believe that the only hope for man in that condition is in the unconditional, electing, predestinating, effectual, and everlasting grace of God. WE believe that we are to invite and urge all men everywhere to repent of their sins and believe on Jesus Christ and they shall be saved. We endeavor to do this. May God bless you all.

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