

What Does TEV Translator Bratcher Really Believe?

Apparently He Is A Rank Unbeliever

"TODAY'S ENGLISH VERSION" Baptist Courier, February 22, 1968.
Translated by Robert G. Bratcher

(The TEV has been accepted by the National Council of Churches, the Southern Baptist Convention, and the Roman Catholic Church).

Views held by translator Bratcher are those of an unbeliever in:

The Infallibility of Scripture
The Miracles of Christ
Verbal Inspiration
Deity of Christ
Blood Atonement
Virgin Birth etc.

"The craving to alter the Word of God is accursed. This is the crime of the present day. The Lord preserve us from it."

—Charles H. Spurgeon

While serving as professor of Greek and New Testament theology in a Southern Baptist seminary, Rio de Janeiro, Brazil, Mr. Bratcher edited the "Questions and Answers" section of their paper, "O Jornal Batista." In this paper, July 9, 1953, Bratcher was asked,

How to reconcile Matthew 24:36 with John 14:9?

His answer (in part): "This cannot mean, however, that Christ retained in His incarnation all the attributes of Deity; rather, He freely gave up those qualities He enjoyed in His eternal existence with the Father."

"Of course I believe what I wrote in the Jornal Batista of July 9, 1953, and John 1:1." From Bratcher's letter to Julius C. Taylor, July 16, 1970.

"... the New Testament Scriptures were written to specific situations, of specific times, to specific groups or individuals and in response to some felt need."

"The New Testament writers probably never intended their work to be the gospel record for the future — so there is not a sterile order to the scriptures." Quoting Mr. Bratcher, from The

Here Are Two Great Classic Reprints We Recommend

Kregel Publications of Grand Rapids, Michigan, is to be thanked for bringing back into print "Divine Inspiration of the Bible" by L. Gaussen and "The Training of the Twelve" by A. B. Bruce.

Here are two books which have been a blessing, inspiration and encouragement to many preachers who were fortunate enough to own such, although they have been out of print for quite some time now.

"The Training of the Twelve" by A. B. Bruce is a cloth bound book of over 550 pages, written in one of the most scholarly and yet understandable forms. No one can read it, without being lifted up as a result thereof. The price is \$6.95.

"The Divine Inspiration of the Bible" is a book of about 400 pages and retails for \$5.95. It is designed to set forth, establish, and defend the Christian doctrine of divine inspiration. In this, the author does an exceedingly good job and anyone interested.

(Continued on page 8, column 1)

HE WAS NOT RECOGNIZED

A story is told of a North Carolina preacher who lived in the days when traveling preachers were entertained at hotels free of charge. This particular preacher put up at a hotel for a few days, where he was most hospitably entertained by the host; but as he was leaving, he was much surprised to be presented with his bill.

"Why," he said, "I thought preachers were entertained free." "Well," said the innkeeper, "you came and ate your meals without asking the blessing; no one has ever seen you with a Bible; you smoked big cigars; while you were here you talked about everything but religion. Pray, how were we to know that you were a preacher? You have lived like a sinner; so now you will have to pay with the sinners."

NOTE: This is a blow at preachers. But it is also a blow at you, Mr. and Mrs. Lay Member. Does the world know that YOU are a Christian?

—Missionary Baptist News

Warning! Beware Of "Good News For Modern Man"

Why We Can Not Accept This Translation

Virgin changed to young girl where it spoke of the birth of Jesus in several places.

Blood changed to death, and left out entirely in many places.

Let us look at the difference in the meaning of these words.

VIRGIN—Pure and untouched. GIRL—Female child, young woman.

Virgin means one who has not known man. Girl means a member of the female sex, and could have known any number of men. There is a different meaning altogether. This is another trick of the devil to do away with the virgin birth of Jesus. If the Lord Jesus was not born of a virgin, then He was a man as we are, and not God incarnate in the flesh. We must believe that He was virgin born and accept His virgin birth to be saved.

DEATH—A cessation of life.

BLOOD—The red fluid circulating in the arteries and veins. Lev. 17:11 says, "For the life of

the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Christ gave His blood on the cross. When that blood is applied to your heart, life does not end, but begins.

TEV—Good News for Modern Man.

KJV—King James Version. Please notice the changes in the following verses:

TEV Luke 1:27: "He had a message for a girl promised in marriage to a man named Joseph, who was a descendant of King David. The girl's name was Mary."

KJV Luke 1:27: "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."

Do you see what has been done? This is only one place that was changed. Virgin occurs many times, but these modern translators only changed the word where it concerned Christ and His birth.

Notice the following verses where the blood has been left out, or changed to death.

TEV Col. 1:14: "By whom we are set free, and our sins are forgiven."

KJV Col. 1:14: "In whom we have redemption through his blood, even the forgiveness of sins."

TEV I Pet. 1:19: "You were set free by the costly sacrifice of Christ, who was like a lamb without defect or spot."

KJV I Pet. 1:19: "But with the precious blood of Christ, as of a lamb without blemish and without spot."

TEV Rev. 1:5: "And from Jesus Christ, the faithful witness, the firstborn son who was raised from death, who is also the ruler of the kings of the earth. He loves us, and by his death he has freed us from our sins."

KJV Rev. 1:5: "And from Jesus Christ, who is the faithful witness, and the first begotten of the (Continued on page 6, column 1)

Baptist And Catholic Doctrines Contrasted

By J. B. GAMBRELL
(Now with the Lord)

Bro. Gambrell was an outstanding Southern Baptist editor, preacher and author. He edited THE MISSISSIPPI BAPTIST.

If everything that is Baptist is taken from any one of the Protestant Pseudo-Baptist bodies, what remains will be Roman Catholic. If everything that is Roman Catholic is taken away, what is left will be Baptist.

For instance immersion is Baptist because of Christ's command. Sprinkling and pouring for baptism are Roman Catholic and rest on the primary assumption of the Roman Catholic hierarchy that Scriptural institutions may be changed by human authority.

Proxy religion is Roman Catholic. Individualism in religion is Baptist.

Baptismal regeneration is Roman Catholic. Regeneration by the Spirit is Baptist.

The sacramental view of the (Continued on page 8, column 2)

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The Baptist Examiner

Baptist Is Our Middle Name

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

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ASHLAND, KENTUCKY, JULY 3, 1971

WHOLE NUMBER 1694

Halliman Tells Of His American House

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

Once again it is a pleasure to greet you from New Guinea and to be able to tell you that God is still very real to us here in this remote area of the world. Each day we find something to rejoice about, if nothing else it brings us just one day closer to being with our Lord. These are almost the exact words of my wife in a recent letter when she said, "I rejoice to see each new day for that brings us just one day closer to being reunited again."

MORE QUESTIONS
ANSWERED

Insofar as I know, preachers are the only men of any profession that are generally required to give an account of their

earnings and accumulation of house with an additional three any worldly goods, and missionaries are the only ones, insofar as I know, that have to give account to preachers (there is no one, insofar as I know, that has to give an account to a missionary).

It is for this reason that I write this letter and answer these questions, i.e., to give an account of how I accumulated enough to purchase a six room

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MAY WE ASK FOR YOUR
PRAYERFUL SUPPORT

There seems to be considerable confusion in the minds of several individuals about this house that my family is living in for while I never "took the oath of a pauper" as some orders of the Roman Catholic religion have, I am a pauper indeed and have stated such upon several occasions. While only a few individuals have actually asked such questions as, how long have you owned this house? Where did you get the money to buy it with? How much did you pay for it? And do you feel that it is right for a missionary to own a home? Others may have had similar thoughts.

In keeping with the Scripture, (Continued on page 7, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"RECONCILIATION"

"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."—Rom. 5:10.

In all my ministry, this is the first time that I have ever used this subject, and it is about one of the most misunderstood subjects in all of the Word of God. I was asked to preach on this subject recently, when invited to have part in a Bible Conference. That is how this sermon was begotten.

Sometimes friends become estranged from one another; friends that have been close friends are separated for some reason or other. In every case, somebody's wrong. Of course, in some cases, both are wrong. But it is always true when friends are estranged, that one of the two is wrong, and for those two individuals to become friends again, the one who is wrong has to be reconciled to the other.

Or we might look at it from this standpoint: The Word of God

talks about separation on the part of husband and wife. Listen:

"But and if she depart, let her remain unmarried, or be RECONCILED to her husband: and let not the husband put away his wife."—I Cor. 7:11.

This is speaking of the Christian wife who has left an unbelieving husband. Paul says there is just one alternative; either be reconciled to her husband, or else remain unmarried.

These two illustrations, that of (Continued on page 2, column 2)

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The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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Calvary Baptists Designate \$1000 As Emergency Fund

In view of the fact that it costs much to transport a missionary and his family to and from the mission field, Calvary Baptist Church deems it wise to inaugurate an emergency fund in behalf of Brother Halliman and his family. Therefore, we have set aside \$1,000.00 in the bank for any emergency that might arise.

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THE BAPTIST EXAMINER

JULY 3, 1971

PAGE TWO

Of recent date when Mrs. Halliman and the children returned to America it was necessary to spend \$3,500.00 to bring them home. We do not know when by the providence of God they will return to New Guinea or when Brother Halliman will likewise be returning to America.

It is because of this that we feel such an emergency fund would be pleasing to our Lord. Therefore, Calvary Baptist Church is setting aside the above mentioned amount and we would certainly like to invite other churches to do likewise. In fact we would urge all those that are interested in Brother Halliman's ministry both now and in the future that you have a part in such an offering. We do not ask that you take money from the offering which you ordinarily send for we realize that these regular offerings are necessary for the support and maintenance of our mission in New Guinea. However, we do ask as God so leads that you make a special offering which will be held especially for this purpose.

Will you please accept the action of Calvary Baptist Church as a "nest egg" and would you likewise join with us in this matter.

Our \$1,000.00 has been deposited in the Third National Bank of Ashland as an emergency fund for Brother Halliman. Won't you help us to make this fund grow by a designated offering of this type today.

"Reconciliation"

(Continued from Page One)
friends estranged, and that of husband and wife estranged, somewhat illustrate this great doctrine of reconciliation.

However, I think there is another illustration that is even more pertinent by way of illustrating this truth.

The banks have a habit of once a month sending you a statement relative to your account, and I dare say that each of you has received such a statement from the bank and when you compared it with your checkbook, you have found that they were not in agreement. This has happened so many times with me that I more or less look forward to the first of the month wherein we differ.

When you get a bank statement, whereby your checkbook and the bank's statement do not agree, that indicates an error on the part of someone. I will say this, I have always found that the error was on my part. I have never won an argument with a bank yet, and mighty few people have won an argument of that type with a bank.

Some place along the way we fail to record a check. Someplace along the way we fail to make an entry properly. Someplace along the way we make a mathematical error. Anyhow, as a result of that error, your balance has to be reconciled with the bank.

Beloved, that is reconciliation. When your balance is reconciled with the statement of the bank and your balance is brought into line with the bank statement, then you can say that you have reconciled your account.

That leads me to say that man's books are out of balance with God's standards. Just like your checkbook gets out of balance with the bank, so man's books are definitely out of balance with God's standard, the Bible. But, beloved, it is not God that must undergo a change. It isn't God's account that is in need of alteration or reconciliation.

As I say, when you are out of balance with the bank and your account needs to be reconciled with the bank's statement, usually you find that it is your fault and your mistake.

Beloved, that is always true so far as God is concerned. It is not God that must undergo a change at any time, but while His account is never in need of alteration, you need to bring your life into balance with God's standard, the Bible.

Ordinarily, Mr. Charles Wes-

ARABIA BAPTISTS EXPANDING THEIR TAPE MINISTRY

For quite sometime the Arabia Baptist Church of which Brother Austin Fields is pastor, has been sending out tapes each week to



AUSTIN FIELDS

those that request such, which is in itself indeed a good ministry.

They have now purchased a new recorder, and have these sermons available on reel type tapes and 8-track cartridges as well.

The Arabia Baptist Church is willing to lend these to anyone who may be interested.

This is like the ministry of Calvary Baptist Church where we send out about fifty tapes each week to folk scattered all over the nation. Our only request is that you return the tape within just a few days so we can mail it on to someone else.

If you want to be put on Bro. Austin Field's tape list, write to him directly. Or if you want to receive the tapes of Calvary Baptist Church write to us and we will be glad to furnish the same to you.

ley was a great hymn writer. Somebody suggested we ought to learn, if we didn't already know it, and sing No. 49 in our hymnal, which says, "Arise, my soul, arise." When I looked up this hymn, I said, "We can't sing that song, because the last verse says, 'My God is reconciled.'"

Beloved, God never has to be reconciled. It is man that needs to be reconciled to God. God's standards, as laid down in the Bible, never change; but our lives, compared to the Bible, are definitely out of balance with God's standard, the Word of God. Therefore, it is man that needs to be reconciled. It is man that

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needs to be changed, and to sing this hymn that was suggested would be nothing short of blasphemy, because God can't be reconciled. God is propitiated through the death of Jesus Christ, but God can never be reconciled. Man has to be reconciled to God.

I would insist that God in Jesus Christ has reconciled all things to Himself. I would insist that He has balanced man's books for time and eternity. He has changed the account of man from sin's wages to God's gift, for the Bible says:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." —Rom. 6:23.

He has changed the account from legal righteousness, which would damn everyone, to divine righteousness, which will forgive and save and clothe the elect of God for time and eternity. He will change the record from hostility of man to peace with God. I say, beloved, God, in Jesus Christ, has already reconciled all things to Himself in the death of Jesus on the cross, and through the death of the Lord Jesus Christ He has balanced the books of man for time and eternity, so far as the elect of God are concerned.

I might say it like this: God has made Himself the subject of reconciliation, whereas man is the object of reconciliation, and the Lord Jesus Christ is the means of reconciliation. God is the subject of reconciliation, because God is the one to whom man is reconciled. Man is the object of reconciliation, because man has been reconciled to God. Jesus Christ is the means of reconciliation, because it is through the Lord Jesus Christ that men are reconciled to God.

OUR NEED OF RECONCILIATION.

Every individual outside of Jesus Christ certainly and definitely stands in need of reconciliation. My text says:

"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." —Rom. 5:10.

This indicates our need of reconciliation. It doesn't say that we were merely estranged from God; it doesn't say that we have parted company as friends; but it literally says that every unsaved person is an enemy of Almighty God.

It is hard for an unsaved man to believe that he is an enemy of God, yet that is exactly what God says within His Word: that we, before we were saved, were enemies of God. If you are unsaved this morning, you are still God's enemy. That is why it is that you need to be reconciled to God.

There are so many Scriptures that tell us of man's need of reconciliation. For example, we read:

"And this is the condemnation, that light is come into the world, and MEN LOVED DARKNESS rather than light, because their deeds were evil." —John 3:19.

This shows your need of reconciliation when it says that "men loved darkness rather than light." You can set holiness and sin before an unsaved man, and unless the Holy Spirit guides and directs, he'll choose sin every time to the exclusion of holiness.

I say to you, every unsaved person loves darkness rather than light. He would rather be wrong than be right. To be sure, under certain circumstances, when he is put in the right environment, he may for a little while do that which is right, despite his nature; but generally speaking, an unsaved man's disposition is to love darkness rather than light.

Listen again:
"And YE WILL NOT COME TO ME, that ye might have life." —John 5:40.

Literally, the Greek word for "will" is a past participle. This text actually says, "Ye have willed not to come to me, that ye might have life."
It is a definite act of every sinner's will not to come to the Lord Jesus Christ, that he might be saved. So when I read Scrip-

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tures like this, I realize our need of reconciliation. We love darkness rather than light. We have willed against coming to the Lord Jesus Christ, to the extent that He refers to us as enemies.

Notice another Scripture which shows how we need reconciliation:

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." —Rom. 8:7.

Before you were saved, before you become a child of God, your mind was at enmity with God. It was not subject to the law of God, and neither indeed can it be made subject. Until you are saved, you cannot bring your mind into subjection to the law of God. Doesn't that show you your need of reconciliation?

Listen again:

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

That they all might be damned who believed not the truth, but HAD PLEASURE IN UNRIGHT-EOUSNESS." —II Thess. 2:10,12.

Does an unsaved man have need of reconciliation? I tell you, beloved, every unsaved man, instead of believing the truth, has pleasure in unrighteousness.

Just think how men revel in sin, and how men enjoy sin, and men go on in sin day after day and year after year, and the only thing that ever stops a man in his sinful procedure is the Lord Jesus Christ.

When you think of it, that men have pleasure in unrighteousness; and when you remember that Romans 8:7 says that the carnal mind is not subject to the law of God; and when you remember in John 5:40 it says that he has definitely willed against Jesus Christ; and John 3:19 tells us how the sinner loves darkness rather than light — when you

(Continued on page 3, column 5)

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THEODOSIA ERNEST

(Continued from last week)

"In condemning the mother, we have sentenced the daughter," replied Mr. Courtney. "The Episcopal Church of this country was a part of the English so long as it could be; and when, by the political separation of the two nations, it became impracticable to retain all that belonged to the mother Church, no more was given up than was imperiously demanded by the circumstances. The most important difference is, that as the king or queen could not be here recognized as the head, the bishops have retained the headship to themselves. It cannot here, since the revolution, secure the power of the state to enforce its decrees; and, therefore, it is no longer able to be a persecutor; and probably it has no will to be. But if the mother was (as we have seen) no true Church of Jesus, the daughter cannot be. She received her organization, her ministry, and her ordinances, from the English Church; and if that was not the authorized executive of Christ, it had no right to confer either, and its acts are null and void. The bishops of this country were made such, not by the law of Christ, but under a special act of Parliament, and their ministrations are limited by this act to the western continent. Their commission does not read, 'Go ye into all the world,' but, 'If you shall keep yourselves in the United States of America, you shall have the right to exercise the office of a Christian bishop. So the act of Parliament requires. The American Episcopal Church exists, so far as the greater part of its ministry are concerned, by a special act of the British government, passed after we had become a free and independent people; and that act confines their ministrations to this country, or, at least, forbids them to preach the gospel of salvation in the realms of her majesty the queen. Thus was Christ's command, 'Go into all the world,' set aside, and the English king's permission humbly sought, and reluctantly granted, to preach in these United States."

"I am convinced," said the Doctor, "that this is not the Church of Christ. But let us hasten on, and find, if possible, what and where it is."

"Wait one minute," said Mr. Percy, "till I have finished my diagram of this claimant, and then I will be ready to look at another."

"Here is the picture, all black but half the space representing the articles of faith."

DIAGRAM OF THE EPISCOPAL CHURCH

SIGNS OR MARKS OF A TRUE CHURCH.		MARKS OF THE EPISCOPAL CHURCH.
1st. It consists only of professed believers in Christ.		It makes members of children, who do not know their right hand from their left.
2d. Its members have been baptized upon a profession of their faith.		They were sprinkled when they were incapable of believing.
3d. It is a local organization, and independent of all others.		It is a vast hierarchy, and not a local organization.
4th. It has Christ alone for its King and Lawgiver, and recognizes no other authority above its own.		It is subject to the king and Parliament in England, and to the bishop in this country.
5th. Its members have become such by their own voluntary act.		They were made such in childhood, without their knowledge or consent.
6th. It holds as articles of faith the fundamental doctrines of the gospel.		The high-Church party holds to salvation by the efficacy of the sacraments.
7th. It began with Christ, and has continued to the present time.		It began with Henry VIII, or if before his time, it had apostatized.
8th. It never persecutes for conscience' sake.		It was for many years a bloody persecutor.
9th. No apostate Church can be a Church of Christ.		If not apostate itself, it was the creature and offspring of Antichrist.

"I think," said Mr. Courtney, "you might have left that white; for if we take their published standards, to wit, the thirty-nine articles in the Prayer-book, there is not much to object to them."

"But how if they practically repudiate their own professions, and elsewhere teach, and in their hearts believe, that it is by the sacraments, and not by faith alone, that men are made the children of God and the heirs of glory? This I understand the high-Church party to have done, and so have marked them black."

"Well, let it stand; we have not time to dispute about it now. Suppose we take up the other branch, or off-shoot, of the English Episcopal Church: to wit, the Methodists."

"Very good; this is the natural place for them in our investigation; and after what has been already settled in regard to the Roman Catholic and Episcopal Churches, we need not spend much time upon their Methodist offspring. Now, if Mrs. Percy will read again the first of the marks of a true Church as they stand upon her tablet, we will apply it to this claimant."

"Is the Methodist Episcopal Church composed exclusively of those who have professed a saving faith in the Lord Jesus Christ?"

"I wish," said Dr. Thinkwell, "that our Methodist minister were here to answer for his Church. I do not like to see her tried without the benefit of counsel."

"Since he is not here," said Theodosia, "let us set their Book of Discipline to answer for them. Mr. Percy has a copy in his

trunk, and surely no Methodist, if he were present, would object to the reception of its testimony."

Mr. Percy went for the little book, and on his return opened at the 20th page, and read as follows:

"The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance, in all things that of necessity are requisite to the same."

"It seems, then, from this, their own definition," said Theodosia, "that the Methodist Church must be a simple local congregation of believers, or else it cannot be the visible Church of Christ; and yet it is notorious that the Methodist Church is not a mere congregation of believers, but that great confederation governed by the Conference. I fear their theory and practice will not correspond."

"Here is something more," said Mr. Percy, "on the 30th page: 'Let none be received into the Church until they are recommended by a leader with whom they have met at least six months on trial, and have been baptized, and shall, on examination by the minister in charge before the Church, give satisfactory assurances both of the correctness of their faith, and their willingness to observe and keep the rules of the Church.'"

"Surely," exclaimed Theodosia, "that excludes all but professed believers; and I am glad to find that this claimant has the first mark, at least, of a true Church. I have always admired the zeal and self-denying piety of Mr. Wesley, and am glad he had such correct views of what was necessary to membership in the Church of Christ; and yet I hardly understand how these views are compatible with the system of seekership and infant baptism. I have been under the impression that many of the members of the Methodist Churches had never even pretended to be converted people, but that they had joined the Church as seekers, passed their six months' probation, and had simply been retained or confirmed as members on the recommendation of the class-leader."

"The actual and the theoretical Methodist Church," replied Mr. Courtney, "may be somewhat different. It is very certain that we read and hear every week of persons joining the Methodist Church as seekers; and it is equally certain that Methodists, as well as other Pedobaptists, contend that persons are by baptism made members of the Church. Mr. Wesley himself expressly says, that 'by baptism we are admitted into the Church, and consequently made members of Christ its Head. The Jews were admitted into the Church by circumcision; so are Christians by baptism. For as many as are baptized into Christ, (in His name,) have thereby put on Christ, Gal. III:27; that is, are mystically united to Christ, and made one with Him. For by one spirit we are all baptized into one body. (I Cor. XII:13), namely, the Church, the body of Christ, from which spiritual, vital union with Him proceeds the influence of His grace on those that are baptized, as from our union with the Church a share in all its privileges, and in all the promises Christ has made to it.' (See Doctrinal Tracts, p. 248, Treatise on Baptism.) And again, on p. 250, 'There can be no reasonable doubt but it (baptism) was intended to last as long as the Church into which it is the appointed means of entering.'"

"You need not have gone to Mr. Wesley," said Mr. Percy, "for the Discipline itself teaches very plainly that baptism is the door of entrance to the Church, and consequently that all the baptized are, by that act, made members of the Church. See the Ritual for Baptism, chap. 5th, sec. 2d, where the minister, coming to the font, is instructed to say, 'Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour saith, none can enter into the kingdom of God except he be regenerate and born anew of water and of the Holy Ghost, I beseech you to call upon God the Father through our Lord Jesus Christ, that of His bounteous mercy He will grant this child the thing which by nature he cannot have, that he may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same.' And thus exhorted, the people, through the minister, are taught to pray that the 'child now to be baptized may receive the fulness of God's grace, and ever remain in the number of His faithful and elect children'—precisely the same language which is used farther on in reference to the baptized adults; and it would seem that if adults are made members by baptism, the infants are by the same process. Like the Presbyterians, however, they repudiate the act, and practically deny the membership. They give them no more Church privileges than if they had never had the holy water sprinkled on their foreheads, and are thus guilty of the inconsistency of refusing to commune with, or recognize as Church members, those whom they seem so anxious to bring into the Church by baptism."

"But how is it with the seekers, Mr. Courtney? Are they not counted as Church members? I am sure they count themselves as such. Mrs. Babbleton told me, just before we left home, that two of her daughters had joined the Church during a protracted meeting which had just closed, and that one of them had professed conversion. I know they both partook of the Lord's Supper, and seemed to have all the privileges that any Church member has in their denomination; and I do not understand how they can be entitled to all the privileges of membership and yet be out of the Church."

"The difference," said Mr. Courtney, "between a member in full, and a member on probation, is simply this: the first cannot be excluded from Church privileges except by the preacher in charge, and that not until after trial and conviction. (Continued on page 5, column 4 and 5)

"Reconciliation"

(Continued from page two)

remember all this, then come back to our text where it says that we are enemies against God. There isn't anything in the Bible but that which would tell us that the sinner is God's enemy, and as an enemy to God he stands in need of reconciliation.

There is a Scripture that I think presents to us, above all others, the need of reconciliation. Listen:

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are FULL OF HYPOCRISY AND INIQUITY."—Mt. 23:27,28.

Surely you can't read these verses without realizing your need of reconciliation, that you are filled up with hypocrisy and iniquity, that you are full of all uncleanness, and that surely you need to be reconciled to God.

Oh, hear me, unsaved friend, your life could be clean on the outside and so far as you are concerned, you could have a perfect exterior by way of cleanliness, but you are filled with uncleanness on the inside.

No wonder Paul said that when we were enemies, we weren't reconciled to God. Surely if a man is filled with uncleanness,

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and hypocrisy and iniquity, he stands as an enemy to Almighty God.

II

THE MEANS OF RECONCILIATION.

If we have need of reconciliation, how can it be brought to pass? What are the means whereby that God reconciles us to Himself. As I say, He is never reconciled to us. He remains the same, but we are reconciled to Him. And how are we reconciled? My text says:

"For if, when we were enemies, we were reconciled to God by the death of his Son."—Rom. 5:10.

You are never reconciled to God by your good life. You are never reconciled to God by church membership. You are never reconciled to God by religious forms and rituals through which you pass. You are never reconciled to God by the observance of the ordinance of baptism or by the observance of the Lord's Supper. You are never reconciled to God by keeping the Ten Commandments or living up to the Golden Rule. Rather, you are reconciled to God by the death of His Son.

What is the means of reconciliation? Go yonder to Calvary and see the Lord Jesus Christ as He died on the cross of Calvary. See Him as the blood flows from His hands and His feet. See Him as He hangs there with His side gaping open as a result of the spear that has been run through His side, and see the blood as it flows from that forehead that has been mangled by the crown of thorns and a face that has been made raw by the beard being plucked therefrom. See Him as He hangs there beneath the pitiless rays of the noonday sun, (Continued on page 5, column 2)

THE BAPTIST EXAMINER

JULY 3, 1971

PAGE THREE

The Baptist Examiner FORUM

"Is it possible for one to believe that Jesus Christ is the Son of God, that He died to save him, and believe the Bible doctrine of election and understand the Bible and not be a saved man?"

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia,
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Birmingham, Ala.



It is even possible for demons to believe that Jesus Christ is the Son of God. In Acts 19:15 we read, "And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?" And in Jas. 2:19 we read, "Thou believest that there is one God; thou doest well: the devils (demons) also believe and tremble." I am persuaded that the great majority of this old religious world believes that Jesus Christ is the Son of God. They have a head knowledge of it. They believe that in the same way they believe that George Washington was the first president of our country.

This also applies in the case of their believing that Christ died to save them. They have been taught that Christ died to save everybody. And even some lost people have been taught a head knowledge of the doctrine of election in the same way. I once knew a preacher in northwest Alabama who would get up at our Friday Night Bible Conferences and really preach the doctrines of grace. And when he would make a pretty strong statement on these doctrines he would

look around and smile as if to say, Boy, I am a sound preacher. I know something. But before very long he joined up with the Campbellites. He had a head knowledge of these great doctrines, but his head sprung a leak and he lost it all. "For with the heart man believeth unto righteousness" Rom. 10:10.

But when we come to the last part of the question before us, we get completely out of the realm of the lost. You and I put together do not know too much of the precious Word. And a lost man cannot understand any of it at all whatever. I Cor. 2:14 says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Therefore, it is absolutely impossible for anyone to understand any of the Bible until he has first been saved.

AUSTIN
FIELDS

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



No. It is impossible for one to believe that Jesus Christ is the Son of God, that He died to save him and believe the doctrine of election and understand the Bible and not be a saved man. These characteristics are the evidences of the quickening work of the Spirit, for the natural man (Adamic) does not have, nor is he able to comprehend the things of God.

"But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—I Cor. 2:14.

We can gather from this verse that the natural man can never comprehend the things of God. So corruptible and sinful is the nature that we received from Adam, that God does not attempt to repair or reform it. Instead He creates within each of His children a new creation, which is wholly and distinct from fleshly nature. This regenerated man lives in a spiritual realm, having eyes to see the things of the Lord, and ears to hear His voice, thus giving to us evidence that we are now the sons of God, and "It doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is."—I John 3:2.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God."—I Cor. 2:9-10.

The natural man sees none of the glories of salvation by grace, the great doctrine of unconditional election. He (Adamic man) lives in an entirely different world. Therefore for one to believe in the Son of God, he must have within him the new creation which the Spirit refers to as the Divine Nature. Read II Pet. 1:4.

The Divine Nature within us is a supernatural work of God, which enables those whom He regenerates to behold things which were unknown to him, and remains unknown to the unre-

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generate. This is why so many cultured, wise and educated men and women are unable to understand the things of God's Word; so, to them they are foolishness.

Thus for one to believe in the Son of God, and to understand the Bible, he must have within him the nature of God. This is concrete proof that one must be saved ere he could believe the things of God. I am aware that many believe that faith in Jesus Christ is the ground of the new life, but this is in error. Belief in the Son of God is the fruit of the work that God has performed within His child. Our Lord makes this issue very clear when He answered the question of the Pharisees regarding the work of God.

"Then said they unto Him. What shall we do, that we might work the works of God? Jesus answered and said unto them, this is the work of God, that you believe on Him whom He hath sent."—John 6:28-29.

To believe in Christ is God's work, not ours, for no one can believe unless God has worked that belief in their hearts. I am aware that many say they believe, but their fruits (doctrine) tell us that their testimony is only lip service, for they believe in salvation by works, rather than through the finished work of Christ. They are like the

Pharisees to whom Christ spoke these words:

"But you believe not, because you are not of my sheep, as I said unto you. My sheep hear my voice and I know them and they follow me."—John 10:26-27.

ROY

MASON

RADIO MINISTER

BAPTIST PREACHER

Aripeka, Florida



In the words of the old mountaineer, "IT SHORE IS."

Salvation does not come through intellectual apprehension of facts. It involves what might be termed "heart trust." A half-witted boy came to hear me preach for a long time, and finally he told the members of his family that he was trusting Christ to save him, and wanted to follow him in baptism. I talked with him, and he bore every evidence that he had turned to Christ. He didn't know much, but he made it clear that he knew that much. I baptized him, and I never knew him to do anything that caused anybody to doubt the genuineness of his salvation.

When Paul told the Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved," he used language that can be translated, "lean upon the Lord Jesus Christ and thou shalt be saved." To lean upon a thing is to trust it—depend upon it. T. T. Martin was preaching at Baylor University many years ago, and he dealt with that text. He leaned forward and put a little weight on the pulpit, and said, "I am depending a little on this pulpit, but mainly on the floor and this chair at my side. Then he pushed the chair aside and leaned more heavily on the pulpit, with one foot on the floor. He said, "I am depending a good deal on the pulpit now." Then he pulled his feet off the floor, and rested his whole weight on the pulpit. He said, "I am depending wholly and entirely on this pulpit to hold me up. If it collapses, it will be precipitated on the floor and I will probably have some broken bones. Now it's like that about trusting in Christ. One must lean wholly upon Him, depending on Him apart from everything else for salvation." As he said that, a professor came almost running down the aisle. He said, "I see it now! I have never depended upon Christ and Him only in the past. A minute ago I really placed my whole trust in Him for salvation. I am really 'leaning on Him.'"

The Bible does not say, "Believe about the Lord Jesus Christ and thou shalt be saved." It says, "Believe ON . . ."

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Yes, this is very possible. A child brought up in the home of Bible believing parents can very well be deceived into thinking he is a Christian because he believes these truths.

People can have a historical belief or an intellectual belief. They can believe in these things because they heard someone teach it or they can actually believe in the existence of a Saviour. This is not enough. Anyone must believe in the Lord Jesus Christ as his own personal Saviour before he is saved.

Paul came upon a group like this as recorded in Acts 19:1-5: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper

coasts came to Ephesus: and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? (i.e. — Did you receive the Holy Ghost when you believed?) And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were you baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." The (Continued on page 5, column 1)

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THE BAPTIST EXAMINER

JULY 3, 1971

PAGE FOUR

The Forum

(Continued from page 4)

believed but they were not saved, until Paul preached to them and the Holy Spirit came on them.

We often hear of church members who become saved. We must constantly preach the message of salvation and pray that God will use it to save the lost. Personally, I think that it should be explained with an emphasis on trust. I once heard an illustration that explains it to a certain extent. We are told that one time there was a famous tightrope walker at Niagara Falls. He had stretched his rope across the falls and was performing by walking across and doing some stunts on this rope. One time, he had a wheelbarrow and was preparing to walk across and push the wheelbarrow. Seeing a man who had watched him on several occasions, he asked the man if he believed that he could walk across pushing the wheelbarrow. The man said that he thought that the tightrope walker could do it. Upon hearing this, the tightrope walker said, "Well, get in and ride!" Needless to say, the man didn't get in and ride because he didn't trust him that

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much. We point out that to believe in Jesus, you must "get in and ride" or completely trust Him for salvation.

"Reconciliation"

Continued from page three) with a back that is bleeding because of the maltreatment and the scourging through which He has passed in Pilate's judgment hall. See Him as He looks up into the Father's face and says, "It is finished," and as He bows His head and dismisses the Spirit. When you see that, you can see the means of our reconciliation. We are reconciled by the death of His Son.

Listen again:

"And that he might reconcile both unto God in one body BY THE CROSS."—Eph. 2:16.

This is talking about both Jew and Gentile, and he says both Jew and Gentile may be reconciled to God by the cross. There is only one way of reconciliation, and that is the cross of the Lord Jesus Christ.

Notice again:

"And, having made peace through the blood of his cross, by him to RECONCILE all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he RECONCILED IN THE BODY of his flesh THROUGH DEATH."—Col. 1:20-22.

Could anything be plainer? Could anything be more simple? Sinner friend, only the fact that the Devil has a blind over your eyes would keep you from leaping for joy at the thought that we who were once enemies in our minds, by our wicked works, can be reconciled by His death in the body of His flesh.

Notice another Scripture which tells the same truth:

"And all things are of God, who hath RECONCILED US TO HIMSELF BY JESUS CHRIST, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—II Cor. 5:18-20.

What does this tell us? Simply this: that we have been reconciled to God through Jesus Christ. God hasn't been reconciled to you. God has never changed. God has His standards which are laid down in His Book. You are so far off balance, so far as this Book is concerned, that it is pitiful; but when Jesus Christ came to the Cross of Calvary, He took all that you have here in this world as a sinner, He took hold of God in Heaven and He has reconciled you to God in Himself. You didn't keep the law. He kept the law for you. You didn't fulfil the Word of God, but He fulfilled it for you, and He has reconciled you to God through Himself, at the Cross of Calvary. It says further in this verse that He doesn't impute your trespasses unto you. The word "impute" means "charge." He doesn't charge you with your trespasses. God charged those to Jesus

Christ. He charged all your sins and your trespasses, to the Lord Jesus Christ, and at Calvary Jesus died for them. At Calvary, God looked down upon you and saw you brought to Him, reconciled to Him, in the death of the Lord Jesus Christ.

III

THE LENGTH OF OUR RECONCILIATION.

The Word of God doesn't leave us with any doubt as to how long we are going to be reconciled, for my text says:

"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."—Rom. 5:10.

The King James Version says, "We shall be saved by his life." Literally, it says, "We should be saved in his life." In other words, since we are in Jesus Christ, as long as Jesus Christ lives, we will be saved in His life.

Doesn't that make you happy to realize that you have been reconciled as an enemy of God. You have been reconciled through the death of Jesus Christ, and you are going to be reconciled as long as Jesus Christ lives, because we are saved in His life?

The same thought is expressed to us again. Listen:

"For ye are dead and your life is hid with Christ in God."—Col. 3:3.

"Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also."—John 14:19.

Why is it that we are secure? Why is it that our reconciliation never runs out? Why is it that our reconciliation lasts forever? Why is it that the length of reconciliation is for time and eternity? Beloved, when God looks down at the foot of Calvary and sees you reconciled to His standard in Jesus Christ, who has died for your sins, it is then that God looks at you in Jesus and says, "Because I live, ye shall live also."

I tell you, beloved, our security as saved people all depends upon the fact that our life is hid with Christ in God, or as it says in my text "We shall be saved in His life."

IV

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(Continued on page 7, column 4)BOOKS EXPOSING
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THE BAPTIST EXAMINER

JULY 3, 1971

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Theodosia Ernest

(Continued from page 3)

The other can be cast out at any time by the *class-leader*, without any trial or accusation. With this exception, they are *equal partakers in all the rights and immunities of Church-membership*; and whether converted or unconverted, all sit down together at the table of the Lord. 'There is,' in the language of the Discipline, 'only one condition previously required of those who desire admission into these societies, and that is, a desire to flee from the wrath to come, and to be saved from their sins;' and these societies are the Methodist Churches, if they have any Churches at all. They do consist in part of unconverted people. They *may* consist *entirely* of such. It *often* happens that there is in them a *majority* of such; and this majority can recommend candidates for license to preach; can witness the *trial* of accused members, and, so far as the laity have any part in *Church discipline*, it may be, and is, in the hands of men *who have never made any pretensions to the possession of true faith in Christ*, but only have expressed a *desire* for it.

"It is '*the society*,' or a *leader's meeting*, that recommends persons to be licensed to preach. See Discipline, chap. 2d, quest. 3, ans. 4. It is '*the society*,' or a '*select number of them*,' before which the preacher is to try an accused member. Chap. 4, ques. 2, ans. 1. If the society were mostly converted people, I see nothing in the Discipline to hinder the preacher, if he chose to do it, from selecting those whom he knew to be the *unconverted probationers* to try the cause; nor can I see, after a careful examination of the Discipline, that the *full member*, as he is called, has any single privilege as a Church member which is not equally conceded to the so-called *probationer*, so long as it shall graciously please his class-leader to permit him to remain in '*society*.'"

"If those who have made no profession of saving faith are permitted to enjoy all the *privileges* of Church members, and exercise all the prerogatives of Church members, it can be a matter of no consequence whether they are technically *called* Church members or not. It is *things*, not names, we must be governed by. If these societies form *any part* of the Methodist Episcopal Church, and they consist not of professed believers upon Jesus, but in part or in whole of those who are merely '*seeking* the power of godliness,' who have only professed *conviction* and not conversion, we must of necessity conclude that the Methodist Episcopal Church does not consist *exclusively* of those who have professed their faith in Christ. Paul did not receive the jailer when he had merely asked what he must do to be saved. He waited until he had done what he was instructed to do. Nor did we, in all our examination, find any instance of members, whether believers or unbelievers, whether converted or only convicted, being received as *probationary* Church members."

"Really," said Theodosia, "I do not feel quite satisfied with this treatment of the Methodist societies. I fear we do not any of us fully understand them, and may unconsciously do them some slight injustice. I do wish some Methodist were here to plead their cause, and explain apparent difficulties. I know that they have done much to spread Christ's gospel; I know that many of them are earnest and devoted Christians, patterns of piety which I long to be able to copy. I have read the lives of Wesley and Fletcher, and others among them, and am sure they could not *designedly* have gone counter to the teachings of God's Word. They *meant* to serve the Master, and to lead men and women in the way to heaven; and surely *their Church must have more marks of a true Church than the Episcopal or Roman Catholic*."

"Wesley and Fletcher, madam, lived and died as members of the English Episcopal Church. They had no idea of leaving it for any other. What they desired was, to infuse new life into its half-rotten carcass. They sought not to destroy, but to reform it; and if *their personal piety* makes the Church in which they had their membership a *true Church of Christ*, it makes the Church of England such. But let me again remind you, that it is not individuals, not persons, *but organizations*, which we are examining. The piety of Pascal, of Fenelon, of Madam Adorna or Madam Guyon, or even of Thomas a Kempis himself, could not make the Church of Rome, to which they belonged, a Church of Christ. No more could that even of the martyrs who bled for the Church of England make it a Church of Christ. *Good people* may, by birth or education, or errors of judgment, become connected with *organizations* which have no single feature of a Christian Church, yet such connection will not *change the nature of the organization*. It is true, that if Wesley had required, as a condition of membership in his societies, that piety which he himself exhibited *after his conversion*, they would not have been subject to the objection we are now considering. They would in that case have consisted *exclusively* of professed believers. But however pious he may have been, however devoted many of his followers have been, and may be now, yet he himself declares that the '*only prerequisite for admission to his societies*' is a *desire of salvation*. They, according to his own words, consist of those who *have the form* and are *seeking* the power of godliness. Now all we have to do is, to determine whether *this* was the basis of membership in the New Testament Churches. Was *this* the condition of membership established by Christ and the apostles? If *not*, then *his societies* were not, and without a change in this particular could not be, Churches of Christ. This is as plain as common sense can make it."

"Yes, Mr. Courtney, I see that, and admit its force; but still I would feel better satisfied if we could compel some intelligent *Methodist* to see it and admit it with us."

"Your wish to have a Methodist to assist in our discussion can very easily be gratified," said Doctor Thinkwell, "if you will but postpone the conversation until to-morrow. The pre-

(Continued on page 6, column 1 and 2)

A Christian not involved in some way in the work of extending the gospel misses a blessing.

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Warning! Beware!

(Continued from page one)

dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."

TEV Eph. 1:7: "For by the death of Christ, we are set free and our sins are forgiven: How great is the grace of God."

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

TEV Heb. 13:20: "God has raised from the dead our Lord Jesus, who is the great shepherd of the sheep because of his death, by which the eternal covenant is sealed."

KJV Heb. 13:20: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the ever-

Theodosia Ernest

(Continued from page five)

siding elder of this district is my nearest neighbor, and a special friend. He is, moreover, a man who takes delight in the defense of whatever is peculiar in the system which he advocates and of which he makes a part. The societies in this region regard him as an oracle, whose authority is, in matters of faith, second only to that of the bishop himself."

"Do, then, let us wait," exclaimed the lady. "We have talked too long to-day already. I am sure you must all be tried but me; and, besides, you know, Doctor, you have promised to take us in and show us the Capitol, and the bridge, and the other marvellous things in and about your famous City of Rocks."

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

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be saved."

KJV I Pet. 2:2: "As newborn babes desire the sincere milk of the word, that ye may grow thereby."

God says, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16: 31).

These are just a few of the many changes that have been made. There are many others. Under the law, blood had to be offered on the altar for the sins of the people. Jesus' blood had to be offered in the holy place in heaven for us. Salvation was not complete until Jesus offered his own blood for us. (Heb. 9: 13)

Because of denying the virgin birth, denying the blood, and adding works to God's plan of salvation, we, as fundamental, Bible-believing Christians, cannot accept or use this translation. The King James Version has been good enough for Bible-believing Christians for over 350 years; let us continue to use it and to stand against modernism.

Prepared by: Lloyd Looper, Baptist Pastor, Six Mile, S. C.

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TEV Translator

(Continued from page one)

know what is being talked about is Christ's redemptive death for men, not the liquid that flowed in His veins." From Bratcher's form letter, January 13, 1970.

"The Greek word parthenos may have the restricted meaning 'virgin' when the girl's (or the boy's) lack of sexual experience is in focus; or it may have the more general meaning of a young unmarried female, where the lack of sexual experience is implied but is not in focus."

From Bratcher's form letter, January 13, 1970.

On June 27, 1970, I, Julius C. Taylor, challenged Mr. Bratcher to debate publicly the authenticity of Good News For Modern Man. He declined the challenge, as 15 denominational leaders did.

Mr. Bratcher held a question and answer session Oct. 13, 1970, at the First Baptist Church, Spartanburg, S.C. Following are four of the questions and his answers:

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wers:

Q. "Why did you leave out the blood of Jesus Christ in Romans 5:9, and 14 other places?"

A. "It is a matter of translation."

Q. "Do you know Jesus Christ as your personal Savior?"

A. Mr. Bratcher would not answer this question. Just some words.

Q. "Is the human heart by nature Man-centered or God-centered?"

A. "Let us stick with questions about the translation."

Q. "Is Jesus Christ God, or the same as God?"

A. "Jesus is not the same personality as God."

On October 15, 1970, Mr. Bratcher held a question and answer session at the First Baptist Church, North Augusta, S.C. Before anyone could ask a question, the group was advised they could ask Bratcher questions relating to his theology. Following is one question asked him:

Question: "If you should die, do you know you would go to Heaven?"

Answer: Mr. Bratcher would not answer the question.

The following was taken from an article in The Greenville News, November 6, 1970:

Translator for the controversy:

"GOOD NEWS" AND THE UNBELIEFS OF DR. BRATCHER

This is an expose of the heretical modern-day translation of the Bible known as "Good News For Modern Man." How Southern Baptists could endorse it only reveals how far the Southern Baptist Convention has drifted. It will be a blessing to you to secure this tract, as it is an eye-opener.

For 8-page tract, send 10c to Julius C. Taylor, 100 Cardinal Drive, Taylors, South Carolina 29687.

sial "Good News For Modern Man" told Furman University students that to keep the Bible locked up in its archaic language would be to disparage history and the medium through which God chose to speak.

On November 5, 1970. After a lecture at Furman University, Mr. Bratcher talked with students: "Are there historical sections of the Bible that are sub-Christian?" asked a student.

"Certainly. Wishing that God would destroy one's enemies. You call that Christian?"

"You admit that the Bible has fallacies, then how is it valuable?" a student questioned.

"If we build our faith wholly on the Bible, then we are building our faith on shifting sand. We must follow the facts or there is nothing to believe. We cannot literally follow Jesus, only go in His direction." Taken from article in The Greenville News, November 8, 1970.

"I call God to record against the day we shall appear before our Lord Jesus that I never altered one syllable of God's Word against my conscience, nor would do this day, if all that is in earth, or riches, might be given me."

—William Tyndale, Bible translator

God's Word says: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:18.

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." Deuteronomy 4:2

"What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Deuteronomy 12:32.

"For I testify unto every man

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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 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." Revelation 22:18-19.

"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever." Psalms 119:160.

"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." Proverbs 30:5-6.

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Write Brother Burket frequently. His address is:

Elder William C. Burket
208 E. Tycksen Street
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Fred T. Halliman

(Continued from page one)

"The first shall be last and the last first," we shall take these questions in that order and try to answer them. Therefore the first question is: Do you feel that it is right for a missionary to own a home? I would have to answer this in the affirmative but with some clarification. First of all, I could see nothing to prevent a missionary from owning a home any more than I could for any other preacher owning one, and for that matter it is just as Scriptural for a preacher to own a home as it is for any other individual, if he can manage to get it. However, no preacher, or any other Christian for that matter, ought to get so attached and tied up to any kind of property or business that he lets this come before the Lord and his service to Him. "But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."—Matt. 6:33.

Once again if we look at this from a strictly Scriptural point of view a missionary is not only

entitled to own a house but it is definitely stated in the Bible that he shall own more than one house if he meets certain conditions. Listen:

"And Jesus answered and said, Verily I say unto you, there is NO MAN that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the gospel's, but he shall receive an hundredfold NOW IN THIS TIME, HOUSES, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life."—Mark 10:29-30.

I have always felt that when one played according to the rules he was entitled to take all that he has coming. I believe if you will categorically eliminate each of these rules you will find that they pretty well apply in my case, therefore, if I could afford to own the Empire State Building and have a penthouse apartment on the top floor overlooking the whole of New York City I think I would still be within the limits of the Scriptures in so doing.

The next question was: How much did you pay for it?

So far the house has cost me \$100.00 plus an unknown amount, which would not be very much, in repair bills, that my wife has spent. I think the bulk of this question could best be answered if combined with the next question which was: Where did you get the money to buy it with?

A lady in Chicago once remarked, after I had been here about three years, that Brother Halliman is getting rich over in New Guinea, and if that were true after being here only three years I should just about be a millionaire by now as I am well into my 11th year.

For those of you that know me a little better, however, and are willing to believe the truth, I would like to relate to you how that God has not only made it possible for me to buy this house but has also made it to where the payments on it are far cheaper than I could rent a place for the family anywhere.

I think it is a fairly well accepted thing that there are very few houses large enough, and even fewer families even if the house was large enough, to house any two families long at the time without some one getting upset. When my family had to go home without me in 1966 we had no place for them to go except to stay with relatives, and while we deeply appreciated the fact that our relatives opened their doors to the family, it just wasn't meant to work like that and that especially so where there are several children involved. It was not until my wife finally set a date to either have a place of her own or else leave for New Guinea that someone got busy and helped to find a place for them to live.

About a year ago when a few dark clouds began to drift across our cloudless sky we took this as a warning that the family might have to go back again, without me. It was my desire, if at all possible, to have a place there for the family to go to if that did happen, so I began to write a few letters asking about possible places for them to stay in the event they had to come home.

I only had one favorable answer to my inquiries and that came from an uncle in Paducah, Kentucky. He wrote back and said there was an empty house about three doors from him and it was for sale. It only took one letter for me to make it clear to him that while this sounded very good, there was only one hitch and that was I did not have any money. I think it was in the very next letter I got from him that he told me that if the family had to come home under any circumstances that they could expect to have a place to stay for he had bought the house, and while there would have to be considerable repairs on it the house could be made liveable in not too long a time.

My uncle whose name is Claude Stratton, is a retired ironworker

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and is quite handy with most tools so he started getting the house ready in the event that it had to be occupied. Things began to move much faster from this end than he had anticipated and therefore he did not have it completed when they arrived, however, his heart is about as large as the six-room house he had bought so he took the family into his own house and went ahead with the repairs.

He gave us an option to buy the house if we wanted to and made the offer so attractive that I had no choice but to buy it, for to buy it actually was cheaper than to rent it. He paid, round figures, \$3,000.00 for the house and it will take that much or perhaps more to put the house in good condition. I paid \$100.00 down on the house and the payments will run \$50.00 a month, payments like rent. The three-room apartment in the back rents for \$30.00 a month. Of course, there is no guarantee that this will stay occupied all the time. As a contrast to this, while we were living in Chicago in 1967 we were paying \$100.00 a month rent for a five-room second floor apartment.

Now the answers to the last three questions would run like this, to date the house has cost us \$100.00 plus whatever my wife may have put in on repairs, which has not been very much for she has not had very much to spend

on it (my uncle has paid for most of this). Eventually, it will probably cost us between six or seven thousand dollars. As to where the money came from to buy the house, that has already been answered in that my uncle furnished it. As to the length of time we have owned the house, we have not actually finalized any papers as yet but there has been a "gentleman's agreement" that we are the owners of the house for about three months.

I trust that this clears up many of the questions in your minds and proves once and for all that God has got houses to give away when we look at it as compared to the rent we would have to pay for a family of our size to live in.

I am sure that while this explanation will satisfy most folk about the house the question still remains as to where did the furnishings come from to fill up this house. As a matter of fact, I would imagine that it will be some time before we will have the house "filled up" with furnishings, but once again our God is gracious to move upon the hearts of several individuals in that some have given special offerings while others have given furniture ranging from odd pieces to complete sets, plus a sale down the street that my wife was able with \$25.00 to buy several good pieces until the house is already liveable insofar as furnishings goes and with very little outlay on our part.

Dear friends, I wish to take this opportunity to thank each and every one of you that has had a part, in whatever way, in making it possible for my family to have a place to live. Some churches in the Paducah area have given considerable amounts of groceries all of which we deeply appreciate and take it as from the Lord.

To the uncle, who has been so generous and kind and so willing to be used of the Lord to provide a place for my family to live, I know the Lord has great things in store for you.

While all these things that you have done for the family by way of providing a good place for them cannot fill the empty place in my heart, it is a great comfort to know that the family has a place of their own to live in back there and that God is using you folk to look after them in a way that makes us marvel more each day at the amazing grace of our dear Lord.

This next week will be a busy week for me as I will be making preparations to leave in about 10 days from now on quite a long patrol. I am looking forward to this patrol from the standpoint of spiritual blessings for many favorable reports have already reached me that the people are anxiously waiting and praying for God to pour out His blessings upon the trip. From a physical point of view I know that it will be hard but it is in His strength that I go and it will be to Him that I will look to for renewed strength to take care of each day.

Although I expect to be away for many days I will try to send in some reports of the trip as I go along. May God's richest blessings abide upon each of you.

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

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c/o Calvary Baptist Church
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Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

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

I am discharging my duty as it is laid down here — that He has given us the ministry of reconciliation.

Then we read:

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—II Cor. 5:20.

This tells us that you and I, as God's children, are His ambassadors, and it is our business to go to the unsaved and to say to them, "Be ye reconciled to God."

Oh, would to God that you and I as the children of God, might seek out every unsaved person we know, and say to them, "I would like to see you reconciled to God. Your books are out of balance with God's Book. There is only one way that you can be reconciled, and that is through the death of the Son of God." Beloved, it is our business to tell unsaved men of this, because God has given to us the ministry of reconciliation, and as His ambassadors, it is our business in Christ's stead to say to unsaved people, "Be ye reconciled to God."

God has done everything necessary to enable all the elect to turn to Him without fear or retribution. He has done all, everything, that He could do. The books are balanced. Jesus has (Continued on page 8, column 1)

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PAGE SEVEN

"Reconciliation"

(Continued from page 5)

RECONCILIATION. What is the relation of the church to reconciliation? We read: "Who hath reconciled us to himself by Jesus Christ, and hath given to us THE MINISTRY OF RECONCILIATION; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."—II Cor. 5:18,19.

What is my job? What is your job? It is nothing short of the ministry of reconciliation, and my business is to seek to reconcile men to God. That is why I talk about Jesus. That is why I tell you Jesus died for your sins. It is my business to tell you that because it is in this manner that

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(Continued from page one)
ested in the study of the inspira-
tion of the Scriptures would cer-
tainly do well to purchase this
book.

It is our understanding that
Kregel plans to reprint a num-
ber of these old religious clas-
sics. However, we doubt seriously
if any of them will be equal to
these two. We would urge our
readers to buy them for exhaus-
tive Bible study and inspiration.

Of course, they can be ordered
directly from our book shop.

"Reconciliation"

(Continued from page seven)
paid for the sins of the elect of
God.

Paul says to the unsaved:

"Knowing therefore the terror
of the Lord, we persuade men."
—II Cor. 5:11.

In view of the fact that God
has already accepted that which
Jesus Christ did, in view of the
fact that Jesus Christ has al-
ready balanced the books so far
as your sins are concerned, and
in view of the fact that the song
that we sing is so true when it
says, "Jesus Paid it All" — in
view of all this, then my part
is to say to you, "Knowing the
terror of God, I persuade men."

I persuade you today, sinner
friend, to believe on, and to seek
the Lord Jesus Christ as your
personal Saviour.

May God help you to realize
your need of reconciliation, and
may you be reconciled to God
ere you leave this place, by trust-
ing Jesus Christ as your personal
Saviour.

May God bless you!

Contrasted

(Continued from page one)
ordinances is Roman Catholic.
The symbolic view is Baptist.

Salvation by works is Roman
Catholic. Salvation by grace is
Baptist.

The independence of local
churches is Baptist. The over-
head control of local churches is
Roman Catholic.

The equality of all ministers is
Baptist. Orders in the ministry is
Roman Catholic.

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The democracy of churches is
Baptist. Hierarchical control of
churches is Roman Catholic, and
on and on, we might go.

All these statements are sus-
ceptible of the clearest proof. In-
deed, the great founders of the
Protestant churches avowed their
adhesion to the structural princi-
ple of Romanism as to the change
of baptism to sprinkling and
pouring.

Baptists stand in historic and
irreconcilable opposition to the
primary Romish affirmation and
cannot modify their position to
accommodate those who hold the
same affirmative principle in
other ecclesiastical bodies. The
supreme undelimited authority of
Jesus Christ is the true and un-
bending organizing principle of
every Baptist church. This prin-
ciple stands as an impassable bar-
rier between Baptists and other
bodies. Baptists never did sym-
bolize with other bodies built of
human wisdom, contravening di-
vine wisdom and the authority
of Jesus Christ. They never can.
What relation have Baptist
churches to other ecclesiastical
bodies? None. They never can
have any while their primary
principle, obedience to the au-

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thority of Jesus Christ as given in
His Holy Word, holds the Bap-
tist conscience.

Baptists are not to blame for
this separation. They remained
with the New Testament and
others went away from it. For
long, weary centuries they have
stood by this principle, even to
blood and death. Meantime, they
have been the torch-bearers to
light the world back to the sim-
plicity of New Testament faith
and practice.

Baptists should today, candidly,
lovingly and boldly accept their
ecclesiastical isolation and pro-
claim it for the benefit of the
present and future generations.
They are the trustees of the truth
and are bound to hold it and to
hold it forth. We do not express
our lack of love for other Chr-
istians when we stand by the
truth. We can give no higher
expression of our love for them
and the world than to hold and
proclaim these principles written
in the divine Word by the Spirit
to enlighten and bless the human
race. Heirs of the martyr-confes-
sors of the Baptist faith through
the dark centuries of persecution,
Baptists of this brighter day
should avoid every entanglement
that will hinder their free and
full testimony to the truth as it is
in Jesus.

The dividing principle, obedi-
ence to Christ in all things, does
not run in a perfectly straight
line between Baptists and all other
denominations. The Congre-
gationalists hold with Baptists on
one point — i.e., congregational

Believes God Uses TBE . . .

I have said many times in the last few
years, if most people who know truth in our
circle, would be honest they would have to



give the Baptist Ex-
aminer credit for tea-
ching them to some
extent. Of course,
God would have to
have the glory for
using the Baptist Ex-
aminer.

I believe God uses
means, and the Lord
in these last few years
has used the Baptist
Examiner as the
means to bring a re-

vival of the truth of Sovereign Grace and
Church truth to those who never heard it be-
fore in this day of compromise.

The New Testament Baptist Church of
Bristol Tennessee, of which I am Pastor sub-
scribes for the Baptist Examiner for all of
our members, and they have grown because
of it. We believe the great doctrines that the
Baptist Examiner stands for and when we
or any other preacher that we might have
in our Church preaches the great doctrines,
we are not embarrassed or have to apolo-
gize for what he might say.

We have had a few added to our Church
because of the truth that they learned
through The Baptist Examiner and could not
stand their Arminian pastor any longer. So,
I praise God for the ministry of the Baptist
Examiner.

I pray that more Churches will subscribe
for The Baptist Examiner for their members
and the members will subscribe for ten of
their friends.

Yours In Christ,

Dan Phillips
New Testament Baptist Church
Bristol, Tennessee

church government. Others agree noble spirit; many a great battle
on this or that point; but all has been lost by a weak finish.
Pedo-Baptist bodies are built on Paul's intensive exhortation fits
the Romish error which may be our time — "Watch ye, stand fast
stated briefly, thus: The substi- in the faith; quit ye like men; be
tution of a human foundation for strong.

the divine foundation of Christ's authority and word. Infant bap-
tism is rooted in the fundamental error that baptism arises out of
the flesh and blood relations, not spiritual. This subverts the very
foundation and principles of New Testament churches, which are
built on spiritual relations. The individual believer is the unit;
not the family.

In one thing, strangely enough, Baptists, Catholics and Protest-
ants all agree, and that is, that baptism precedes the Lord's Sup-
per, in the divine order of things. Only lately a few people, repre-
senting no ecclesiastical body, have arisen to deny what Chris-
tendom from the apostles this way have taught with one voice.

There is today a vast envelop-
ing movement which aims to tie
the Baptists up in a bundle with
other bodies with which they
have no ecclesiastical affinity.
What whipping posts, fines and
martyr fires could not do when
Baptists were weak, there is a
sedate plan to accomplish,
through methods of penetration
and disintegration and the bold
assumption of over head leader-
ship, like that which swung a
large part of the Christian world
into Romanism. What martyrs
died for we should live for in a

If we don't have the things we
want, let's want the things we
have.

Politeness is an inexpensive
way of making friends.

The power to purpose in the
heart is the spinal column of per-
sonality and the measure of man-
hood.

The lady gave Tommy an
orange. "What do you say to the
lady, Tommy?" asked his mother.
"Peel it" said Tommy. And so is
the attitude of those who are not
thankful.

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