

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. 23

ASHLAND, KENTUCKY, JULY 10, 1971

WHOLE NUMBER 1695

WHAT HINDERS OUR PRAYER LIFE?

CLAUDE KING, Sr.
Indianapolis, Indiana

We would like for you to turn to James 4:1-11 with us and read the text before you read this message.

It seems that, believers are prone to forget that they were created in Christ Jesus for the stated purpose of doing good or godly works (Eph. 2:8-10); and that God foreordained that believers should live godly.

James reveals the practical side of the believer's experience and life. Nothing that he says conflicts with anything that God had Paul write, for the Scriptures do not contradict themselves. The Holy Spirit guided James in writing the Book of James just as He did Paul in writing the fourteen books that he wrote.

James just shows us very plainly and clearly that the genuineness of faith must be tested by the obedience which it prompts. "As the body without the spirit is dead, so faith without works is dead also" (James 2:26). Many people teach, believe and prac-

tice the false doctrine that "grace is a license to continue in sin;" but God tells us differently: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in THIS PRESENT WORLD; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13).

The believer who lives an ungodly, worldly life cannot expect to get answers to his prayers. David tells us that unjudged, unconfessed sins keep God from hearing us (Ps. 66:18). Isaiah tells us that sins hide God's face from us, and stop Him from hearing us (Isa. 59:1-2). Why should we think that God will overlook unconfessed sins in our lives when He tells us He will not? Sins definitely hinder the believer's prayer life. Let us carefully look at some things from our text verses:

"Ye have not because ye ask not." (verse 2).

Many who profess to be saved

are guilty of the sin of not praying. The example of the great prayers that we find in the Bible were not uttered by men who prayed only when distress came; they were uttered by men who were busy about the matter of prayer at all times, and when a great need arose they just did what they were accustomed to doing all along!

How often do you get alone with God in genuine prayer? Our Lord and Saviour set the example for us, and the apostles had a desire to be taught "how" to pray (Luke 11:1). This was on an occasion when they had observed



CLAUDE KING, Sr.

Him in prayer. He prayed often, and some times all night (Luke 6:12). His disciples and the early churches followed His example. We have many references to their prayer meetings recorded in the Book of Acts.

One of our great needs today is consecrated Christians who will spend much of their time in prayer. We are too interested in the affairs of this world to pull away from it long enough to get it out of our system that we might be filled with the Holy Spirit, and therefore be fit subjects for a genuine prayer meeting. Satan knows how to keep (Continued on page 8, column 3)

OUR RADIO MINISTRY
WTCR — 1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday — 8:30-9:00 A.M.
**THIS IS A WORK OF FAITH
AND A LABOR OF LOVE**
**MAY WE ASK FOR YOUR
PRAYERFUL SUPPORT**

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"REDEMPTION"

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." —Rev. 5:9.

I have been interested particularly of recent date in making a fresh study, and a new evaluation of the doctrine of redemption. It has been rather interesting to me to notice in all the Bible, that the Holy Spirit makes pro-

vision for the redemption of three entities. You can go all the way through the Book, from Genesis to Revelation, and you will find that the Lord only makes provision for the redemption of these three: first of all, a wife; second, a slave; and third, the land.

Concerning the redemption of the wife, we read:

"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stran-

ger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the succeed in the name of his brother which is dead, that his name be not put out of Israel." —Deut. 25:5,6.

The Jews were strong from the standpoint of the registry of their people, and they didn't want their names blotted out of the registry of the people. Here was (Continued on page 2, column 1)

F. T. H. Tells Of First Leg Of A Missionary Patrol

FRED T. HALLIMAN
New Guinea Missionary

Dear Friends:

This is the first in a series of a report on a mission patrol, while on patrol. This is being written from a bush workshop on the second day of the patrol. As the Lord leads and time permits I will be sending in articles from time to time as the patrol progresses.

This patrol is long overdue and as a result, it will be unduly long and much work to accomplish while out. It has been almost a year since I have been in the various areas that I expect to visit while out this time and even after definite plans were made to start on the patrol, things kept popping up to hinder me. I can truthfully say to these folk even as Paul said to the Romans, "... that oftentimes I purposed to come unto you, but was let hitherto." Rom. 1:13.

I finally had everything set, so I thought, to leave on June 22 which was Tuesday of this week. Circumstances arose that forced me to cancel that date and plan to leave Wednesday. It was decided that Luke, our missionary at the Haiwi Station, would go back on Tuesday after spending quite some time helping me with some work at our main station. We got a late start Tuesday morning, but got them delivered safely, and was on the way back when the U-bolts broke on the right front spring, due to continued poundings by large stones that serve as a road bed. This happened about 20 miles

from home and about 2:00 o'clock in the afternoon. Needless to say that by the time I had walked home to get spare parts the day was far spent.

It is also needless to say that I did not get to leave on this patrol, as planned, on Wednesday. Wednesday morning I put the spare parts on the motorcycle and went back for the car. After



FRED T. HALLIMAN

repairing it the motorcycle was loaded into the car and I arrived back at the Mission Station about 4:00 p.m. It was far into the night when I finished packing everything for this patrol.

On Thursday morning I loaded all my patrol gear and provisions to last up to a month in the Landrover and left the Mission Station about 9:00 a.m. Two preachers and two other Christians (Continued on page 7, column 3)

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

SEVENTH INSTALLMENT

By JOE WILSON
Winston-Salem, N.C.

Chapter six of Rice's book is entitled, "Not a Single Soul Is Predestinated Without an Opportunity to Be Saved." Here is another example of Rice's slanting of the case in order to prejudice men against Calvinism. I ask the question, does God owe any man an opportunity to be saved? I ask another question, what good would an opportunity be without a work of the Holy Spirit giving the desire to respond to the opportunity? Rice says, "God does



JOE WILSON

not send anybody to Hell without a chance to be saved." Well, what chance to be saved does the man have who has never heard the gospel? What good would a "chance to be saved" do a totally depraved sinner? Are men saved by chance or according to the purpose of God? (II Tim. 1:9).

Rice says:

"No one was appointed to be saved except by the free gospel which is preached to all alike. God had only one plan of salvation, and it was offered to all alike."

Pray tell me, what Calvinist ever said man was appointed to be saved except by the gospel.

We are not Hardshells. We believe God chose us to salvation by the belief of the truth, and calls us thereunto by the gospel. II Thess. 2:13-14. I would like to know when this gospel was preached to all, and when this plan was offered to all. Does Rice not know that multiplied thousands have gone into eternity without ever hearing the gospel? Now Rice says that no one is saved without the gospel, he says that no one goes to Hell without a chance to be saved. Yet, many go to Hell without the gospel. Maybe Mr. Rice can put these statements together for us. I certainly cannot.

Rice says:

"No one was ordained to be lost except they refuse to come to Christ."

How about those who never heard of Christ? Can man be guilty of refusing to come to the Christ of whom he has never heard? Men go to Hell for their sins. They who never hear the gospel are not guilty of rejecting the gospel. Yet they go to Hell for their sins.

(Continued On Page 6, Col. 3)

Spurgeon's Testimony As To Baptists In All Ages

Charles H. Spurgeon (1834-1892), a name that needs no introduction, stated:

We believe that the Baptists are the original Christians. We did not commence our existence at the reformation, we were reformers before Luther or Calvin were born; we never came from the Church of Rome, for we were never in it, but we have an unbroken line up to the apostles themselves. We have always existed from the very days of Christ, and our principles, sometimes veiled and forgotten, like a river which may travel underground for a little season, have always had honest and holy adherents.

Persecuted alike by Romanists and Protestants of almost every sect, yet there has never existed a government holding Baptist principles which persecuted others; nor, I believe, any body of Baptists ever held it to be right to put the consciences of others under the control of man. We have ever been ready to suffer, as our martyrologies will prove, but we are not ready to accept any help from the state, to prostitute the purity of the Bride of Christ to any alliance with government,

we will never make the church, although the queen, the despot over the consciences of men.

(From *The New Park Street Pulpit*, Volume VII, page 225).

Spurgeon again:

History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out every now and then that certain poor people called Anabaptists were brought up for condemnation. From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics



C. H. SPURGEON

who were hated of all men for the truth's sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and anon of others who were burnt at Newington for the crime of Anabaptism.

Long before your Protestants were known of, these horrible Anabaptists, as they were unjustly called, were protesting for the "one Lord, one faith, and one baptism." No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the good old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men's ears with holy Scriptures, and calling their attention to the errors of the (Continued on page 6, column 3)

If you are Christ's, obey Him, love Him, trust Him, and witness to Him.

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00
CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

More About King's Addition Bible Conference

The King's Addition Baptist Church of South Shore, Kentucky is pleased to announce a Bible Conference for Labor Day weekend, September 3-6. This means that the conference will begin on Friday night and end at noon on Monday.

The church offers two meals each day free at noon and evening, and will provide lodging for as many as possible, and will furnish motel information to anyone who requests it. Of course, the rooms will be provided on a first come, first serve basis.

If anyone wishes to camp, the church will provide primitive camping approximately five miles from the church.

The program and list of speakers will be announced later.

If further information is desired, write or call James Hobbs, Rt. 2, Box 182, McDermott, Ohio 45652. Brother Hobbs' phone number is 614/259-2402.



"Redemption"

(Continued from Page One)

a way whereby that a man's name might not be removed. If he died and had no children, instead of the wife marrying into another family, it was the law of God that the living brother was to take the dead man's wife, or the widow, and he was thus to live with her, and she was to

produce a child, and the first-born that she was to produce was to bear the name of the man that was dead, and thus the name of that family was kept alive in the land of Israel.

We also have the story of the redemption of the slave. Listen: "If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing."—Ex. 21:2.

Here is a man who is a slave, and he works for six years for his master, and the seventh year he goes out, free for nothing. There was no charge at all. The slave was automatically redeemed at the end of six years' service for his master. In the meantime, if one of his relatives had the desire and the money to do so, he might redeem the enslaved kinsman at any time.

Then there is the land that a man might have, that might need redemption. We read:

"If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

And if the man have none to redeem it, and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee and in the jubilee it shall go out, and he shall return unto his possession."—Lev. 25:25-28.

In the land of Palestine, a Jew was not allowed to sell his property except for the remaining years until the year of Jubilee. Every fifty years was called the "year of Jubilee." If a man were to become poor one year after the Jubilee year, he sold his land for 49 times more than he would if he waited until one year before the next Jubilee, because when the year of Jubilee came, the property reverted back to the former owner. Of course he might be able to redeem his property in the meantime, but if he were not able in the meantime, when the year of Jubilee came, the land would revert to the former owner.

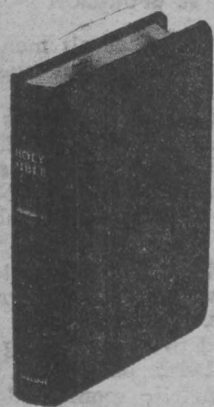
You will notice then that in the redemption of the wife, that should be done immediately. In the redemption of the slave, it was automatically at the end of six years. In the matter of the land, it was ultimately redeemed at the end of fifty years, or the year of Jubilee.

As I have thought about redemption from this standpoint, and as I have considered it very seriously of recent date, I would like to give you some thoughts concerning redemption.

I
WE NEED REDEMPTION.

A Lifetime Possession . . .

THE CAMBRIDGE COME O BIBLE



BOUND
IN
REAL MOROCCO

Leather Lined

ONLY
\$14.00

Available in Black, Red, or Blue

SAMPLE
TYPE FACE

13 "I am Alpha and Omega,
the beginning and the end,
the first and the last."
Rev. 22:13

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

ASHLAND, KENTUCKY 41101

EXHIBIT ON BULLETIN BOARD OF CALVARY BAPTIST CHURCH



EXCUSE-The Skin of a Reason stuffed with a Lie!

In the lobby, or entrance way, of Calvary Baptist Church, we have on the wall, a large bulletin board (4'x8'). One of the young ladies of our church, Judy Rule, prepared this exhibit, and we share it with our readers. Actually the message it carries is a great sermon in itself for all Christians. I would offer this suggestion to our preacher brethren — how about making a sermon from this as a stimulant for your congregation? I think it would make a good 7-point message, and I encourage you to use it as such.

I don't know anything that this world needs any more than this message of redemption. We all are slaves of sin and slaves of Satan. Now that isn't very complimentary to you, but it is the truth. Every individual is a slave of sin and a slave of Satan. Listen:

"And ye shall know the truth, and the truth shall make you FREE."—John 8:32.

This would indicate that you are not free at the present time, but are slaves.

Then Jesus said:

"Verily, verily, I say unto you, Whosoever committeth sin is the SERVANT OF SIN."—John 8:34.

These verses would tell us that every one of us is a slave of sin and a slave of Satan, and the only way that a man can be made free is through the truth. Jesus said, "If you know the truth, the truth will make you free."

Later on, Jesus said:

"I am the way, the truth, and the life."—John 14:6.

So, beloved, the truth that makes men free is a knowledge of the Lord Jesus Christ.

That you might see how we are in need of redemption, notice again:

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. 2:2.

It says that before you were saved you walked according to the prince of the power of the air. Now the prince of the power of the air is the Devil, and it literally says that every unsaved man does exactly what the Devil wants him to do.

I say again, that isn't very complimentary, and it isn't anything to build up your ego, to know that you do what the Devil wants you to do, yet that is exactly what the Word of God says. Don't tell me that you don't need redemption. You are a slave of Satan and you do exactly what the Devil wants you to do.

Listen as the same truth is presented to us again:

"In whom the GOD OF THIS WORLD HATH BLINDED THE MINDS of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—II Cor. 4:4.

This speaks about the god of this world. That is the Devil. It says that he has blinded the eyes of them that believe not.

As an unsaved man, you have never yet believed on Jesus Christ as your Saviour. Why is it that you don't believe? Why don't you leap for joy when I preach to you about Jesus? Why don't you rush forward and say, "I have received Him as my Saviour?" Beloved, I'll tell you why. Because the Devil has blinded the eyes of that man who is unsaved.

I would insist that the Devil has every unsaved man in a state of hypnosis; he has every unsaved man in a state of mesmerism, to the extent that the unsaved man's eyes are blinded and he cannot understand the things of the Lord.

I can talk to an unsaved man about his business and have a good time in conversation. I can talk to him about how he can advance in worldly wealth and he can understand that. I can talk to him about the gratification of his flesh with worldly lusts, and he will understand

that. But when I start talking to an unsaved man about spiritual truths, he gets that faraway look in his eyes, and I have lost him. He will say, "Brother Gilpin, I just don't understand how one man could die for the sins of all of the elect of God."

Oh, my brother, the reason that man turns away from the truth of God's Word, and will not receive it, is because he is in need of redemption. He is a slave of sin and a slave of Satan, to the extent that the Devil has blinded his mind, so that he cannot understand the truth of God's Book.

Listen again:

"But God be thanked, that ye were the SERVANTS OF SIN, but ye have obeyed from the heart that form of doctrine which was delivered you."—Rom. 6:17.

These Roman Christians had obeyed from the heart. They had received the Lord Jesus Christ, (Continued on page 3, column 5)

NOW—IN PRINT AGAIN!

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



CONTENTS

The Bible Doctrine of Election—J. P. Boyce
Remarks on Predestination and Election—B. H. Carroll
Statement on Election—John Bunyan
Comment on Election—John A. Broadus
Election—J. M. Pendleton
Election Consistent—Andrew Fuller
If Some Are Elect, Why Preach?—C. H. Spurgeon
Chosen, Redeemed and Called—John Gill
Foreordination and Foreknowledge—A. H. Strong

Divine Foreknowledge—Arthur W. Pink
The Limited Atonement—C. H. Spurgeon
On the Limited Atonement—J. R. Graves
Particular Redemption—J. R. Graves
God's Sovereignty Exhibited—Alexander Carson
God's Distinguishing Grace—Abraham Booth
Notes on Election—Boyce Taylor
Testimonies of Baptists of the Past—
Baptist Confessions on the Doctrines of Grace—

The writers are recognized by all Baptists as outstanding men of God. They influenced their own day and they have influenced succeeding generations.

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

Get a copy of this booklet for yourself and your friends.

50c — Single Copy
3 copies — \$1.00
50 copies — \$15.00

Calvary Baptist Church
P. O. Box 910
Ashland, Kentucky 41101

THE BAPTIST EXAMINER
JULY 10, 1971
PAGE TWO

THEODOSIA ERNEST

(Continued from last week)
NINTH DAY'S TRAVEL

In which the parties pass by and carefully examine the so-called Methodist Episcopal Church, assisted by the Presiding Elder and his amiable wife. Strange disclosures in the history of the Discipline.

We will not detain the attention of the reader by giving a narrative of the evening visit to the city. We will not describe the magnificent capitol, the pride of Tennessee, at once the tomb and the noblest monument of the architect who conceived its plan, but died before he could witness its completion. We will not describe the city, with its beauties or its blemishes, as it lay spread out before them like a map, while they stood in the portico of this immense pile of massive rocks.

Nor will we stop to describe the ride round the plantation the next morning. We have no time to tell of the romantic scenery upon the river's brink; the shaded avenues and terraced banks of flowers. We can hardly even pause to go with Theodosia to the whitewashed cabin of old 'Aunt Rachel,' and hear her tell how, when her master was an infidel, she prayed year after year that God would shine into his heart, and show him what a blessed Saviour Jesus is; and how at last God heard her prayers, and sent him home a Christian. "O missis! if you only knewed how *my heart cried* when master used to go on so about the Bible, you wouldn't blame old Rachel for shouting sometimes now, when I sees him study the blessed book so, day after day. O, de blessed Lord has done great things for us, missis. And now, if master could only see his way into the Church, seems to me I could say, like ole Simeon, 'Lord, now thou lets me die in peace.' But I hope he's comin' right bym-by."

"Maybe you could tell him which the Church of Jesus is, Aunt Rachel."

"Ah yes, missis, if they'd only ask the ole nigger, she'd tell them how to get into the Church."

"What directions would you give?" asked Theodosia, greatly interested.

"O, I'd just say, Do as my blessed Jesus did. He was baptized Himself, and He wants all His people to be baptized. Let them go down into the water, 'cordin' to His commandment."

"Then you are a Baptist, Aunt Rachel."

"Yes, missis, I was baptized more 'an thirty years ago."

"But we are studying now to see if the Methodist Church is not the true Church of Jesus Christ. What do you think about it, Aunt Rachel? Don't you think there are as many Methodists in heaven as there are Baptists?"

Why, no, missis, bless your heart! the Baptists has been agoing there ever since the days when John baptized in Jordan, and they tell me that the Methodists just begun a little while ago. The Methodists is mighty good people, missis; but they han't been agoing to heaven so long as the Baptists have. I hope master will hunt out that blessed book till he finds the good old way."

"Your master has invited the Methodist minister and his lady to come over and spend the day with us, and they will make a Methodist of him if they can."

"Ah, missis, the minister is a mighty good man. I loves to hear him preach about Jesus; I loves to hear him tell about heaven; I loves to hear him sing and pray, and they shall have the best dinner that ole Rachel can fix up; but they isn't goin' to make master be a Methodist. I knows that."

"How do you know that, Aunt Rachel?"

"Cause, missis, master goes *by the book*, an' if the Methodist Church was in the book, people would have found it long time before they did."

The Doctor had himself gone over to his neighbor's after supper, and explained to him in what position the discussion stood, and desired him and his good lady to come and spend the day, and bring with them a copy of the Discipline, and any other works which might assist in the complete understanding of the system called Methodism.

At an early hour the visitors came, not prepared for or expecting a debate, but ready to engage in social and kind discussion of any points of difference which might arise between them and those they come to see.

Doctor Thinkwell introduced the subject of conversation by saying that he and his other guests had found themselves embarrassed in their investigation of the claims of the Methodist Church to be the Church of Christ, by a fear that, in the absence of some one to represent her claims, who was familiar with her polity and interested in her welfare, they might do her some possible injustice. He desired to understand precisely upon what ground she stood, and to give her claims all the weight to which they could be any way entitled.

"If you expect me to enter into any labored defence of the Church of which I have the honor to be an humble minister," replied the Rev. Mr. Stiptain, "I hope you will excuse me if I disappoint you; but if you merely want such information as I possess concerning the doctrines, the practice, the polity of the Methodist Church, I will take pleasure in telling you all that can be of service to your investigation. The Methodists, sir are people who love the light. We do not wish to hide our principles from friend or foe."

"I am glad to hear you talk so," said Theodosia, "for I feel that we need more light upon this subject. I do not think we understand just what the Methodist Church is in regard to her organization and her membership. You must know, sir, that we think we have ascertained, from a careful examination of the Scriptures, that in the Churches established by the apostles, none were admitted to membership who had not pro-

fessed a saving faith in Christ; or, in other words, that they were designed to be composed only of converted people. Now if this is so, you will see that we cannot recognize any organization as the true Church of Christ which does not adopt the same rule, and receive as members *only* those who have given evidence of genuine conversion. Now in talking about your Church yesterday, we were in doubt whether you did not admit the professedly *unconverted*; that is, those who have made no profession of saving faith."

"I do not see how you could have doubted for a moment, madam, except from sheer ignorance of our practice. We are so cautious to admit none but true believers that we require of all who would unite with us *six months' probation*, in order that we may be sure of their piety. The great object of Mr. Wesley, as he again and again declared, was to secure a *holy people*."

"And yet I am told he admitted infants to baptism, and expressly said, that by baptism they were made members of the Church."

"Well, what if he did? Are not infants *holy*? Is it not of such that the kingdom of heaven is composed? Would to God that all our adult members were as pure and blameless as the little babes!"

"But do you treat them as Church members when they grow up? Do you not require them to join on probation, just like a sinner who had never been received at all? How's that? They are *in the Church* — made members by baptism and yet you do not permit them to *commune*, or recognize their membership in any way whatever. And by requiring them to *join* the Church again, you virtually declare that they are *not* and never have been members. Please tell me, if they are members after they have been baptized, *when do they cease* to be members? At what age do you disown them? or in what manner is their membership abrogated? Do they lose it simply by *growing up*? If so, you seem to consider it a *sin* to grow. Please explain this to us first, and then I have a question to ask about the probationers, or *seekers*, as they are commonly called."

The Rev. Mr. Stiptain moved his seat towards the table on which he had laid his bundle of books when he came in, and picking out a very small one, remarked, "I have here the Doctrines and Discipline of the Methodist Episcopal Church South, which does not differ materially from that of the Methodist Episcopal Church, or the Church North. This is our standard of doctrine and discipline, and if you wish to learn the exact relation of the baptized children of the Church, you will find it here, chap. III, sec. III, quest. 1, ans. 5: 'Let all baptized children be faithfully instructed in the nature, design, privileges, and obligations of their baptism. Those of them who are well disposed may be admitted to our class-meetings and love-feasts; and such as are truly serious and manifest a desire to flee from the wrath to come, shall be advised to join the *society* as probationers.'"

"But let me ask, sir, if you do not advise *all persons* who are *truly serious, and desire to flee from the wrath to come*, to join the society as probationers, just the same as you do those who have been baptized in childhood?"

"Certainly we do."

"Then you treat the baptized and unbaptized exactly alike as regards admission to the Church; and yet you say the baptized were made Church members in their childhood, and have never lost their membership; how can they *join* societies as probationers for membership when they are members already, and have been from their very infancy?"

The Reverend Mr. Stiptain cleared his throat, and hitched his chair still nearer to the table, and seemed to be looking for another book. He did not try to answer the question, and the kind-hearted host, to relieve his evident embarrassment, called his attention to the other portion of the extract which he had read from the Discipline.

"It seems," said he, "that you ministers, or the members, are to *instruct* the baptized children in the *nature, design, privileges and obligations* of their baptism.' This instruction is, of course, to be given after they are old enough to understand and as one of the chief ministers, you are of course, familiar with the substance of what is to be taught to them concerning these points. If it will not trouble you too much, I would be glad to hear what is in your Church understood to be the *nature, design and privileges* of baptism as conferred on infants. Of course you must mean *something* by it. The baptized child is, of course, understood to stand in a different relation to God, or to the Church, or in some way to be in a different condition from one that is unbaptized. What is the change effected by it? What does it really do, and for what purpose is it used? If we can ascertain, it will go far to remove the doubts which seem to trouble Mrs. Percy. For if it is employed to make them members of your Church, then Church members we must consider them until they are disowned by an official act, as public and significant as that by which they are received. If it is employed for this purpose, and does not accomplish the purpose, it would appear to me to be not only a useless, but a very foolish ceremony. But if it is used, *not* for this, but some other purpose, please tell us what that other purpose is. I ask merely for the sake of information. You have of course, *given* the instruction called for in the Discipline hundreds of times, and can readily tell us what it is."

"I do not know that I can answer your question more satisfactorily," replied the Reverend Mr. Stiptain, "than by reading the explanations of the father and founder of our societies, the venerable Mr. John Wesley. No Methodist will ever be counted as denying the true faith, or departing from the right (Continued on page 5, column 4 and 5)

"Redemption"

(Continued from page two)
but Paul said, "Previously, you were servants of sin."

What Paul says about these Roman Christians as to their previous condition and status is certainly true of every individual in this world, for every individual who is unsaved is a servant of sin and of Satan.

Notice again:
"For when ye were the **SERVANTS OF SIN**, ye were free from righteousness."—Rom. 6:20.

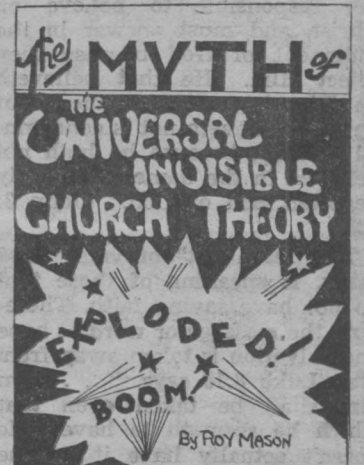
Paul is writing to saved people — people who are living righteously. He says, "When you were a servant of sin, you were free from righteousness. There was no righteousness in your life."

Beloved, all these verses just tell us one thing — namely and truly, every individual is surely in need of redemption, because every individual is a slave both to sin and to Satan.

Notice another Scripture:
"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1.

In other words, he is saying to these Galatian Christians, "You have been made free through the Lord Jesus Christ; therefore, stand fast in the liberty that He has given you," as if to say, "There

DON'T FAIL TO BUY THIS!



75c

— Order From —
CALVARY BAPTIST CHURCH BOOK STORE

was a time when you didn't have any liberty; there was a time when you didn't observe the liberty that you have now in Christ; there was a time when you were a slave of sin and of Satan."

Let's get a picture that is given to us in the Old Testament of a slave. You remember that man who was unusually strong—Samson. What a giant he was! One day it looked like the enemies had him cornered. They said, "We are closing the doors to the city and we will take him in the morning." They closed the doors to the city and when Samson awakened around midnight and found the doors closed, he picked up the gates of that city, pulled the posts out of the ground, and carried them six miles to the top of a hill. Then he said, "You boys come on up and carry them back." Samson was a strong man.

Look at him again when a lion leaped upon him and with his bare hands, without anything within his hands, he slew that lion.

Talk about a man of strength. Samson was naturally a strong man. But see him when the power of God came upon him. How much more power, how much more strength that he had, for the Word of God says that one day (Continued on page 4, column 5)

THE BAPTIST EXAMINER

JULY 10, 1971

PAGE THREE

The Baptist Examiner FORUM

"Please explain Matt. 13:12. What did this individual have that was taken from him? He surely did not lose his salvation did he?"

**JAMES
HOBBS**

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



This parable is speaking of sowing the seed. The emphasis in this particular question is on the ground, or the receiver of the seed.

In verse 4 we are told that: "... When he sowed, some seeds fell by the way side, and the fowls came and devoured them up." While we are preaching the Word of God is being sown. "Now the parable is this: The seed is the word of God. (Luke 8:11). As we sow this word it goes out to all people. There are some who receive it; they are the good ground. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John 1:12). There are others who hear the word of God but reject it.

Let me remind you that they are responsible to believe on Christ, and must answer in the judgment of God because they reject Him. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18).

The "hath not" of verse 13, I think, is speaking of those that do not have saving faith. Therefore, the message or word of hope and salvation is taken away from him. Luke 8:18 says, "... from him shall be taken even that which he seemeth to have." He doesn't actually have it but he seems to have it. It seems that the opportunity is there but because his heart is hard (stoney ground) the word just lays there, it does not take root and is devoured away by the things of this world.

**AUSTIN
FIELDS**

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



No, that which was taken from him was not salvation, and the reason for this belief are the words of Christ when He said, "but whosoever hath not." It is my firm conviction that He was referring to spiritual life, which the great multitude that were gathered together unto Him did not have.

Further proof that that which was taken away could not have been salvation is the clear and very forceable teachings of the Scriptures, that salvation is an eternal gift from our Sovereign God, and that it (salvation) is as eternal as God. Thus when one is saved by grace, there is nothing, absolutely nothing can separate him from the love of God. The Comforter makes this clear in Rom. 8. He starts the chapter with the words no condemnation, then ends it with no separation,

ration, using the verses in between — verses 1 and 39 — to explain why we (elect) cannot be condemned nor separated from God.

Therefore the verse under consideration is not teaching losing one's salvation. Rather Jesus was teaching His church (Baptist) the difference between those who were partakers of divine nature, and those who declared they were children of God, but were not. To me personally verse 13 contains the key that unlocks verse 12.

"Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand." v. 13.

From this verse we can understand that Jesus was referring to religious leaders of the Jewish nation, who claimed to know as to Old Testament laws and prophecies. Christ spoke to them in parables to purposely hide the truth from them — then telling us why it was necessary to do this.

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." v. 15.

This verse manifests the depravity of those who boast of their becoming the children of God by their own efforts. No man can understand the things of God in the energy of the flesh. These had only fleshly eyes, ears and hearts, therefore Christ was not speaking of taking away salvation.

In speaking to His church, He (Christ) tells her, "It is given unto you to know the mysteries of the kingdom of Heaven, but to them it is not given." v. 11. The mysteries He refers to are not religious secrets, but divine truths that He reveals only to His church. To lead her (church) into these truths, He energized her with the Spirit at Pentecost. Thus, those who have knowledge of Divine things, shall be given more knowledge, so that they shall have more abundance. But to those who hath not, He (Christ) shall take away that which they boasted of having, namely, knowledge of the Scriptures relative to the law and prophets, closing their eyes and ears, so that they could only see the outward shell, but not understand the inward kernel of divine prophecies. The eyes and ears are channels by which one comes to knowledge, these not having spiritual eyes or ears could not discern spiritual things. They did have natural ability to understand, but this was taken away when our Lord spoke in parabolic illustration.

"But blessed are your eyes, for they see: and your ears, for they hear." v. 16.

It is a heavenly blessing to be enabled by the Spirit to understand the things of the Lord. Not only is it a blessing to be able to see with our eyes, but it is also glorious to have spiritual ears to hear what the Spirit saith unto the churches. There are many in our day like those in the days of Jesus who do not have these spiritual blessings, and they like the Pharisees of old, have a form of godliness but deny the power of God (Sovereignty). Their eyes and ears are closed to the great truths of God's Word.

There are three main things that should be considered carefully when dealing with any por-

tion of the Scriptures. The first thing we need to see is, what is being said. Then we need to see

**E. G.
COOK**

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



who is doing the talking. And then we need to see who it is that is being talked about. In order to do this we always need to note carefully the context in which a particular Scripture is found.

Now let us apply the above rule to the verse of Scripture before us. Here we are told that one group of people is to be given more until they have an abundance. Then we are told that another group is to have what they have taken away from them. And here it is easy to see that it is the Lord Jesus Christ who is doing the talking. But the question seems to be, Who is He talking about. This is the part that requires a careful study of the context.

Our Lord had just given these two groups of people the parable of the sower. And in verse 10 His disciples wanted to know why He was speaking to them (the other group) in parables. So here we see the two groups, His disciples and the THEM. And in verse 11 the disciples were told that it was given to them to know the mysteries of the kingdom of heaven, but to the other group it was not given. A person may have a string of degrees as long as the pasture fence, but still he cannot know God's Word until it is given him to know.

So the ones who are given more until they have an abundance are the Lord's people. It is the other group that loses what they have. But the real problem arises when we are told that those who do not have anything are to lose what they have. This seems to be an impossibility. If a person does not have anything, how is he going to have something taken away from him? But when we run into an impossibility it is time for us to go to the greatest commentary on the Scriptures in all the world, the Bible itself.

So if we turn to Luke 8:18 we see what it is that this person loses. There we read, "Take heed therefore how you hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he SEEMETH to have." Most other translations that I know of say, "that which he THINKS he has." And, beloved, the woods are full of people

today who think they have salvation. In Matthew 7:22 our Lord says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils (demons)? and in thy name done many wonderful works?"

Beloved, these people never did have salvation. They just had a real bad case of good works.

**ROY
MASON**

**RADIO MINISTER
BAPTIST PREACHER**
Aripeka, Florida



One should read the somewhat similar words of Jesus as they appear in Mark 4:25 in order to get the meaning.

In Matt. 13: Jesus has just given the parable of the sower, and the meaning of this parable as given by Jesus Himself is found in the same chapter, verses 18-23. Jesus describes the different kinds of listeners who hear the Word. A careful study will reveal that three out of four of the listeners represent professing believers who are unconverted. In verse 8 we read of the "good ground" which receives the seed and brings forth fruit. This good ground believer is the only really saved one, and salvation is manifested by the good fruit that is borne. There certainly is no teaching here that salvation is taken away. The rest of the New Testament teaches that salvation is an eternal possession, and certainly this verse does not contradict the rest of the Scriptures. Fruit bearing is what is emphasized, and it is the fruit bearing that shows that the person represented under the figure of the good soil is really a saved person.

In Mark 4: we have the same parable of the sower, but added to this we have yet another parable — that of the candle — before the remark concerning giving and taking away. Jesus admonishes the disciple in verse 24 and says, "With what measure ye meet, it shall be measured to you, and unto you that hear shall more be given."

In other words, "You will get what is coming to you, according as you have treated other people. You that pay attention and listen (and of course do as you are told) more shall be given him." The whole matter is plainly one of REWARDS, and NOT OF SALVATION.

I think one should read the parable of the talents as recorded in Matt. 25: in this connection. The Master goes on a long journey and before leaving places

sums of money in the hands of His servants. (His professing servants). One receives five talents, another two and another one. (Remember that reference here is to money, not talents in the sense of abilities, as we often use the word). The money was given for use according to their abilities (v. 15). Upon the Master's return, the first and second servant reported good use of the sum entrusted to them, but the third reported that he had buried the sum given him, and he proceeded to "bawl out" the Master. His actions and his language indicate that he was never a true servant, but one in name only. The Master had the sum that had been buried, taken from him, and turned him over to punishment. The sum recovered from the reprobate servant He had given to the servant who had shown the most ability. Then occurs the words so much like those in Matt. 13:12:

"For unto every one that hath, shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath."

Then, the fateful words: "And cast ye the unprofitable servant into outer darkness..."

Summarizing, the teaching is that we are to work for the Lord according to the ability given us, and we shall be rewarded according to our service; but the unsaved, professing believer who proves his unregenerate state by his useless life and service shall have everything taken away from him, and shall be sent on to the place of torment.

"Redemption"

(Continued from page three) he took the jawbone of an ass and killed a thousand Philistines. He was naturally strong, but especially strong when the Spirit of God rested upon him.

However, Samson fell a victim of the Philistines. You remember the story, I am sure, how Samson became a slave to the Philistines through the woman Delilah. Delilah made him go to sleep. With his head in her lap, Delilah cut the hair from his head. Now his strength wasn't in his hair. His hair was a sign of his separation to God. His strength was in his separation to God, but his hair was the sign of that separation, and when the hair was cut, the sign of that separation was gone, and actually his separation to God was gone. When Delilah said, "Samson, the Philistines be upon thee," he jumped up and said, "I will go out as heretofore," but he shook himself all to no avail, for the power was gone.

I can see those Philistines as they took him and gouged out his eyes. Oh, can you imagine (Continued on page 5, column 1)

**Your best value in a pocket
reference Bible!
only \$7.00**

The palm size Amethyst Bible from Cambridge has all the exclusive features of more expensive editions—the same sharp 'open' print, the same superwhite India paper, the same comprehensive Concordance and new maps. The brand-new Ariston binding gives the utmost flexibility and durability. And the 'Budget Amethyst' has all the extras that make it the perfect gift—gold edges, presentation page and two piece box. King James Version. No other Bible like it—anywhere!

ONLY \$7.00

**Order this lovely
pocket Bible now**

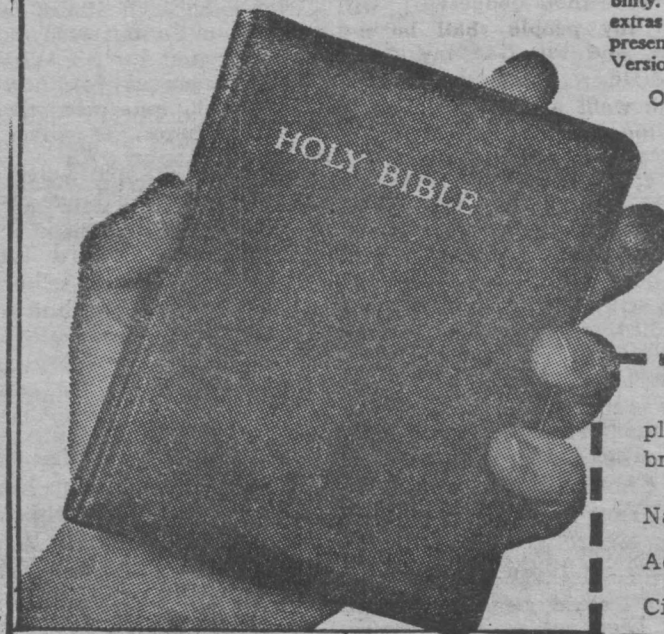
**Use order coupon for
prompt delivery**

For the \$7.00 I am enclosing,
please send at once the Cam-
bridge Bible.

Name _____

Address _____

City _____ Zip _____



"Redemption"

(Continued from page 4)

the strongest man in all the land gets a haircut, and when his hair is cut off and he is weak, they gouge out his eyes and take him prisoner. They take this old blind man and make a slave out of him.

I go one day over to the house where Samson is working. They have him in a mill, and he is taking the place of an ox. He is hooked to the sweep and he goes around and around and around there in the mill. I say, "I want to see Samson, that exceedingly strong Israelite." Somebody points to this old blind slave. I say, "That surely isn't Samson. That isn't the man I want to see." They point and say, "He is a slave now to the Philistines." When I look at Samson with his eyes gouged out, with his strength gone, with his separation to God gone, and when I see him now doing a menial task that a beast of burden might do — when I see him now in a position of a slave, I say to you, that is exactly the position that the Devil puts every unsaved man in within this world.

Mark it down, every unsaved man is in need of redemption because he is a slave to sin and a slave to Satan.

II

REDEMPTION IN THE OLD TESTAMENT.

If we need redemption, then I ask, where will we find it? Let's turn to the Old Testament and see what the Old Testament says about redemption.

I go back to that memorable night when the children of Israel came out of the land of Egypt. What a night it was! It was a night never to be forgotten so far as they were concerned. God told those Jews, through Moses, to kill a lamb and take the blood of that lamb and strike the doorposts on either side of the door, with blood, and He said, "when I see the blood, I will pass over you." The midnight hour comes and the death angel passed throughout the land and every house where there was no blood on the doorposts and the lintel above the door, the death angel entered and the firstborn within that home died. Out there in that stable the firstborn of every beast dies. In Pharaoh's palace the firstborn — the crown prince dies. Behind his castle in the dungeon where there is a slave, the first born dies. Throughout all the land of Egypt the cry goes up that the firstborn has died. Why? Because the blood was not applied to the doorposts and the lintel of the house.

Over in the section where the Jews lived in Egypt, in the land of Goshen, the father acting as a high priest for the family, caught the blood of the lamb in a basin and dipped some hyssop into that blood and struck the doorposts on either side of the door and the lintel above the door. When the death angel passed, he would see the blood and the firstborn was redeemed from death.

Beloved, I look at that, and I say, thank God for the blood — the blood of the lamb, for it was by the blood that the firstborn was redeemed in all the land of Israel. God didn't say, "When I see you are a loyal Jew, I will pass you by." God didn't say, "When I see you have a flock of sheep in your front yard, I will pass you by." Rather He said, "When I see the blood, I will pass over you."

I come down several hundred years this side the night when the Jews were redeemed out of Egypt, and I see the Lord Jesus Christ as He went to the Cross of Calvary. Beloved, God looks at you and God looks at me, and God says, "When I see the blood, I will pass over you." God doesn't say, "When I see you are a Baptist, I will pass you by." God doesn't say, "When I see you are a church member, I will pass you by." But God says, "When I see the blood, I will pass over you."

So, beloved, the children of Israel were redeemed out of the land of Egypt. How? By blood.

The only way that they could get out of the land of Egypt was by redemption through the blood.

I say to you, the only way that a man can get out of the realm of Satan, and into the realm of the Lord Jesus Christ, is by the blood of the Lord Jesus Christ Himself.

I see those Jews a few days later when they came out to the Red Sea, how that God delivered them by power through the Red Sea, while their enemies, the Egyptians, were drowned in their attempt to follow them. The next morning, I see the dead bodies of those Egyptians lying upon the sand, and Moses goes out there with his old shepherd staff, and using that shepherd staff as a baton, he beats out time and sings a song of praise to the Lord because of what God has done. What is it? It is praising God for redemption through the blood.

I say to you, when I get over on the other side and stand in the presence of the Lord Jesus Christ in Glory, I am going to sing His praise throughout a never-ending eternity because He has redeemed me by His blood.

Let's get another example of redemption. The Book of Ruth is one of the sweetest love stories that anyone will ever read. I presume that you remember the story, but peradventure you don't, I will take time to tell it to you.

There was a man that lived in the land of Palestine by the name of Elimelech, and he had two sons by the name of Mahlon and Chilion. These two boys, along with their father and mother, in a time of famine, left the land of Palestine and went over into the land of Moab, because they heard that there was food to be had in the land of Moab. They stayed throughout the famine, and after the famine. After a while, God took those two boys, and God took Elimelech. Those loyal Jews had no business in the land of Moab — in a heathen country. They should have been back in the land of Palestine taking their stand for the things of the Lord. God took them, and when they died, that left the widow, Naomi and two daughters-in-law, Ruth and Orpah, because these two sons had married these Moabitish girls, in the land of Moab.

The time came when Naomi realized that she had sinned in staying in the land of Moab and in deserting the land of Canaan. The Word of God tells us how she said, "I am going home!"

You know, a backslider can backslide so far, but he can't stay in that position eternally. God won't allow him. He has to go home. Naomi said, "I am going back to Palestine." The two daughters-in-law said, "We will go with you." Naomi said, "No, you had better not. I have no sons to offer to you, no prospect of any children, and if I were to say that I expected to marry today, you wouldn't want to wait for a son that I might bear. Stay here in your own land."

I think, beloved, that Naomi was testing them. I think she was trying them. At any rate, she said, "You stay here within your own land."

Orpah kissed her mother-in-law, Naomi, and went back, but Ruth said:

"Where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Ruth 1:16.

Ruth went back to the land of Palestine with her mother-in-law — over into the land of Canaan. They got there just at the barley harvest. Isn't it surprising how everything works out just at the right time? That is the way when God does things, everything works out rightly. Well, they got back just at the barley harvest and Ruth said, "I will glean in the field."

It was the law of the land that only the poor were allowed to glean. They could pick up any grain that might have been dropped. They could pick up any grain that was in the corners of the field. They could pick up any grain that was standing loose, or that they could glean grain that hadn't been cut by the reapers. So Ruth went out into the fields

to glean.

Ruth, by chance, humanly speaking, went to the field of Boaz. Of course we know that God was guiding and God was directing. She went there because God was directing. Beloved, here is one of the most precious truths in all the Word of God. Boaz becomes infatuated with this girl and marries her. She becomes his wife. Let's see what we can learn from this so far as redemption is concerned.

While Naomi has gone into the land of Moab, she had lost her property. Her property had been sold for debt or for taxes. Now she comes back from the land of Moab and she has no land, and Boaz decided that he will redeem the land, and in doing so, he must redeem the right that Ruth had in it because Ruth was the wife of one of the sons of Naomi that was dead.

Notice, to be a redeemer an individual had to be akin, he had to have the ability, and he had to be willing. A man couldn't be a redeemer unless he was akin, unless he was willing, and unless he had the ability. Boaz was akin to Naomi, and Boaz had the ability, for he had plenty of wealth. The Word of God says:

"And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz." — Ruth 2:1.

Here we have two of the characteristics that Boaz had. He was not only akin, but he was a man of wealth. So he was a kinsman and he was able.

How about the third requirement — willingness? I can see Boaz as he goes out to the gate and takes off his shoe, which was a sign of the making of a contract in those days, and he said, "I have bought all that was Ruth's and Naomi's. I have bought it all." I can see him as he takes Ruth to be his wife, and as he proudly presents her, and says, "I purchase all that she has."

Here was a man that was akin. Here was a man that was able. Here was a man that was willing, and he became a kinsman redeemer.

Now let's transfer that over to the Lord Jesus Christ. Beloved, the Lord Jesus Christ is our kinsman. Is there anything that is sweeter than to know that the Lord Jesus Christ is a kinsman to us? He was born of a virgin. In other words, the Lord Jesus Christ was a human being just the same as each of us, though without sin. I read:

"But when the fulness of the time was come, God sent forth his Son, MADE OF A WOMAN, made under the law." — Gal. 4:4.

Notice, as Boaz was a kinsman to Ruth and Naomi, so the Lord Jesus Christ is a kinsman to us. As the old song says:

"One day when Heaven was filled with His praise,
One day when sin was vile as could be;
Jesus came down to be born of a virgin —
Dwelt among men, my Redeemer is He."

Beloved, Jesus Christ is the virgin-born son of Mary. He is a kinsman to us, because he was made of a woman.

Not only is the Lord Jesus a kinsman to us, but Jesus is able. Listen:

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

Boaz was able. He had plenty of this world's goods. He was a rich man.

The Lord Jesus Christ was able. He was able, I say, to redeem us, and He went to Calvary's Cross and there poured out His blood in order that we might be re-

(Continued on page 7, column 1)

Theodosia Ernest

(Continued from page 3)

practice, while he can present the unquestioned authority of Mr. Wesley for what he believes or does; and I therefore prefer to call your attention to his instructions, rather than my own. I have here Mr. Wesley's own teachings on this subject; and as he was the author of the instructions in the Discipline, which I have read, it is very evident that it was his own teachings concerning the 'nature, design, and privileges of baptism,' that the Discipline refers to, and requires the ministers to inculcate."

"That would seem to be almost self-evident," said the Doctor: "and Mr. Wesley's expositions must set the matter at rest at once and for ever. Please read them to us. We had ourselves referred to them, but only by memory."

"They are," continued the Presiding Elder, "to be found in his Sermons, and in the Doctrinal Tracts published by order of the General Conference, as a sort of Appendix to the Discipline. I have here the volume of Tracts; and this fact, that it is not only sanctioned by the Conference, but published by their positive order, and under their supervision, will be a sufficient guaranty to you and all concerned, that the book contains a fair and honest exposition of what are the real teachings required by the Discipline in the passage I have read."

"On page 242, Tract XII, we read, in the language of Mr. Wesley himself, 'Concerning baptism, I shall inquire, What it is? What benefits we receive by it? Whether our Saviour designed it to remain, always in his Church? and who are the proper subjects of it? I. What it is. It is the initiatory sacrament which enters us into covenant with God.'"

"Never mind what it is," said the Doctor. "We think we understand that already. But tell us what the benefits are which infants baptized according to the Discipline are expected to realize from it. Does it bring them into the Church? or leave them, like heathens, still in the world?"

"O, if that is all you want, you have it in a very few plain words, on page 248: 'By baptism we are admitted into the Church, and consequently made members of Christ its Head.' And again, on page 254, s. 6, 'Thirdly, If infants ought to come to Christ, if they are capable of admission into the Church of God, and consequently of solemn sacramental dedication to him, then they are proper subjects of baptism. But infants are capable of coming to Christ, of admission into the Church, and solemn dedication to God. (P. 255:) Therefore His disciples or ministers are still to suffer infants to come; that is, to be brought into the Church, which cannot be but by baptism. Yea, 'and of such,' says our Lord, 'is the kingdom of heaven.' Not of such only as were like these infants; for if they themselves were not fit to be subjects of that kingdom, how could others be so because they were like them? Infants, therefore, are capable of being admitted into the Church, and have a right thereto. Even under the Old Testament, they were admitted into it by circumcision; and can we suppose they are in a worse condition under the Gospel than they were under the Law? and that our Lord would take away any privileges which they then enjoyed? Would he not rather make additions to them? This then is a third ground: infants ought to come to Christ, and no man ought to forbid them. They are capable of admission into the Church of God therefore they are proper subjects for baptism."

"So again on page 266: 'The children of the Jews were visible members of the Jewish Church under the covenant of Abraham, and as such were received into it by circumcision as the door of entrance. The children of Christians were never cut off from this privilege when their fathers were received into the Church, whether they were Jews or Gentiles, and therefore they are members of the Christian Church also, under spiritual promises and blessings.'

"I trust these extracts will make clear to you what were Mr. Wesley's teachings on the point about which you ask for information."

"Excuse me, Mr. Stiptain," said Theodosia; "but is it not true that the Methodist Church now has departed from the doctrines of Mr. Wesley on this subject? Do they still hold, as he did, that baptism admits infants into the Church, and makes them members of it? Could you not direct our attention to some more recently published work, which would give us with certainty their present faith and practice in regard to this interesting point?"

"I am happy to say, madam, that I can. Here is our brother, P. D. Gorrie's most admirable 'History of METHODISM as it was and as it is,' recommended by two presiding elders, who examined it in manuscript, and who testify over their official signatures 'that the facts therein stated are correct, as far as they have been able to judge,' and recommend the work, especially to the members and friends of the Methodist Episcopal Church, as containing 'much useful information in relation to the history, doctrines, and institutions of Methodism.'

"In this standard work, published in 1852, we have a plain and comprehensive statement of the present faith and teachings of the Church upon this point. And first, as to 'the nature' of baptism. Here, on page 170, I read as follows: 'The nature of baptism. 1. It is a figurative ordinance, symbolical of our death unto sin, and our being born again from above; of being purified by the water of regeneration and receiving of the Holy Ghost.'

"Pardon me for interrupting you; but do you understand that when an infant is baptized, its baptism signifies that it has died to sin and been born again from above; that it is, or has been, purified by the water of regeneration, and has received the Holy Ghost? This is all very appropriate and beautiful as applied to a converted man, but how can it be true of an unconscious babe?"

"But go on sir; I ask your pardon; I ought not to have (Continued on page 6, column 1 and 2)

JOHN GILL'S COMMENTARY

SIX VOLUMES — APPROXIMATELY 1000 PAGES PER VOLUME. MOST COMPREHENSIVE

COMMENTARY WRITTEN COVERING THE DOCTRINES OF GRACE.

ORDER FROM CALVARY BAPTIST CHURCH BOOKSTORE

"CAUSE OF GOD AND TRUTH" — By Gill
\$4.50

"BODY OF DIVINITY" — By Gill
\$8.00

\$65.00
POSTPAID

Theodosia Ernest

(Continued from page five)

interrupted you."

He reads again: "2. Baptism is a sign of profession, a rite which was instituted under the law and retained under the gospel, as the distinguishing mark or sign of a profession of faith. As the generic term, to baptize, means to purify and cleanse, not only is there in baptism a sign of inward moral cleansing, but a sign of outward moral conformity to the law of God and the rules of the Church on earth."

"So, when you baptize an infant," said Theodosia, "It is a sign that it professes, or has professed, its faith in Christ, while yet it does not know its right hand from its left, and could not be made to understand that such a being as Christ ever existed. Please, sir, go on."

"3. Baptism is also considered as the door of entrance into the Church. 'He that believeth and is baptized shall be saved,' 'Repent and be baptized,' 'Then were they baptized, both men and women,' 'Then Philip baptized him,' are passages which clearly show that water-baptism is designed to be an initiatory rite, and that in this way men are generally to be received into the Church. We say generally, for we dare not say that no person can be a member of the household of faith without water-baptism, for we know not that the apostles even were ever baptized, except in the washing of feet; but, as a general rule, baptism is and ought to be the initiatory rite."

"That is enough," said Theodosia, "to answer my question. If baptism is considered the door of entrance into the Church, then all who have been baptized must be considered as having passed through the door and as being in the Church. It is true you speak as though you were doubtful whether people might not be born in the Church, or get into it in some other way, without going through the door; but there is no question that those who have gone through are actually in; and if they are in the Church they are Church members, and we must so consider them, until they are officially expelled by those who have the power of discipline."

"If any of you have any doubt remaining," said Mr. Courtney, very quietly, "it may be dispelled by turning to the 173d page."

The Rev. Mr. Stiptain politely handed him the book, and he read as follows:

"That infants are scriptural subjects of baptism appears from the following considerations: '1st. The perpetuity of the Abrahamic covenant, which included children as well as adults.' '2d. The eligibility of children to Church-membership. That infants were members of the Jewish Church is (Continued on page 8, column 4 and 5)

Send TBE FREE! TO A YOUNG PREACHER

We are greatly interested in reaching young preachers with the "strong meat" of the Word—which we know they are not getting in most seminaries, Bible colleges and Bible institutes. In order to reach them, we are willing to send TBE to them for one year free of charge.

Naturally, we don't know every young man whom God calls to preach, but our readers can furnish us with names and addresses of many. We therefore ask you to send us the names and addresses of young men whom you know in the ministry. We will gladly send TBE to them.

Does this sacrifice pay off? It certainly does! We have before sent TBE to young men who—as a result of help received from the paper—are now standing firm as a rock for the faith. And, think of the good their preaching will do in years to come!

USE THE FOLLOWING SUBSCRIPTION BLANK

Name _____
Address _____
Your Own Name _____
Address _____

If you wish to send more, use a separate sheet. If you can help on these "subs," we will appreciate your offering.

Clip and Mail to
The Baptist Examiner, P. O. Box 910, Ashland, Ky

Spurgeon's Testimony

(Continued from page one)

times. They were a poor persecuted tribe. The halter was thought to be too good for them.

At times ill-written history would have us think that they died out, so well had the wolf done his work on the sheep. Yet here we are, blessed and multiplied; and Newington sees other scenes from Sabbath to Sabbath. As I think of your numbers and efforts, I can only say in wonder—what a growth! As I think of the multitudes of our brethren in America, I may well say, What hath God wrought! Our history forbids discouragement.

(From The Metropolitan Tabernacle Pulpit, 1881. Volume 27, page 249).

John R. Rice

(Continued from page one)

Rice goes again to the case of Esau. He insists that Esau was not predestinated to be lost—that he, maybe was, not lost, that we do not know whether he was lost or saved. I submit to you the statement, that a man who is declared to be the object of the hatred of the eternal God is a lost man. Since God is eternal, His hatred and His love is eternal. Therefore God hated Esau from eternity, and Esau was predestinated to be lost and suffer the consequences of God's hatred.

Rice reverts to the case of Pharaoh. He insists that: "Pharaoh was not predestinated to go to Hell. He went to Hell after many, many invitations and after deliberate, repeated rejections of God's call and God's mercy."

Now, it is utterly impossible to find one of the so-called invitations or calls or offers of mercy to Pharaoh that Rice talks about. Pharaoh was a reprobate. God passed him by when He made up His elect family. God raised Pharaoh up to show His power and declare His name. Paul concludes in Romans 9:18 from the case of Pharaoh that, "therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." God is sovereign in His mercy, and in His hardening.

Rice then uses the case of Judas. He says that Judas was convicted of his sins; that Judas could have been saved, and that even when Judas was betraying the Lord, he could have been saved. Yet, Scripture speaks beforehand of Judas' betrayal, that his days would be few, and that another would take his office. He was the Devil incarnate. Scripture tells us that Judas went to "his own place." Acts 1:25. It seems clear that the Scriptures teach that Judas was foreordained to the place of eternal destruction. Rice says that Judas was not "compelled" to be lost. No one says he was. We simply say that God passed Judas by when He made up His elect family, left Judas in his sins, and controlled the outworking of Judas' sin according to the eternal purpose of God, and ordained Judas to Hell for his sins. We do not teach that Judas wanted to be saved, but that God compelled him to be lost.

In this chapter, and throughout

THE BAPTIST EXAMINER

JULY 10, 1971

PAGE SIX

his book, Rice continually talks about man having a chance to be saved. This kind of language proves that Rice does not believe the Bible doctrine of Total Depravity. What would a depraved sinner do with a chance to be saved if he had it? He would turn from it in hatred, for the "carnal mind is enmity against God, is not subject to the law of God, neither indeed can be." (Rom. 8:7).

Rice says:

"Jesus said, 'What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?' The good shepherd would not be satisfied to have only some of the sheep. He wanted all, the last one. He wanted not only the good sheep, but the bad sheep. It is the one lost sheep which Jesus emphasizes here. And surely He means that as long as one poor sinner is outside the fold of mercy and salvation the tender heart of God is grieved and God's Spirit is seeking! God never provided for any person to be lost."

Now I ask you, have you ever seen a poorer piece of interpretation than this? Has a man ever twisted and perverted Scripture more than this? The sheep Jesus was searching for was not a goat; it was, and always had been a sheep. Rice places all mankind here in the category of sheep. The sheep represent the total number of the elect. The ninety-nine represent the elected ones already saved. The one lost sheep represents the elect who are not yet saved. The parable teaches that the shepherd will continue his work until the total number of the elect are saved. Notice that the Shepherd does not try to find, and save the sheep. No! No! The shepherd does find, and

does save, the last one of His sheep. The shepherd is not a 'John R. Rice' type who tries to save, but the sheep won't let him. The shepherd here is a "sovereign grace" type who does effectually and eternally save all His sheep. Boy, did Rice jump on the wrong Scripture here! If Rice's interpretation is true that the one lost sheep represents the one poor sinner standing outside the fold of salvation, then the "until He find it" of the parable would teach universal salvation, which Rice would deny. Come, come, Mr. Rice you can do better than this. This parable is a perfect interpretation of II Pet. 3:9, God "is longsuffering to usward, not willing that any should perish." The good shepherd is not willing that any of His elect sheep should perish but will search for them until He finds the last one of them. How beautifully proper interpretations of Scripture fit together!

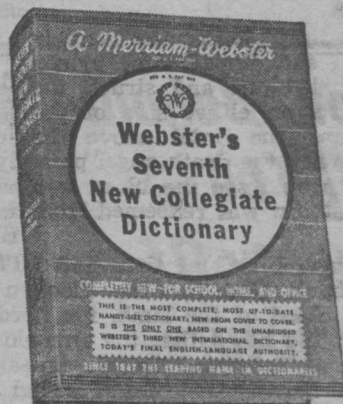
Continuing his interpretation of Luke 15, Rice says:

"God wants the last lost person in the world to be saved . . . The Bible does not picture God as having some people selected for salvation and others selected for damnation. The Bible does not picture God as satisfied with only a few saved."

How can we reconcile Rice's statement here with this statement from God's Word, "And what His soul desireth, even that He doeth." Job 23:13. Rice says that God wants everyone saved whereas Job said that God does whatever He desires to do. I can reconcile Scripture with Scripture, for they do not contradict—but I simply cannot reconcile Rice with Scripture. Since I must choose between them, I choose Scripture. The Bible says, "God hath from the beginning, chosen you to salvation." "As many as (Continued on page 7, column 4)

THE IDEAL GIFT!

GIVE TODAY'S
HIGH SCHOOL
GRADUATE
THIS KEY TO
SUCCESS IN
COLLEGE . . .



WEBSTER'S SEVENTH NEW COLLEGIATE

WORDS ARE THE KEY to success.

If you want to help today's high school graduate succeed in college or in that first job, give the new Merriam-Webster — required or recommended at schools and colleges everywhere. This modern Merriam-Webster has 20,000 new words and meanings — 130,000 entries.

This is the handy-size dictionary based on a massive program of English language research: the only one that assures accuracy, authority, completeness based on 10 million records of educated language use.

For graduation, give Webster's Seventh New Collegiate Dictionary.

ONLY \$8.75

INDEXED.

ORDER FROM OUR BOOK STORE

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

Navajo Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of the Navajo Indians. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Burket frequently. His address is:

Elder William C. Burket
208 E. Tycksen Street
Farmington, N. M. 87401

"Redemption"

(Continued from page 5)
deemed back to God.

Let's look again at Boaz. I say Boaz was not only a kinsman, and Boaz was not only able, but Boaz was willing. He led that girl out to the city gate, took off his shoe as a sign that he was purchasing her, and he willingly and publicly, owned that he had redeemed her property and redeemed her in marriage.

Beloved, the Lord Jesus Christ was willing to be our Redeemer. Listen:

"Who, being in the form of God thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." — Phil. 2:6-8.

Beloved, mark it down, the Lord Jesus Christ was akin to us. He is our kinsman. The Lord Jesus Christ was able to be our Redeemer, and the Lord Jesus Christ was willing to be our Redeemer. I say to you, when we read the story of Boaz and Ruth, how that Boaz redeemed this Moabitish girl, and her land and her property, we see in that that Jesus Christ, our greater Boaz, was akin to us. He was willing to die for us, and He was able to do so, and Jesus Christ became our Redeemer.

III

REDEMPTION IN THE NEW TESTAMENT.

Let's notice what the New Testament says about redemption.

We read:

"Being justified freely by his grace through the REDEMPTION that is in Christ Jesus."

The word for redemption is "agorazo" which means to buy in the market.

The word "redemption" has to do with the buying of slaves. That is where the word itself originated. A Roman emperor, for example, would go out to war and would bring home a great number of slaves chained to his chariot and would sell them. A man would go down to the market and would buy those slaves in the market.

Beloved, that is exactly what the word "redemption" means. Jesus Christ came to the slave market when you and I were slaves of sin and of Satan, and He paid the price of our redemption with His blood on the Cross of Calvary.

Let's notice a similar text:

"Christ hath redeemed us from the curse of the law." — Gal. 3:13.

The Greek word here translated is "ex-agorazo," which carries the thought "to buy out of the market." The redeemed are never again to be exposed to sale.

Beloved, He has redeemed us. He has brought us back to God, and we can never again be exposed for sale. He has bought for His own personal possession.

Listen again:

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, TO REDEEM them that were under the law, that we might receive the adoption of sons." — Gal. 4:4,5.

"Who gave himself for us, that he might REDEEM us from all iniquity." — Titus 2:14.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof for thou wast slain, and hast REDEEMED us to God by thy blood out of every kindred, and tongue, and people, and nation." — Rev. 5:9.

One day Jesus was born into this world. He came for one purpose: He came to this earth to purchase slaves for the household of God. He came down to this earth, I say, to purchase the slaves of sin and the slaves of Satan, and He found me, and He found those of you who are saved, and He paid the price that we might be redeemed from sin and from Satan. Some day, the Lord Jesus Christ who came to this earth to purchase slaves for the household of God, is going to stand yonder in Glory, and we are going to sing His praise, how that He was slain and has redeemed us to God by His blood — people out of every kindred, and tongue, and nation. Thank God for the redemption that is ours in Jesus Christ.

CONCLUSION

I don't tell anyone that he can be redeemed by joining the church, nor do I tell anyone that he can be redeemed by being baptized. I tell every man that there is only one hope for him, and that is Jesus Christ died to redeem him back to God. You are a slave of sin and you are a slave of Satan, and the only way that you can be set free, and the only way that you can ever become a child of God, is for Jesus Christ to pay the price of redemption, which He did, when He died, and shed His blood on the Cross of Calvary.

There is one text that logically follows: Listen:

"Let the redeemed of the Lord say so." — Psa. 107:2.

What does this mean? If you have been redeemed, then you ought to "say so." If you have been redeemed, you ought to come out on God's side, and profess your faith in Him, and say by your coming, "I have been redeemed. I am a child of God. Jesus Christ redeemed me at the Cross, at the price of His blood, and because of that, I want to say so. I want people to know it. I want to profess my faith in Him."

My prayer to God is that there might be someone in this service who will come out on the side of the Lord as a redeemed man or a redeemed woman, and "say so" for the glory of Almighty God.

May God bless you!

Fred T. Halliman

(Continued from page one)

tian men came along with me. A few days before I had been into Koroba and inquired of one of the Patrol Officers concerning the road that goes via Koroba and on through this area and to Lake Kapiago. I was informed that the road was quite good. Due to the heavy rainfall we have been having here of late, and with previous experience with the road from our Mission Station to Lake Kapiago in unduly wet weather, I decided to try this other half. I had never been over this part of the road but upon recommendation from the patrol officer I assumed it would be all right. Just to be on the safe side in the event we did run into some trouble, I put a 20 foot, hemp tow rope in the vehicle before leaving. It was just as well that I did for I had no idea what I was in for when I left. In most cases innocence is bliss until the trouble starts at least.

After we reached Koroba we had about four miles of road that you can get up to 30 miles per hour on (this is strictly speeding) in this country. After this we came to the turn off where we would take the road that would eventually bring us into the area where we are to patrol. I believe I can truthfully say that in all my 35 years of driving a vehicle I have never encountered anything comparable in the least to what I drove over for the next 15 miles.

Soon after leaving the main road we started descending down into a gorge on a narrow winding trail with rocks fully the size of an average man's head for the road bed. Once we got

started there was no turning back as it was impossible to turn a vehicle around on that road — we had only one choice, keep going. We traveled in first gear most of the way down to the bottom of that gorge which took over an hour. After reaching the bottom there were sheer mountain sides on either side seemingly reaching up to the sky. One of the preachers remarked that God would only have to shake these mountains just a little, and we would be forever covered with rock until the resurrection day.

If we thought we had rough going when we were descending into that huge gorge, we were certainly fooled for when we started out of it on the other end the real trouble set in, for while the first half had been so rough with large stones that we could hardly get over them at times at least we had traction, but now it was a different story. Now we were faced with the task of trying to climb out of that gorge up a steep winding dirt trail with just enough water seeping out of the ground to make it like grease.

For the next three hours I was stalled eight times and in some cases I was literally drug up and over the tops of sheer mountain peaks, on a trail that was only a few feet wider than that of the vehicle I was riding in with solid stone for a wall on the left side and a drop off on the right side from a few feet to a few thousand feet. Had there not been literally scores of natives along the road to pull me up and over the tops of those mountains the vehicle would still be sitting at the foot of the first one. At least one fairly large bridge gave way just as the rear wheels touched solid ground. The last place I got stuck and where one of the most frightful experiences of the whole trip took place, was only a quarter of a mile from where we would park the car and start walking through the bush. I had no more than started up this long, winding hill when it became apparent that it would be impossible to make it without help. The hill was so steep and so slick that the car could not go forward but neither could I keep it from sliding back down the hill and the rear wheels began to creep towards the edge of the cliff and it was within a foot of going off when seemingly it stopped suddenly as if some great force took hold of it. There is nothing too hard for the Lord.

After reaching the top of this final hill, we parked the car and unloaded the supplies and gear and walked another hour up steep, rocky mountain track to where the Quange Baptist Church is located. Although we were two days late in arriving, and without any way of knowing whether or not we would come at all, there was about 150 people waiting here at the church for us when we arrived, and although we were so tired after such a strenuous trip and felt more like going right to bed instead of holding a service, a service was held nonetheless.

As this second day of the patrol comes to a close we have had three services so far, there have been seven professions of faith and a baptism is planned for tomorrow. Beloved, aren't you glad that you have made it financially possible for me to be here tonight preaching the gospel to these heathen folk of New Guinea, seeing them saved and baptizing them into a Baptist Church. Whatever your feelings might be I am happy to be here even though I may have received a few more grey hairs in so doing. The Lord willing, we will write again in a few days.

John R. Rice

(Continued from page 6)

were ordained to eternal life, believed," and many such statements. Rice says, the Bible does not picture God as having some people selected for salvation. Statements like this makes one wonder what kind of Bible Rice

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

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 Mendil
Territory, Papua, New Guinea

has. Is it like the one we read and study? Rice finds things in his Bible that I cannot find in mine. And it seems that mine has much in it that Rice's does not have.

In the above quotation from Rice, he implies again that Calvinists teach that only a few will be saved. Now this is a slanderous lie. I might not use strong language if I were dealing with a new convert. But Rice absolutely knows that Calvinists teach over and over that the elect are a multitude that no man can number. Why does Rice persist in such dishonest tactics? He knows our position. Why doesn't he present it honestly and accurately, and then, attack it.

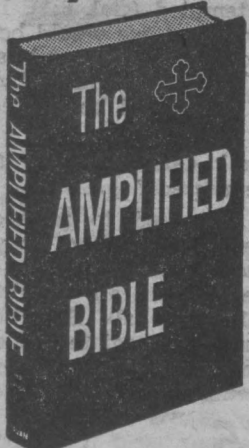
Rice says:

"But on moral matters, matters of right and wrong, matters of loving and serving God or of rebellion and disobedience and willful unbelief, men and women all down through the ages have been able to take their choice."

I have told you before and I tell you again, Rice does not believe in depravity. I ask you, what choice will a depraved sinner make? Put the choice between good and evil, serving God or rebelling against God before a depraved sinner — leave the choice up to that depraved sinner — and it is as certain as can be that he will choose evil and rebellion against God. If Rice be right here, then there is no need of our praying for the lost, and there is no need of, or place for, the Holy Spirit in the economy of salvation.

Rice then accuses those whom he calls hyper-calvinists, but who are simply Calvinists in the historical sense of the word, of holding, "that some men are predestined, compelled, to reject Christ." This is another deliberate lie as to the position of Calvinists. Rice would have his readers believe that we teach that a man wants to be saved, but that God compels that man to reject Christ and be lost. Rice knows that this is not true. Rice then quotes from a sermon by Spurgeon to the effect that man is not compelled to do any evil deed, but follows the passions of his own corrupt heart. Well, so what, that is what all Calvinists believe as (Continued on page 8, column 1)

Now Behold All The Beauty Of Scripture!



Unless you are an ancient language scholar, you have never glimpsed all the beauties of Holy Scripture. But now you can savor full flavor of God's Word in THE AMPLIFIED BIBLE.

This illuminating new version includes the additional words and phrases required to unlock rich, subtle shades of meaning from ancient Greek and Hebrew. Superbly translated by outstanding Biblical scholars, it brings you new clarity, new meaning, new significance without actually changing the text!

Come in and examine THE AMPLIFIED BIBLE . . . you'll see why amplification has sparked a nationwide trend to renewed interest in Bible reading!

only \$9.95

DELUXE EDITION—Maroon leatherette, Morocco grain, limp binding, gold edges, silk marker, gold stamping \$12.95

LEATHER EDITION—Genuine leather, Morocco grain, semi-overlap, gold edges, silk marker, gold stamping \$17.95

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

JULY 10, 1971

PAGE SEVEN

John R. Rice

(Continued from page seven)
to man's sin.

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." — Deut. 30:19.

Rice uses this passage to teach his free-will heresy. First this passage is referring mainly to physical life in the land of Canaan for Israel. This is true because a man's choice of Christ would not guarantee salvation for his seed. Secondly, this passage does not tell us what man can or cannot do, but what man ought to do, and the two things are entirely distinct. Rice comments on this passage as follows:

"If the Bible is an honest book, and if God is an honest God, men must themselves, of their own choice, decide for or against God. In this matter they are not coerced."

It is well nigh blasphemy for Rice to make the honesty of God and the Bible depend upon the truthfulness of Rice's heresy. Rice's false interpretations do not impugn the honesty of God and His Bible. If this "gospel" of John R. Rice is all there is, then we are all doomed to Hell. How was it with you, my friend, when God left it up to you, to your own choice? Did you, all by yourself, make the choice that brought God's salvation to your soul? No, no, it was the effectual working of the Holy Spirit that caused us to choose what we would have never, of ourselves, have chosen.

Then Rice really slips a cog and calls Josh. 24:15 to his defense. "Choose you this day whom ye will serve; whether the gods that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell." Bring on your magnifying glass, and your surgeon's scalpel. Let us take the verse apart and analyze it. Show me, Mr. Rice, in this verse, where they are to choose between God and idols. Mr. Rice comments on this verse:

"It is clearly intended in any honest interpretation of this Scripture that people are urged to choose and may choose between right and wrong, between God and idols, between obedience and disobedience, between faith and unbelief."

I leave the reader of this Scripture to judge if Rice gives an honest interpretation. Joshua tells the people to decide between two sets of idol gods, not between God and idols. And in v. 19, Joshua tells them that they cannot serve the Lord. Rice has added to this Scripture, twisted, perverted it, and said that it teaches what it absolutely does not say. Lost people may choose between one sin and another, between one idol and another, but they cannot and will not choose God unless and until effectually drawn by the Holy Spirit.

Rice perverts many other Scriptures in his vain efforts to overturn the Sovereign, saving grace of God and establish his free-will heresy. I will close this article by giving one of them, and some quotes from Spurgeon in a sermon on the verse. Let the reader judge if Rice is in agreement with the old truths preached by Spurgeon. "And ye will not come to me that ye might have life." — John 5:49. Spurgeon said:

"This is one of the great guns of the Arminians, mounted upon the top of their walls, and often discharged with terrible noise against the poor Christians called Calvinists. I intend to spike the gun this morning, or, rather, to turn it on the enemy, for it was never theirs; it was never cast at their foundry at all, but was intended to teach the very opposite of that which they assert. If a man is not chosen he will never come. When he does come it is a sure proof that he was chosen . . . may I go out and tell them Jesus Christ died for every one of you? No; you may not, you may say there is life for every man that comes. But if you say there is life for one of those that do not believe, you utter a dangerous lie. If you tell them Jesus Christ was punished for their sins, and yet they will be lost, you tell a willful falsehood. To think that God could punish Christ and then punish them. I wonder at you daring to have the impudence to say so! . . . You have heard many Arminian sermons, but you have never heard an Arminian prayer . . . An Arminian on his knees would pray desperately like a Calvinist."

Here is truth on John 5:40, and here is what Spurgeon preached, and here is true Biblical teaching. May God bless you.



Prayer

(Continued from page one)

us occupied with worldly things while we put off from day to day the unseen realities (II Cor. 4:18).

"Ye ask amiss, that ye may consume it upon your own lusts" (verse 3).

Many of our prayers are so designed that they overlook the glory of God in their expected answers, and seek things from Him for mere personal gratification. Oh, how blind we are in spiritual matters! We need to see a truth. Mankind has a higher and more noble duty than mere personal gain. To seek to glorify God in all that we do is our first and most important duty (I Cor.

Theodosia Ernest
(Continued from page six)
evident from the fact of their circumcision, which was the initiatory rite, or door of admission into the Church of God. Can we possibly conceive that the children of Christian parents are entitled to lesser privileges than were the children of Jewish parents; or would it be any inducement to a pious Jew of the present day to be told that although his children are members of the Jewish Church, yet, on his embracing Christianity and becoming a member of the Christian Church, his children must be thrust out until they attain to adult years. Does not our Saviour explicitly say in regard to young children, 'Of such is the kingdom of heaven?' The kingdom must mean, either the kingdom of glory, the work of grace in the heart, or the Church of Christ on the earth. Now, in whatever sense it is used in the text, it must include the idea of *infant Church-membership*. Is a young child fit for the kingdom of glory? Then why not for the kingdom of grace? If fit for the Church triumphant, then why not for the Church on earth? And was not the promise of God given to Christian parents and their 'children, and to all that are afar off?' If so—and there can be no reasonable doubt of it—then are infants entitled to the initiatory rite which will formally admit them into the visible Church of Christ; and to debar them that privilege is not only unwise, but unjust to the children whom God has given us."

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

10:31). This should be the great objective of every engagement of our lives. No restrictions are placed upon prayers "uttered in the Name of Jesus" that will bring glory to God the Father (John 14:13-14).

"Friendship to the world, enemies to God" (verse 4).

According to this verse, the yoking of one's self with worldly systems and organizations constitutes "spiritual adultery." Someone has well said: "Spiritual adultery is idolatry. The soul has been espoused to Christ. To seek our greatest pleasure and happiness in the world is to be guilty of martial infidelity." Many people think of the "world" as used here, as meaning the "earth!" No, Friend, this is the wrong conception; we live in the world, and "on the earth." There are many little worlds in this great world system that Satan has supervised mankind in building, such as, social, political, pleasure and commercial; to mention a few. Each one of these little worlds would "DETHRONE GOD" and "ENTHRONE SATAN" if they had the power to do so. Yet many professed Christians are so entangled with the affairs of this world, to the extent, that very little if any of their time is devoted to God.

Living like the world was the thing that got Israel in bad, no one doubts this who has Scriptural knowledge of their history. And their history was recorded for our "learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4). Their worldliness was recorded for our "admonition" (I Cor. 10:1-15). If God's people of old got in bad by "flirting with the world," and they did — believers can expect to do the same now!

"Lack of humility" (verse 6).

The Bible does not have anything good to say about "pride." Rather it tells us that: "The pride of life is not of the Father, but of the world" (I John 2:16). The vain glorious display connected with the fineries of the world are fascinating, enticing and contribute to the gratification of pride and vanity; but they are of this world and not of God!

Many are the times that pride keeps us from submitting ourselves humbly to God, that He might use us to His glory. Pride often keeps us from admitting our weak, helpless condition in life. Pride makes us lean on the "arm of flesh" rather than trust God for strength and spiritual guidance to live for His glory. Pride keeps us from admitting to our fellowman the wrongs that we have done him. Pride keeps us little and selfish — it is both the enemy of God and mankind!

"Failure to resist the devil" (verse 7).

God's child is to submit himself unto Him, and resist the devil and his temptations. Observation would lead us to believe that many professed Christians are on Satan's side of the road. There are more people who claim to be saved "who are overtaking faults"

than those who are actually "overtaken by some fault unawares!" Too many are so hard after sin that they overtake it before it even has a chance to overtake them. It is true that believers have many temptations; but God is able to sustain them, and make a way of escape for them (I Cor. 10:13). "The Lord knows how to deliver the godly out of temptation" (II Peter 2:9). "The just shall live by faith" (Rom. 1:17). "Living far away from God" (verses 8-9).

Sin brought fear into the heart of being near God. Immediately after the fall Adam and Eve hid themselves from the presence of God. And many who are saved are following on the heels of their example, so to speak. You will often hear someone say: "Religion is alright, but business is business!" That expression means that the individual considers that there are environments into which he cannot take God into consideration! Shady business deals, and disreputable moral character during the week, coupled with a long, pious face on Sunday morning is not "drawing nigh unto God." Such living is called "double minded" in our text!

Purity of living at all times should be the objective goal of every believer, and by the grace of God we can attain a higher spiritual standard. "Draw nigh to God, and He will draw nigh to you" and fill you with strength, peace and joy. Most professed Christians have just enough religion to make them miserable—they cannot be happy with the world, and they cannot be happy in God's service and among His people.

"Speaking evil of the brethren" (verse 11).

The tongue is an unruly member, and many times it is used in a way that it injures the character of our fellowman (James 3:2-10). The Bible never has anything good to say about gossip; and yet we are all guilty of being a party to it, at times, in one way or another! God's way of helping our brother is to go to him in the spirit of meekness, considering ourselves, lest we also be tempted (Gal. 6:1). If this was practiced, we would be happier, our brethren and sisters would be helped spiritually, and God's will would be carried out in our lives!

"Thank God, all these things can be altered!"

God promised to forgive the believer's sins, when they are genuinely confessed, and to cleanse us from all unrighteousness (I John 1:9). Salvation of the soul is immediate and external when an individual genuinely repents toward God and absolutely trusts Christ as Lord and Saviour. And it is certainly by grace and in no other manner (Eph. 2:8-10). However, we need grace and mercy to live in this corrupt, ungodly world, and God has definitely promised this also (Heb. 4:15-16), and assured us that His grace is sufficient for our afflictions (II Cor. 12:7-10).

Greatest Herald Of Truth..

The old devil has kept us from getting a list of names in the mail as new subscriptions. However, the Lord gave us a day home from school so we are sending in these new subscriptions and we praise Him. I consider "The Baptist Examiner" the greatest herald of Truth in print today outside of the Bible.

Robert Record
Benton, Pa.

SEND US TEN SUBSCRIPTIONS, WE'LL RENEW YOURS FREE

10 SUBS . . . \$10.00

- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____

Enclosed \$ _____ for _____ Subs

Your Name _____
Address _____
Zip _____

GIVE US READERS
We Will Give Them The Truth

THE BAPTIST EXAMINER
JULY 10, 1971
PAGE EIGHT