

The Baptist Examiner

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

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

EIGHTH INSTALLMENT

By JOE WILSON
Winston-Salem, N.C.

Chapter 7 of Rice's book is entitled, "God's Grace Not Irresistible." The title of this chapter warns us of its contents. Again we see that the heart of Rice's heresy is his unwillingness to accept — to believe — the Bible doctrine of Total Depravity. I must say this in the beginning, that unless God's grace is irresistible, we will all go to Hell. I appeal to the experience of truly saved people. Did we not resist every effort of man to bring us to Christ — did we not rebel against every Word of God, until we were effectually overcome by the grace of God? Man will resist God as long as he can. Man will not come and cannot be persuaded to come to Christ until irresistibly drawn by the Spirit of God. Listen to this, Rice must couple a willing and able man with his irresistible grace if any are to be saved. Rice must deny that "the carnal mind is enmity against God, for it is not subject to the Law of God neither, indeed, can be." (Rom. 8:7), in order to hold his doctrine. Oh, beloved, hear me well. If man is in the condition the Bible says he is — and he is — then it will take irresistible grace to save that kind of man.

Rice says, "The Scriptures show that enlightened, convicted men do resist God." Now this is a contradiction in terms and in Biblical doctrine. If a man resists God, he is not an enlighten-

ed man. If a man were enlightened to see his lost condition — to see his need of Christ — to see the beauty and desirability of Christ, that man would receive Christ as Lord and Saviour. If a man is truly convicted of his lost condition and of his need,



JOE WILSON

that man will come to Christ. This is foolish and absurd of Rice. That is what we are desiring to do when we preach to the lost. We pray that the Holy Spirit will use our message to enlighten and convict men. We present Christ to men, knowing that if the Holy Spirit does enlighten them and convict them, they will receive Christ.

Rice says, "Calvin meant, and (Continued on page 4, column 5)

THE BIBLE AND CHRISTIAN LIVING

PREACHED AT CALVARY'S 1970 BIBLE CONFERENCE

JAMES E. HOBBS
McDermott, Ohio

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."—Titus 3:8.

You know, one of the things that people say about us Baptists is that we believe when once you are saved, then you can go out and sin all you want to. They get this, of course, from our doctrine of Eternal Security, but perhaps more so from the way we act sometimes. I am sorry to say, we act many times as if that is what we believe. We are so afraid that the religions of the world are so strong, that if we stood for anything that would imply what they teach, then we would be considered a part of them, and so, for this reason we are afraid to teach on the subject of holiness because of a religious group called "The Holiness People."

We are oftentimes afraid to

speak on Christian living because there are some that teach that this is the means of salvation, and we do not want to give the impression that you can be saved by living a Christian life.

Brethren, it is wrong to hold off from preaching a truth just because someone mis-teaches it. We need to teach these things in the way that they should be taught. We need to teach what the Bible says concerning these things.

Now, I could take the time and go through the Scriptures and point out to you what the Bible teaches about how we should dress, how we should act, and about the things we should do, and the things that we should say, but I dare say that most of you know those Scriptures.

Instead of looking at Christian living from that angle, I want us to look at it otherwise, all of which is based on one purpose — to show why we should live a Christian life.

We have already heard that

the Lord Jesus Christ died for us. That in itself is enough to remind us that we should live worthy of such a precious Saviour. We have also heard that He rose from the dead and that He pointed out to us that He is the Resurrection and the Life, and in Him we have life. That in itself is enough to make us want to shout from the housetops that we have a Saviour — a living Saviour, and we ought not to be ashamed of Him by the way we live, nor should we be a shame



ELD. JAMES HOBBS

to Him. We ought to be ashamed more if we fail to live as one who would shine forth with the light of the Lord Jesus Christ.

I.

Why, then, should we live a Christian life? The Lord Jesus Christ said, in John 14:15:

"If ye love me, keep my commandments."

This shows why we should live a Christian life. Do you love the Lord Jesus Christ? Does it stir your heart as you hear that He died on the cross of Calvary? Do your eyes fill with tears when you think of the suffering that He underwent there? Well, if so, and if you love Him that much, then keep His commandments.

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Concerning Noah's Day "They Mythed The Boat"

Most evangelical Christians have been shocked by the recent announcement made by one of our large church denominations about revising all their Sunday School lessons. The aim, according to their proponents, is to make the Bible more acceptable to the modern scientific minds. With this lofty purpose in view they will now teach their pupils that the story of creation recorded in Genesis is a **myth**. The story of Noah's Ark is said to be a fairy tale. They tell us that David did not really kill Goliath, and further state that the glorious account of the Virgin Birth is nothing more than a **myth**.

It really looks as if these people may have "mythed the boat." It would be difficult to convince Noah of any **myth** about it. He not only spent one hundred and twenty years constructing it, but he was the captain who navigated it on a shoreless sea for a long period of time. The people who **mythed** the boat in Noah's day, **mythed** everything.

Now if David had **mythed** Goliath with his stone there would not be much history of Israel to

record. Goliath was very real as he brandished his mammoth spear and terrified every Israelite except David. His vile oaths rent the air and his savage threats caused the armies of Israel to reel backward without encounter. Goliath rattled his saber, flashed his shield and clattered his armor as he hurled vile insults and blasphemous curses at the hosts of Israel when David approached him. David met the Philistine giant in the Name of the Lord and soon the giant was slain. I am glad David did not **myth** the mark he aimed at.

Now these people seem to have **mythed** the Virgin Birth as well. This means that they must have **mythed** the angels too. No doubt they **mythed** the shepherds and Wise Men also. A little later they seem to have even **mythed** the resurrection. The farther you probe this interpretation, the more it becomes obvious that it only leads to **mythunderstanding** the Bible.

That is the trouble when you discount the inspired revelation of the miraculous creation in Genesis. You just have no place (Continued on page 8, column 5)

WANTED SUBSCRIPTIONS

It looks as if THE BAPTIST EXAMINER would have many thousand more readers than we have. In view of the stand we take, it is understandable that many modern religious people who do not love plain Bible teaching would not want the paper; however, it is also natural to expect that those of you who agree with us and love the truth for which we stand would want to put the paper into the hands of others.

Certainly, we are not referring to a number of our good friends when we say that many of our readers have been slack in subscribing for others. There are some of you who send in sub-

"Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified."—Psa. 40:16.

All the way through the Word of God there are examples and admonitions as to those who have magnified the Lord. As I say, we have examples of men and women who, by their lives and their testimonies, have truly magnified God. Furthermore, we have admonitions all the way through the Bible that you and I are to

magnify Him today.

I think you know the meaning of that word "magnify." You know what a magnifying glass is, how you can take a glass and look through it and it enlarges that at which you look. That is the idea of this text, when the Psalmist says, "The Lord be magnified." The thought is: God be lifted up; God be elevated; God be held high.

When David was fleeing from the presence of Saul, he said to those that were around him:

"O magnify the Lord with me, and let us exalt his name together."—Psa. 34:3.

This was at a time when it looked like David surely had nothing to look forward to, yet he said to those about him, "Let's elevate God. Let's praise God. Let us magnify the Lord together."

When we come to the New Testament, we find that Mary magnified the Lord. Mary, the mother of the Lord Jesus Christ, spoke that which is called the (Continued on page 2, column 1)

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"Magnifying God"

(Continued from Page One)
Magnificat. When the angel appeared to her and told her that she was to bear a son, she said: "My soul doth magnify the Lord."—Luke 1:46.

Can you imagine a young woman, a virgin, finding herself in a state of pregnancy, but she says, "My soul doth magnify the Lord?"

In my ministry, I have dealt with literally dozens — even hundreds — of young girls under similar circumstances, and I have never heard one say yet, "My soul doth magnify the Lord." Possibly motivated by shame or fear, not one of them has even dared to say, "My soul doth magnify the Lord."

To me, this is proof positive of the virgin birth of the Lord Jesus Christ. The fact that Mary magnified the Lord in her soul, and then publicly, is proof to me that the Child Jesus was not begotten out of wedlock, but rather that the Lord Jesus Christ was begotten of the Holy Spirit, and that He was virgin-born, as the Prophet Isaiah had said that He would be, and as the angel of God announced to Joseph that He was. Mary says, "My soul doth magnify the Lord."

Beloved, I want to show you some examples in the Bible which should cause you and me to magnify the Lord. I want to show you some examples as to how God protects, and some examples as to how God directs; and from both of these groups of examples, God's direction and God's protection, I want you to magnify the Lord with me.

I

GOD PROTECTS.

In noticing how the Lord protects His own, I want you to think about how Saul sought to kill David. The Word of God tells us that when David slew the Philis-

tine giant, and the army came home announcing that the giant was dead, and the Philistines had fled, and that Israel had won the battle, the women went out singing. They said, "Saul has slain his thousands, but David his ten thousands."

As soon as Saul heard this, that green-eyed monster of jealousy rose up within him. Saul said, "What is this, that they ascribe a thousand to me, yet they ascribe ten thousand to David? If they are singing of him as a greater warrior than I am, then it is only a matter of time until they ask me to turn the throne over unto David." Immediately, Saul, motivated by jealousy, began to seek some way by which he would be able to kill David.

Various means arose — once, twice, then a third time. Saul heard that David was visiting Samuel at a certain place, and he sent messengers, his own soldiers. Those soldiers were instructed to take David and bring him post haste to Saul. When those soldiers arrived at the place where David and Samuel were, the Spirit of God came upon those soldiers to the extent that they began to prophesy, and instead of being able to reach out and put their hands upon David, to bring him bound unto Saul, they themselves joined David and Samuel as prophets.

The news came back to Saul and he realized how he had failed in his attempt to arrest David. He sent a second group of soldiers, and they met with the same experience, and they joined with the others as prophets in prophesying. So he sent a third group, and the Word of God tells us how this third group did likewise. Saul then said, "I'll go and get him myself."

Can you imagine a thing like that? Three groups of emissaries go out from Saul, and all of them, instead of molesting David, join in with David and Samuel. When Saul arrived on the ground, God made Saul to do likewise, and Saul begins to prophesy as he stands there in the presence of David and Samuel. I tell you, it is remarkable how God protects His own. Saul just simply could not do anything against David, because God wouldn't allow him to do so.

Shouldn't that make you and me magnify the Lord when we realize how good God is to us, and how God wouldn't allow Saul to destroy or harm His own anointed, David? Isn't it remarkable what God did? Shouldn't it cause us to magnify the Lord? He protects His own.

The Word of God tells us how Paul, one day, was on his way to Rome as a prisoner of the government. As the ship sailed along on the Mediterranean Ocean, they were driven by a storm on to the island of Melita. If you will read Acts 28:1-6, you will find a remarkable experience as to how God took care of Paul. For days, that vessel might have gone down to the bottom of the ocean had God not taken care of it. When the vessel was anchored, it might have been destroyed and they all might have drowned, but it did

More About "Good News For Modern Man"

Brother J. C. Taylor of Taylors, South Carolina has been waging consistently an effective warfare against the modernistic perversion of the New Testament (translated by Mr. Bratcher) and of recent date was in contact with Pastor Harold Jones of Central, South Carolina. When Mr. Jones hurriedly made his departure from the cafe in which they were talking, Brother Taylor sent the enclosed letter to Brother Jones and a copy to us.

Harold Jones, Pastor
Mount Tabor Baptist Church
Box 112
Central, South Carolina 29630

Dear Pastor Jones:

You will recall coming to me a few days ago in a local cafe and along with your minister friend proceeded to try to learn why I am opposed to the modern Testament, "Good News for Modern Man."

I told you there were some 175 errors in all; that they had added to and taken from the Bible; that HAIMA (blood) had been removed some 15 times, and that THANATOS (death) had been inserted; that according to Revelation 22:18,19 we are not to add to or take from the Bible; that the translator, Mr. Bratcher, when asked in my presence, refused to answer a person who asked him if he knew Jesus Christ as his personal Saviour.

In view of the fact both you and your friend got in a big hurry to leave, you got away without giving one reason you are in favor of said translation, will you please send me your reasons and give reasons documented from the Bible?

May I expect a prompt reply?

Very truly yours,

J. C. Taylor

EDITOR'S NOTE:

We do not know Mr. Jones in any sense of the word, but in view of his attitude he is probably like the majority of Southern Baptists who seem to think that when they die they should be buried with their feet pointing toward Nashville. May God pity Southern Baptists!

not come to pass thus.

Then those in charge said, "Let's kill all the prisoners, because if we don't, they are liable to escape." But God preserved Paul. Then somebody said, "Get ashore the best way you can," and everybody's life was saved.

When Paul got to shore, it was a cold, rainy, dismal day. They were all wet from the water, and they immediately began to build a fire. When Paul picked up an armload of sticks to pile on the fire, an asp, a venomous beast, came out of one of the logs Paul was carrying, and fastened itself to his hand. The men looked at it and they said, "This man must be a murderer. He has escaped destruction in the ocean, but now justice will not allow him to escape any further. Therefore this man who evidently is a murderer, has been providentially stricken by an asp." They watched to see Paul fall down dead, but instead, Paul brushed that asp off and flung it in the fire.

They looked, and I imagine that they became startled. The bite of an asp means almost instantaneous death. You remember when Cleopatra, in history, wanted to die, she experimented with her own maident to see what was the best and quickest way that a person could die. Then Cleopatra had some flowers brought to her,

with an asp hidden in those flowers, and when she began to look at them, the asp fastened itself to her body and she immediately fell dead.

I imagine this crowd looked at Paul, expecting him to fall dead immediately, but he brushed that asp off into the fire, and went on about his work. The crowd, I am sure, with their eyes as big as a tub, said then that this man must be a god. "We thought he was a murderer, but evidently he is a god." And they, themselves, magnified the Lord, because God had taken care of Paul.

Beloved, when you read of experiences like this as to how God takes care of Paul, and how God protects Paul in this particular case, don't you think we ought to magnify the Lord? It seems to me, in view of the protection that God gave him, that you and I today ought to magnify the Lord, for if God could protect Paul, God can protect us.

Let's notice another instance of God's protection. There is a man in the Old Testament by the name of Balaam, who was a preacher. Don't ask me if he were saved — I am not positive. Sometimes as I look at him, it appears to me that Balaam was truly a child of God. At other times, it appears to me that he was an hireling and that he would do anything for pay.

Balak, a heathen king in that area, saw the Israelites as they were traveling from Egypt over into the land of Canaan, and Balak knew that he and his force were no match for the Israelites. Therefore he said, "Since we can't fight them, and we don't want to join them, I'll hire Balaam to put a curse on them."

So Balaam was hired at a price. How much? A houseful of silver and gold. That is a pretty good size price. No wonder Balaam succumbed to the temptation — a houseful of silver and gold.

Balaam started out to curse Israel. You can read about this in Numbers 23, but in the preceding chapter, we read:

"And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people."—Num. 22:41.

Now the word "utmost" does not mean he saw them all, but we find that the "utmost" represented a fourth part. Listen:

"Who can count the dust of Jacob, and the number of the fourth part of Israel?" — Num. 23:10.

So you see that the "utmost" represented a fourth part.

So Balak took Balaam upon a high place, and he said, "You look down there. There is the crowd I want you to curse." Balaam saw the utmost part of them — a fourth part of Israel, and he started to put a curse upon them.

But, beloved, he put on the wrong side of the record. God flipped the record on him. Instead of pronouncing a curse,

God made him bless them, and Israel was blessed instead of being cursed.

Balak said, "Wait a minute! That is not what I am paying you for. That is not the kind of preaching I want you to do. Let's get up here a little bit higher. I want you to curse them."

The Word of God says that he took him a little higher on the mountain, and still just showed him the utmost, or a fourth part, of Israel, and when Balaam started to pronounce a curse upon them, God did the same thing He did before — God flipped the record on him, and he had to play the reverse side of the record. He couldn't pronounce a curse on them. He had to bless them.

Finally, the last part of Numbers 23 tells how Balak saw that Balaam wasn't doing any good in his preaching, so he tried a third time. The Word of God says that as he got up there and looked down on those Israelites, he pronounced not a curse, but a blessing, and in it, pronounced one of the great prophecies concerning the Lord Jesus Christ that is to be found in the Word of God.

Notice, here is a preacher who was backslidden for a season, and greedy for money, but God wouldn't allow him to preach what he wanted to preach. Here is a king who was willing to pay this backslidden greedy preacher for a false message, but God wouldn't allow the preacher to preach, though Balak wanted to pay Balaam for it. Out of it came a great blessing and a great sermon relative to the birth of the Lord Jesus Christ.

Can't you see, beloved, how God took care of Israel? Balaam just simply could not curse Israel. He was a failure as a preacher that day so far as Balak the king was concerned.

I tell you, I think you and I ought to magnify the Lord because of this. That happened nearly thirty-three hundred years ago, but it blesses my soul just to see how God took care of His own, and how God blessed His own, Israel. If God took care of them, God can take care of you and me. If God protected them, God can protect us. Beloved, I say that you and I ought to magnify the Lord today, because of the protection God gives us.

Let me give you another example of how God protects. I call your attention to a man that I suspect the majority never heard of, because he is one that is hidden away in the Bible — a man by the name of Shobi. I dare say that the majority of people have never heard of Shobi. He is hidden away in such a manner in the Word of God that you just barely do find him. Let's see what God tells us about Shobi.

This was another time when David was having difficulties. He was king at this time. His own son, Absalom, had risen up against him — had driven him (Continued on page 3, column 5)



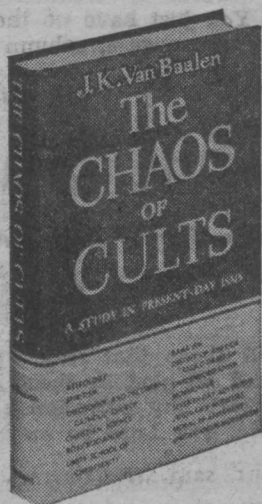
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THEODOSIA ERNEST

(Continued from last week)

"And here also, near the bottom of the 174th page: 'Again, if children were fit subjects for circumcision, they are equally fit subjects of baptism. And if it be inquired, as it sometimes is, What good does it do a young child to baptize it? we might reply, What good did it do a young child to circumcise it? In the latter case it admitted the child to *Church-membership*, and in the former case it *does the same*. What more than this does it do in the case of an adult?'"

"You see, madam," said the Presiding Elder, "that we Methodists do not entirely agree with you in regard to the teachings of the Scriptures about what constitutes a true Church. You think it excludes all but professed believers. We understand that it includes believers and their children, and in fact all children who have been baptized."

"We do not need, for our own satisfaction, to recur to the evidence on which our rule is based," she replied. "We settled it after a careful study of all the facts and arguments, including those presented by your author. We are now endeavoring to apply it to the various claimants for Church honors, and my only doubt was, whether your Methodist Church *did* regard the baptized children as *Church-members* or whether you baptized them for some other purpose."

It seems, however, that I had no occasion to doubt at all. Not only the earliest, but the latest, expounders of your faith and practice clearly avow and contend for infant Church-membership.

"You expressly declare that baptism is the door of entrance into the Church; that infants are baptized because they are entitled to Church-membership, and that by baptism the child is admitted to Church-membership just as much as the adults."

"I cannot help wondering how they got out of the Church after they have been thus admitted, so that they have to *join it on probation*, just like the unbaptized heathen; or *how you dare to refuse to commune with your own Church members*, when you complain so much of us Baptists because we cannot conscientiously commune with those who we do not recognize as members of the Church at all. But I can no longer doubt that people are made members of the Methodist Church without their own knowledge or consent, while they are little babies. And I will now, with your permission, propound my other question, which is this: Are those people called *seekers*, or probationers, members of the Methodist Church?"

"Certainly not, madam. That is, they are not *full* members."

"I do not know, sir, that I precisely understand you," replied Theodosia. "We did not, in our examination of the first Churches as described in the Scriptures, find any class of persons (so far as I can now recollect) who were Church members and yet not *full* Church members. They were either members or not members. They were either in the Church or out of it. They were either entitled to all the privileges of Church-membership, or to none at all. Yet you *seem to have a class who are neither in nor out of the Church*; but I suppose they are either in one condition or the other. They are in the Church or else they are *not* in the Church; and I would be glad to have some definite and reliable *authority* by which we can decide whether the probationers *are really* in or out. If you do not feel prepared to say for yourself, could you not, as in the other case, refer us to some statement of Mr. Wesley, or other of your standard writers?"

"I would say, madam, that they are members of the *society*, but not of the *Church*."

"That is certainly very explicit, and I am much obliged to you for so prompt a reply to a question which, I feared, you might think almost impertinent; and now if you will explain to me the exact difference between the society and the Church, I will begin to understand the case."

"The society, madam, consists of all the probationers and Church members considered as one body. The Church consists of those who have been members of the society for six months, and by the faithful observance of its rules have satisfied their class-leader that they would make good members, have been recommended by him, and then have been examined by the minister before the Church in regard to the correctness of their faith, and their willingness to observe and keep the rules of the Church." (See *Discipline*, chap. III, ans. 3.)

"Then your society is *not* the Church, or *any part* of the Church, but, like a Sunday-school, or a Bible-class, an institution outside the Church for the instruction and training of those who desire membership; and you recognize none as Church members, and never admit them to Church privileges, until they have passed their six month's trial, have been recommended, examined, and officially received. This is very different from what I had supposed. We were under the impression that all the members of 'society' were entitled to equal privileges, and all enjoyed the same rights, whether they had passed their 'term' or not."

"You may rest assured, madam, that we count none as *members of the Church* except they have been received as I described. We intend to have a *holy* Church, composed of those who have not only *professed* their faith, but by sufficient *trial* have shown the *truth* of their profession."

"Will you permit me to ask one question?" said Mr. Courtney.

"Certainly; a dozen, if you will"

"Please tell us, then, what are the *privileges* which those you call Church members enjoy, and which are not enjoyed *equally* by the *seeker* who joined the society but yesterday? Do you not invite them *both alike* to sit down at the table of the Lord, or rather to kneel down and partake of the holy sacrament of the Lord's Supper?"

"Yes, sir."

"Do you not permit and urge the seeker to have his children baptized, and made Church members, just as you do the parent who has passed probation?"

"We do, sir."

"Cannot a class-meeting consisting in *part* or *altogether* (except the leader) of unconverted seekers, recommend a member for license to exhort, just as well as the so-called Church?"

"Undoubtedly it can." (See *Gorrie*, p. 303.)

"Is it not the *society*, or a select number of it, before which the preacher in charge shall cite those who refuse to attend class, and a majority of whose votes shall decide whether they have been guilty of wilful neglect, according to chap. IV, sec. III, quest. 1, ans. 2, of the Discipline?"

"So I admit it reads, sir."

"Is it not before the *society*, or a select number of them, that an accused member must be brought for trial, according to chap. IV., sec. III, quest. 2, ans. 1?"

"It is so put down in the book, sir."

"Then if the members of the *society* enjoy each and every *privilege* that a member of the *Church* does, what is the use of *calling* some of them Church members, and others members of society? You see I am likely to avail myself of your permission to ask a dozen questions instead of one."

"I am glad you ask them, sir. Methodism seeks not to hide herself. Whatever she is, she is willing the world should know it."

"What then, I ask again, is the *practical* difference between a member of society and a member of the Church? You call them by different *names*, but you treat them as though they were the very same. The only difference which I can discover is, that the member yet in his probation may be excommunicated without trial, by the decree of the *class-leader*, while one who has passed his term and been received, cannot be excommunicated except *by the preacher*, and that after a formal accusation and trial. Now if these seekers are *not* Church members, you are guilty of taking Christ's ordinances *out of the Church*, and giving them *to the people of the world*. If they *are* Church members, then your Church consists, in many instances, to a large extent, of people *who make no pretension to the possession of true religion*, and no profession of true faith in Christ. In either case I should fear to call it the Church of Christ. But we are losing time from our general investigation. I presume we are all satisfied upon this point now. We must regard that organization as the Methodist Church in which the *privileges* of the Church are enjoyed, whether Methodists *call* it so or not. That is the *Church* which acts the part of the Church. This, in the Methodist economy, is the *society*; and 'there is,' according to the Discipline, chap. I, sec. 4, 'only one condition previously required of those who desire admission into these societies; and that is not faith in Christ, but only a desire to flee from the wrath to come, and to be saved from their sins; which is understood to mean simply, that they are seriously concerned upon the subject of salvation, and willing to make some effort to secure it, and can be persuaded to join the *class* for that purpose.'

"Our next mark will lead us to inquire whether the members of the Methodist Church have been baptized upon a profession of their faith?"

"I suppose," said Mr. Stiptain, "that you Baptists will hardly admit that we have been baptized at all."

"In regard to this point," said Mr. Courtney, "there can be no room for doubt or cavil. If sprinkling or pouring is not baptism, few of you will *pretend* that they have been baptized. If only immersion is baptism, the Discipline will testify that baptism is *required of none*, but only *permitted* to those who prefer it; and if the directions of the Discipline could be fully carried out in practice, and *all the infants* could be baptized, *there would be no such thing as baptism upon a profession of faith*, since it is certain that little infants neither have nor profess to have a saving faith in Christ. These positions we have settled before, and it is now enough respectfully to say, that the Methodist Episcopal Church stands, in regard to this matter, just where we found her mother of England, and her grandmother of Rome. Not to waste our time, therefore, let us hasten on."

"Our next mark," said Theodosia, "will lead us to inquire whether the Methodist Episcopal Church is an *independent, local society, recognizing, in matters of religion, no authority but that of Christ above its own*."

"And this need not detain us as long as the last," said Mr. Percy; "for it is a fact too notorious to require any proof that the Methodist societies are *not* independent organizations, but each is a *part* of a great establishment, somewhat like the Church of England, out of which it came, and after which it was mainly modeled. The local society of the Methodists is no more an independent Church than a local society of Roman Catholics is an independent Church. It is entirely dependent on persons *outside of itself* for the discipline even of its own members. It cannot determine for itself who shall be received or who excluded; who shall be commended or who reprovied. The preacher sent to them without their own consent, sometimes against their urgent remonstrance, has all the power in his hands; they can do nothing but obey."

"O no, Mr. Percy, not quite so bad as that. Does not Mr. Courtney himself say that the societies recommend the persons to be licensed, and that an offending member was tried before the whole society, or at least a part of it, selected by the minister in charge?"

(Continued on page 5, column 4 and 5)

"Magnifying God"

(Continued from page two)

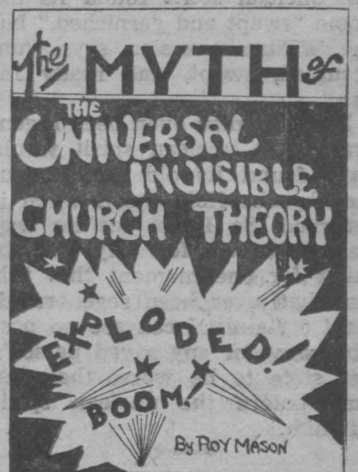
off the throne. David was on the east side of the Jordan, getting ready for the battle of Mt. Gil-ead. Absalom was hoping to kill his father and thus remain king over the land of Israel.

David was out in the wilderness. He had to flee from Jerusalem. He had nothing at all to sustain him — no bed, no food, nothing of that which would sustain his body. Look who comes to him. We read:

"And it came to pass, when David was come to Mahanaim, that SHOBI the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness." —II Sam. 17:27-29.

Notice, David has had to flee from Jerusalem. He didn't have time to get anything together to sustain him. He gets out in the wilderness on the east side of the Jordan River and has nothing to subsist on. Here comes

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three men, Shobi, Machir, and Barzillai, and they brought food and clothing and all that David needed for his sustenance.

You say, "How is that so wonderful, to see how God protected him?" I'll tell you, beloved. Do you know who Shobi was? That is the interesting part about it. Shobi's own family was an enemy to David.

One day, David heard how that the king of the Ammonites had died, and David sent his ambassadors all the way from Jerusalem, that his ambassadors might tell them how sorry they were that the king of the Ammonites had died.

The Word of God says that Hanun, who was the son of Nahash, said, "Look! This man David just sent these ambassadors over here in order to spy out our land. He has heard my father, Nahash, has died, and therefore I am now king. He knows this is a time of trouble, and he has sent them over to spy us out. He is going to fight us, and he is going to take possession of us. I'll just show him!"

So Hanun took the ambassadors and did to them what is almost the greatest insult in the (Continued on page 7, column 1)

THE BAPTIST EXAMINER

JULY 17, 1971

PAGE THREE

The Baptist Examiner FORUM

"Explain Luke 11:24-26. Was this man ever regenerated or was he just a reformed sinner?"

E. G.
Cook

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BIBLE TEACHER
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In I Cor. 3:11-15 we learn that if a person is once saved, that is, he is on the foundation which is Jesus Christ, and if all of his works are burned up he is still saved. He will have no reward. He will have absolutely nothing to show for his life here on the earth. But simply because he was on that sure foundation he is just as much saved as Peter, James or John. And anyone who says the last state of any saved person is worse than the time before the unclean spirit left him will bear watching. He is mentally unbalanced to say the least.

This person had, no doubt, made a lot of good resolutions that lasted about as long as your and my New Year's resolutions. He probably even made a decision and got his name on a church roll. But, if you notice, when this unclean spirit came back home it found everything in readiness for it. Our translation says the unclean spirit found its old home "swept and garnished," but the Williams version says, "unoccupied, swept, and ready for use."

Had this man even been regenerated the unclean spirit would have found its old home occupied by the Holy Spirit when it returned. So I can see no way under heaven for any one to think for one moment that this man had ever been regenerated. Most certainly I can see no possible way for any saved person's last state to be worse than the time before the unclean spirit left him.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



In my opinion, he was just a reformed sinner. He tried reformation, slipped back into the old life, and ended up a better servant of the devil than he was before.

How many, many times I have seen illustrations of this. One instance would seemingly illustrate this. A man came to my study, and he was very much in earnest. He had been a drunkard and about everything else that goes with it. He told me that he had quit drinking just a short while

before, and he wanted to live a decent life. "I have been thinking," said he, "that if I joined your church, and got appointed teacher of a class of boys, that that would be an incentive for me to live straight. The boys would be watching me, and I would have that to help keep me straight." I told him that I appreciated his efforts to break from his godless, wicked life, but I told him that he had the wrong idea as to how to succeed. "Joining my church won't do it. Making you a teacher of a class of boys won't accomplish it. What you need is a Savior. If you turn to Christ, you will have One to help you and to give you the added strength. Believers in Him are born again people, and their desires are different from those they had when living as lost sinners." I preached Christ to that man as faithfully and earnestly as I could, but I didn't seem to get over to him the truth that I sought to convey. He just didn't like the idea that I advanced to him. His notion as to how to get right was reformation. He eventually joined a church, and a considerable time later I heard from him through one of his relatives. Reformation didn't work. He broke over and returned to his booze. Every effort to stay sober failed, so he ended by COMMITTING SUICIDE! He had reached the place of despair. In other words, the last state of that man was worse than the first. He had been in a bad fix, and his last resort was reformation and church membership. That failed, so he ended a suicide.

AUSTIN
FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



No, this man was not regenerated. I believe my Lord gave us sufficient evidence in these verses to warrant our saying he was not saved — thus, only a reformed sinner.

The first evidence which I want to consider is found in the words, "When unclean spirit is gone out of a man," which tells us that the unclean spirit was not thrown out, which would be true, were he regenerated. Salvation is a finished work of Christ, but I see no evidence that he worked in this man a work of grace or that he threw out the unclean spirit.

When the unclean spirit left the man's life, his outward appearance changed, but this change was not the result of the power of inner life (salvation). Rather he was energized by the fleshly man for the Holy Spirit was not

a tenant in this man's house. Though he becomes very religious, engages in a way "that seemeth right unto a man, yet the end thereof is the way of death." Cf. Prov. 14:12.

There were seven devils in Mary Magdalene, and a legion of them in the man in the tombs, but these did not leave of their own choice — rather they were thrown out by the Lord. This is true in every case of regeneration — the uncleanness of total depravity is subdued, conquered, and thrown out, and a new creature with new thoughts and ways is planted within the child of God. I see no evidence of that kind of work in the life of this man. There is no mention of a new heart and spirit, but we do read

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of his house being swept, garnished and empty.

"And when he cometh, he findeth it swept and garnished." — Luke 11:25.

Had this man been regenerated, his house would not have been empty. Rather the Lord would have been a permanent resident within him. Not only would Jesus Christ have been dwelling with him, but he would have washed him and made him clean every whit.

"Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." — John 13:10.

Another characteristic of this man which gives evidence of his condition is where he walked. We read, "He walked through dry places, seeking rest." (v. 24). This surely is not a characteristic of a saved person for he (saved) has "within him a well of water springing up into everlasting life." John 4:14. This man walking in dry places, without water was destitute of the spirit which leads God's children into green pastures; and beside the still waters. Ps. 23:2.

Further proof that he was only a reformed sinner is found in his search for rest. The regenerated person is taught by the Holy Spirit that his rest is in a person, Jesus Christ. We (elect) do not search for peace for He (our peace) made peace with God. Therefore, our souls rest firmly and completely in His finished work. Our rest is secure, and we are not engaged in walking through dry places, seeking rest for our souls.

Now let us notice the unclean spirit as he returns to his possession for he says, "I will return unto my house whence I came out." As he enters his house, we notice that there is no opposition. Had the Lord been enthroned in this man, there would have been a conflict; in fact, had Jesus Christ been inside, the unclean spirit could not have returned. Since his house was empty, the unclean spirit is unmolested as he enters this man, taking with him seven spirits more wicked than himself, and making his last state worse than at the beginning. Thus, all this man had was a reformed life. To lay aside

what one calls sins of the flesh means nothing unless grace reigns in our hearts.

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Luke 11:24-26 and Matthew 12:43-45 are both teaching the same lesson. These passages are talking about a reformed sinner. We have a lot of evangelism that dwells on emotionalism. These so-called preachers are concerned with making a person feel so sorry that he reforms, which only lasts for a season. These people are actually worse off than if they had never reformed because their second state is worse than their first.

We find these people described very clearly in II Peter 2:20-22. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

To hear the truth and not receive it is to clean up your life morally but not spiritually. This does not last. It is like a sow that goes back to the mud hole after she has been washed.

We know that these passages are not dealing with regenerated, or saved people because of the promises of the Word of God. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6). If God began a work in us in salvation we know that He will finish it. We are also told in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Everlasting life" means just what it says, life that lasts forever.

Let us also note, that the passage in question says that the reformed person's house is swept and garnished. Implying that the person is empty. When we are saved, our house is cleansed by the blood of Jesus, but it is not left empty. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth

Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you." (John 14:16,17).

Not only is the Spirit in us but He seals us so that we cannot be taken back to where we were. The seal of God is a seal that can never be broken and so the devils can not invade the domain of a saved person ever again. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." — (Eph. 4:30).

John R. Rice

(Continued from page one)

hyper-Calvinists today mean, that God intended for only a limited number to be saved." Notice that Rice says "Calvin meant," and then says that those who mean the same thing today are hyper-Calvinists. Would that Rice would make up his mind if he is fighting Calvinism or hyper-Calvinism. Would that Rice would define his terms early in his discussion and stick to them. No, he would rather cloud the issue and confuse his readers.

Rice says, that Calvinists believe, "That the atonement of Christ paid for the sins of only this limited few." Here again, Rice has deliberately lied about the matter. How many times must Calvinists insist that they believe that the elect of God are a great multitude that no man can number? We have said again and again that we believe God's election is a large election. Calvinists are on record on this matter. So, I can only believe that bitter prejudice and hatred of the truth could cause one who has had years to study the matter — one who has had his heresy answered again and again — to say that Calvinists believe in the salvation of a limited few. I tell you again, Mr. Rice will not be honest in this discussion.

Rice says, "extreme Calvinists are not generally burdened about soul winning." What a slam this is on some of the greatest preachers who ever lived. Edwards, Brainerd, Spurgeon, Bunyan, Gill, Toplady, M'Cheyne, Whitefield, were all believers in what Rice calls hyper-Calvinism. Were these men burdened about soul-winning? Fred Halliman left a city pastorate where he seemed settled and secure for life to go to New Guinea and preach to the natives there. He has, under God, done a tremendous work. Hundreds of churches have given to this work and prayed for it. Is not this man and are not these churches burdened for souls? Rice has not read history well. If he had, he would know that the great revivals of history have been revivals of Calvinism. This man will answer to God for his slur and belittling of the thousands of Calvinists who have been burdened for lost souls. I know many of the Calvinists of our day. I am in touch with many of them. I am in touch with many of them who are in touch with many of them. (Continued on page 5, column 1)

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John R. Rice

(Continued from page 4)

them. I hear from them, and know the crying need of their souls, and the desire they have to see people saved. Rice needs to repent of this wicked and dishonest statement.

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." — Acts 7:51.

Rice comments thusly on this passage:

"Thus we must believe, taking the Word of God at face value, that God calls people who do not come. God convicts people who will not repent. God's Spirit moves people to be saved, but they will not be saved."

Now if Rice finds this in this passage, he will first have to put it there. It is not in the passage itself. Here is a good example of Arminian exegesis. Rice is so intent on teaching his heresy that he twists Scripture and says that Scripture means what it does not say. Rice is surely adding to the Word of God in his interpreting of this passage. I invite you to look at this portion of Scripture. There is not a word said here about God moving people to be saved, or God calling people to salvation, or God trying to save them. Then the passage explains how they resisted the Spirit. Stephen had preached a message to them. That message was of the Holy Spirit and in the power of the Spirit. They resisted that message. Their fathers had resisted the messages that the Prophets had preached to them and, in that way, had resisted the Holy Spirit.

Do you see how easily these objections to the truth are answered, and how beautifully all Scripture fits together when properly interpreted? All men by nature resist the Spirit when they rebel against the Spirit-inspired Word of God. All men will continue in this resistance and go to Hell unless the Spirit does an irresistible work of Grace causing

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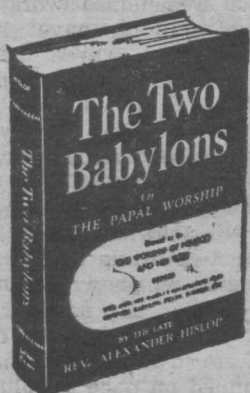
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this resistance to cease. But, again, please note how Rice has added to the Word of God here, and how this passage does not even mention the Holy Spirit trying to save anyone.

"It is hard for thee to kick against the pricks." Acts 9:5.

Rice comments on this passage: "So people do kick against the pricks of God's Holy Spirit."

There is nothing said here about 'pricks of the Holy Spirit.' We are far from saying that God never works with unsaved men, and that they do not rebel against God. These pricks could have easily been pricks of conscience. And if they were a working of the Holy Spirit, they did result in Saul's salvation. So Rice has no argument at all from this passage.

On page 70 of his book, Rice implies that Calvinists teach that men go to Hell because God wants them to go, because they are predestined to go. Now this is not Calvinistic teaching. We teach that men go to Hell because of their sins. What God has predestinated will come to pass, but predestination is not the cause of it coming to pass. Sin comes from the wicked heart of depraved men. God controls the coming forth of that sin according to His eternal purpose, but He is not the cause nor author of sin, and He is not the cause of men going to Hell. It is a deliberate misrepresentation of Calvinism to imply this.

"He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Heb. 10:28-29.

Rice comments thusly:

"Verse 29, here quoted, teaches so clearly that men who turn down Christ do it deliberately and that the punishment is because of the willfulness of their sin . . . This Scripture plainly teaches that the blood of Jesus Christ has set apart every sinner for salvation . . . that the blood of Christ has purchased people for salvation who do not take salvation . . . In hell, poor sinner, you must remember that you were called and pleaded with and convicted and enlightened by the Holy Spirit, but you insulted that Spirit . . . So every lost sinner could be saved. The death of Christ met the requirement and paid for his sins."

Now I submit to you that it would take an exegetical 'Houdini' to get out of this portion of Scripture all that Rice professes to find therein. Surely, Rice is guilty of adding to the Word of God. There is nothing at all said in these verses about 'turning down Christ,' about the Holy Spirit calling, pleading, and enlightening every sinner. This passage simply teaches the awful guilt of those who go on in sin, even after hearing the gospel message of the death, burial, and resurrection of the Lord Jesus Christ. It teaches us that men who hear the gospel and go on in sin have added guilt unto guilt; that it is going to bring sorer punishment on those who go to Hell from that place where the gospel is preached than those who have never heard the gospel. There is nothing at all here that indicates that the Holy Spirit is trying to save every man — that some of them (bless their little hearts) are willing to let the Holy Spirit save them — and others will not let Him save them.

Twice in this chapter Rice has said that God calls men who do not come. God says, "Whom he called, them He also justified." Rom. 8:29. What will Rice do with this verse? Which will you believe, Rice or God's Word? You cannot believe both. God called Abraham, and he left his homeland to follow that call. Christ called Zacchaeus, and he came down from the sycamore tree.

Christ called Matthew, and he left the lucrative, tax-collecting business and followed Christ. Oh, beloved, the calls of God are effective. Christ called Lazarus, and he that was dead, came forth, praise God! Praise God! I resisted the call of the preacher and the call of Dad, and the call of friends, but there came a night, a night much to be remembered, when the Holy Spirit called — and my resistance ended — I came right gladly to Jesus Christ, having been called by Sovereign and Irresistible Grace.

Rice commenting on the above passage has told us that "the blood of Christ has set apart every sinner for salvation . . . paid for the sins and met the requirement of every sinner." Now, beloved, if you can believe such statements as that, you are in bad shape. The Bible teaches us that "By one offering He hath perfected forever them that are sanctified." Heb. 10:14. Rice has every sinner "set apart" (sanctified) for salvation by the blood of Christ, and yet, many of them going to Hell. What dishonor to the precious blood of Christ. Might we not say that Rice has counted the blood of Christ a "common" thing? Rice has the sinner sanctified, the requirement met, his sin all paid for, and yet going to Hell. I tell you, the blood of Christ is more precious and powerful than that. God will never send a soul to Hell whose sins have been paid for by Christ's blood. How could He? Would that not be most unjust? Would that not be most dishonoring to the blood of His dear Son? Here we see to what lengths men will go to uphold a theory.

"But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." — II Pet. 2:2.

Rice says: "Here is the strange statement that even false teachers are bought by the blood of Jesus Christ."

Why would this statement seem so strange to Rice? It is what he has been teaching for years. But notice again, that he has added to the Word of God. There is nothing said in this verse about Jesus Christ, and nothing said about His blood. The word for "Lord" is "despotes" which is always used to refer to God as a Triune Being, or to the person of the Father, and never to the Lord Jesus Christ individually. The buying is not referred to the blood of Jesus Christ at all. It is the buying in the sense that all Israel was bought (delivered) from Egypt, though many of them were unsaved.

Rice says on the above passage: "Nothing could more clearly show that these men are included in the atoning death of Christ; they are included in the grace of God which would save everyone. But they resist the grace of God, they reject the call of the Spirit."

There is nothing in the passage about the "grace of God," about "the atoning death of Christ," or about the "call of the Spirit." These are all manufactured and added by Rice. The passage does say, "These, as natural brute beasts, made to be taken and destroyed." A parallel passage in Jude 4 says, "who were before of old ordained to this condemnation." These verses certainly teach the doctrine of Reprobation which Rice hates so much.

Rice says: "Those of us who are saved in most cases long resisted the call of God."

Well, I ask one question. If we long resisted the call of God, why did we finally heed it? What caused us, at long last, to respond to that call? Rice and his Arminian cohorts love to preach about "Crossing the Deadline," (Continued on page 6, column 3)

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Theodosia Ernest

(Continued from page 8)

"Certainly he did, but what of it? It serves to delude the people (if I may use the expression without offence to these good friends) with a shadow of authority without a particle of substance. There is the Church, or society, for example, in our little town. Last year they had a minister whom they dearly loved, and they sent up to Conference a unanimous and urgent request that he should be sent back to them. But he was sent to the opposite side of the State. One, who had been there some years before, and was far from being popular, and who had reasons why he himself did not desire to be forced upon them, was, against their wishes and his own, compelled to take the charge of their affairs, and they must accept his ministrations or have none; for so the bishop willed it."

"I trust you will excuse me, Mr. Percy, if I say the society must have been very silly to ask what they knew could not be granted," replied the Reverend Mr. Stiptain. "They must have known the rules, and, as good Methodists, should have gladly conformed to them."

"I grant all that, sir; but still, it shows how far the local society is from being independent. They cannot say who shall or who shall not occupy the house which they have built with their own money, or who shall or who shall not be the instructors of themselves and their children in matters which concern their souls' salvation. The bishop, whom they have probably never seen, and who knows nothing of them but by the reports of his subordinates, takes away or sends them ministers at his own discretion, and they dare not so much as complain, lest a worse thing come upon them."

"Now this minister, thus sent against their will, has, if I understand your system, all the power of discipline in his own hands, or in the hands of those whom he can commonly influence, to carry out his will. The society itself has no power at all. It seems to have, but it strikes me that when we look at the subject carefully, the illusion vanishes. Let us suppose, for illustration, that the son of Mr. Markman (the gentleman with whom this preacher had some difficulty when he was there before) has, during the past six months, joined the society on probation, and the minister has determined that he shall not be a member: he has only to whisper to his class-leader, better be dropped, and the class-leader fails to report him for confirmation. He is virtually excommunicated, without accusation, without trial, and without fault."

"O, no!" exclaimed Theodosia. "The class-leader would be too conscientious to comply with his request."

"Then he would quietly remove him, and put another in his place; for it is his privilege and duty to appoint all the leaders, and change them when he sees necessary." It would be strange indeed if he could not find some one who could be relied upon to carry out his wishes."

"I am very sorry, sir, to see that you have so bad an opinion of us," said Mr. Stiptain. "I am sure you never heard of one of our preachers thus abusing the power with which he has been intrusted for the good of the cause. Nor would such tyranny on his part be tolerated by those whom he is responsible for his conduct."

"I grant that it is not very likely to happen in the present generation, Mr. Stiptain. But organizations like the Methodist Church are long-lived, and power has a tendency to accumulate in the hands where it is lodged. I am not speaking of what has been done, or what is likely to be done just now, but of what may be done under the sanction of your Discipline. Your ministers are, doubtless, many of many very humble, pious people; but there may be among them some few who are proud, selfish, revengeful, and ambitious. Now I have, for the sake of argument, supposed this to be the case with the one of whom I am speaking. Do you not see how it would be in his power to shut this pious young man out of the Church, without any violation of the rules of discipline, and against the unanimous wish of the Church itself that he should come in?"

"I see, indeed, how the thing might possibly be done; but I can assure you it would cost the minister his license. He would never do it but once."

"I do not see how you could reach him at all. He has no need to tell you all the motives of his conduct; and for the act itself, he did but what it was his privilege, nay, he will declare, it was his duty to do. Let us look at it a moment. We will suppose a case, merely to test the extent of the power of discipline which is in the hands of the membership, the Church, or society, or whatever you may choose to call it. We will suppose that this minister is a hypocrite — a thing, to my mind, not very improbable; that he is determined to shut young Markman out of the Church for the two years he is likely to remain in charge. He talks with the class-leader; and if he finds one too favorable to the young man, he changes him, until he finds one that will reverently obey him, as he has promised to obey his chief ministers. This class-leader may be an unconverted man — there are such people in the Methodist Churches. To give a show of justice to the proceeding, he may conceive and report to the preacher some vile slander affecting the young man's religious if not his moral character. And the young man comes to the Church for redress; demands that the slanderer shall be tried and excluded. Do you think he could accomplish any thing against the preacher and the class-leader? Do you think the society could lift a finger for the young man's rights?"

"Certainly," exclaimed Theodosia; "the Church will call the slanderer to account, expel him from the society, and thus vindicate the character of the innocent."

"Not at all, madam; the Church has no such power. She can accuse, or any member of her can accuse; but she cannot try or expel any more than she can receive."

"Certainly you must be mistaken, Mr. Percy. Did we not read, on page 96 of the Discipline, that an accused member

(Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

should be brought to trial before the society of which he is a member, or a select number of them, in the presence of a bishop, elder, deacon, or preacher. And if the accused be found guilty by the decision of a majority of the members before whom he is brought for trial, and the crime be such as is expressly forbidden by the Word of God, and sufficient to exclude a person from the kingdom of grace and glory, the minister or preacher in charge is to expel him?"

"Certainly we read, or might have read thus; but what does it amount to? As I said before, it seems to give the Church some shadow of authority; but look at it closely, and the illusion vanishes. *The power is all in the hands of the preacher.*"

"I do not see how that can be, when the accused is to be tried by the society."

"Let us trace out the progress of the trial in the case we have supposed, and you will see not only how it can be, but how it must be. As a lawyer, I have had some experience in these things."

"Young Markman accuses the class-leader of slander. To whom must the accusation be made? To the preacher in charge. It is his duty to try members. And what if he refuses to entertain the charge? What if he say, 'Young man, go along about your business; I do not believe a word you say. It is much more likely that you, a mere probationer, should lie, than this good and pious class-leader.' There the matter will rest. The leader is responsible *only* to the preacher, and if this slander were a part of his report as leader, there is no one else who has a right to intermeddle in the business."

"The preacher may try or refuse to try, as he sees best. Here is the decision of the Conference, as given by Gorrie, page 325, sec. 32: 'Is a preacher at liberty to refuse to call an accused member to trial, when charges have been preferred by respectable members of the Church? He is, if there are sufficient reasons existing why he should not do so.' And of that he is to be sole judge."

"But what if he should feel compelled by the force of public opinion to permit a trial? The trial must be before the society, or a select number of them. The preacher decides on bringing it before a select number. It is his privilege to do so; and he determines how many and of whom that select number shall consist. He sounds his men beforehand, and chooses such as are suited to his purpose. And if a majority of the committee thus chosen by himself do not bring in a verdict in accordance with his wishes, it will be strange indeed. The accuser has no right to object to any one whom the minister

(Continued on page 8, column 4 and 5)

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John R. Rice

(Continued from page 5)

teaching that, when one resists the call of God, he gets harder and harder, until he becomes deaf to the call. Now if resisting the call hardens the heart, how do men, after resisting many calls, finally respond to the call? Rice is caught in the trap of his own heresy, and he will never be able to answer this one until he turns from Arminian heresy to the truth of Sovereign and Effectual Grace.

Rice seeks to use Gen. 6:3 in his argument that the Spirit strives with men, and then ceases to strive. This passage simply teaches that the Spirit will preach through Noah, that in this way the Spirit will strive with men, that this will not go on and on forever, but in 120 years, this will cease and the flood will come and destroy all men except Noah and his family.

Rice then uses the case of Felix trembling in Acts 24:25 to teach his heresy. Felix trembling does not prove that the Holy Spirit was trying to save him. The Holy Spirit used the preaching of Paul. Felix trembled under that Spirit-empowered preaching. Do not sinners often tremble for differing reasons? Will not sinners tremble at the Judgment? Will not sinners tremble in Hell? How then can Felix trembling prove that the Holy Spirit was trying to save him but could not?

This doctrine of Rice's that God tries to do things, but man won't let Him, is very dishonoring to the Lord. The word 'try' and the word 'God' do not go together. Man tries to do things. God never tries to do anything. He DOETH according to His will. Rice's feeble God, who is constantly defeated by the will of man, is not the Great and Sovereign God of the Bible who worketh all things after the counsel of His own will. May God enable you to see, and stand for these glorious truths and not to be deceived by men like Rice with their Bible-denying and God-dishonoring heresies. God bless you all.



Christian Living

(Continued from page one)

Jesus Christ. He said, "If you love me keep my commandments."

For my second thought on why we should live as Christians, I turn to the Book of II Corinthians 5:17,20:

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. Now then we are ambassadors for Christ, as though God did beseech you by us we pray you in Christ's stead, be ye reconciled to God."

What does this say? Brethren, it says we are ambassadors for Christ. This is our obligation again; this is our responsibility and our job. Why do you think He left you here after He saved you? Do you think He left you here to do things that would be dishonoring to His name? Do you think He left us here to build up

a great material kingdom? Beloved, He left us here to glorify His name. He left us here to spread forth the message of our Lord and Saviour. We are ambassadors for Christ.

Now what is an ambassador? I'll tell you beloved. An ambassador in this world has a unique job. An ambassador is sent to another country. He is a citizen of one country, but he is living in another. Are we not like that? Are we not citizens of the kingdom of God, but living in the world? We are here but we are citizens there.

An ambassador is sent to another country and his job isn't just from 8:00 in the morning until 4:00 in the afternoon. He is an ambassador twenty-four hours a day. He is on the job constantly. Everything he does, and everywhere he goes, he is seen as a representative of his country.

Let me remind you, beloved, we are ambassadors for Christ and everywhere we go, and whatever we do, we are looked upon as a representative of our Lord and Saviour Jesus Christ, and that is a twenty-four hour a day job.

What kind of a representative have you been today? What kind of a representative have you been in the past few days? Have you been an ambassador that will glorify the Lord Jesus Christ? Have you let your light so shine among men, or have you hidden it under a bushel? What kind of a life have you lived as an ambassador?

In the book of Ephesians 6:20, we hear Paul again saying,

"For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

Now, how is it we ought to speak? Boldly. Not as if we were ashamed. We ought to speak boldly of the Lord Jesus Christ. We are an ambassador in bonds—servants of righteousness.

Now of course, he might have been speaking of the fact that he was bound in prison, but I would remind you that we are in bonds. We are bound by our love and by our Saviour, and we must serve Him.

Brethren, I want to remind you that an ambassador must live a separated life.

Turning back to II Corinthians 5, it told how we are am-

bassadors for Christ. In the 6th chapter it goes on to say:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate . . ." (II Cor. 5:14-17)

Be different. Be separate. If the world says that you should follow after vile teachings contrary to the Word of God, then be separate and don't follow after them. If the fashions of the world are such that would destroy the morals of the body that God has given you, then be separate from the fashions of the world, and be worthy of the Lord Jesus Christ. Who says that you have to dress like the world does? Instead, you ought to dress like God says. You are an ambassador for the Lord Jesus Christ. Be ye separate from the world.

"Wherefore come out from among them, and be ye separate saith the Lord . . ."

Ah, what precious passages these are! And listen to me, beloved. These Scriptures are talking about our services as an ambassador for Christ, and this means to be separate. We are not to allow false teachers and false doctrines in our churches.

We are to be separate as individuals. This means in marriage, in our walk, and the things we do. If you, as a child of God, would rather associate with a group of people that are not Christians than you would with God's people, there is something wrong.

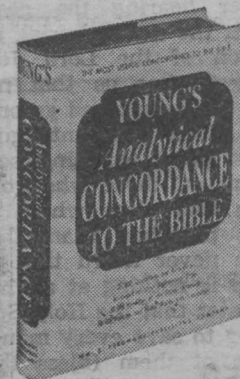
If you would rather spend the evening in the home of an ungodly, unsaved sinner than you would in the home of a brother or sister in Christ, then you had better evaluate your life.

There is something wrong. We are to be different. What agreement can you have? It says in the Book of Amos 3:3:

"Can two walk together, ex-

(Continued on page 7, column 4)

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PAGE SIX

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"Magnifying God"

(Continued from page three) world to a Jew. He shaved half their whiskers off. Can you imagine how a man would look with half his face shaven, half unshaven? Then he took the clothes that the ambassadors wore and cut them off at their buttocks. Then he sent those ambassadors home, half-shaven and half-clothed.

This was Hanun, the son of Nahash. Of course this brought on the Ammonite-Syrian war, which resulted in a great victory for David. But notice who did this. It was Hanun, the son of Nahash.

Fifteen years go by. David had to flee from his son Absalom, and who befriended him? Shobi, the son of Nahash. Isn't it wonderful how God took even enemies and made them befriend David? I tell you, beloved, we have a God who surely knows how to protect His own.

Fifteen years before, Hanun was a sworn enemy of David. Now, fifteen years later, Shobi, his brother, becomes a bosom friend. Can you tell me how that God let this happen? I'll tell you. God put it into Shobi's heart to bring bread and basins and food of all kinds to David.

When I think of how God pro-

tected David from Saul; how God protected Paul the time the asp fastened itself upon his arm; when I think how God didn't allow Balaam to put a curse upon the children of Israel, and how God said to Shobi, "Bring food to David" — when I think of that, I magnify the Lord. I praise God when I see how God protects His own.

II

GOD DIRECTS.

This, to me, is just as wonderful, when I think how God is directing, and how He is leading in everything that takes place in this world.

We are living in perilous times, as far as our nation is concerned. I say frankly to you that I wonder what is coming to pass in America. Beloved, I know one thing: God's will is going to be done.

The drug situation is pathetic. Materially, we are facing a crisis. Religiously, everything is absolutely out of hand. A man said to me of recent date (and he is the last man I would ever expect to complain about the Southern Baptist Convention), "Brother Gilpin, the S.B.C. is just going completely away from God."

Beloved, I am glad to say to you that I magnify the Lord, because, in it all, I know that God is directing.

Let's see how God is directing. Do you remember when the Philistines had the ark on their hands and they wanted to get rid of it? The ark was symbolic of God's presence, and every place they sent that ark, trouble followed their people. Dagon, their god was destroyed. The men were smitten with hemorrhoids. Mice destroyed their crops. Finally, they said, "We have to get rid of the ark." Somebody said, "How do you know that this is of the Lord? Maybe this just happened. Maybe it just happened that we were smitten with hemorrhoids and that we have had a large devastation of mice." One that was smarter than anybody else said, "Let's find out. Let's send this ark, which is symbolic of God's presence, home. Let's put it on a cart and hook two young heifers that have their first calves, that have never been broken to work, to that cart. If they go over to Palestine and take that ark back, then we'll know that it was the Lord, but if they don't, then we'll decide that it is just chance."

They say there is nothing any crazier than a heifer with her first calf. They took young heifers that hadn't even been broken for work — young heifers that didn't want to leave their calves, and hooked them up to that ark, and said, "Lord, if you are going to do anything, you are going to have to do it."

The Word of God says those heifers went not for their calves, but took that ark right down the road, without a driver, straight back into Israel's country. They knew then that it wasn't chance. They knew that it was God.

I tell you, beloved, God knows how to direct things. He directed

the heifers with calves. He directed heifers that had never been broken to work. I magnify God today when I think how God not only protects His own, but God directs His own.

Let's look at Joseph. His own brothers hated him. They said, "Let's get rid of him." They put him down into a pit expecting to let him stay there and die, but Reuben thought, "I'll get him out later and send him back to his father." While Reuben was away from the camp for a little while, the others looked up and saw a group of Ishmaelite merchantmen going down to Egypt.

First of all, it was the wrong season of the year for a caravan to be going to Egypt. It was the season when the caravans should be coming away from Egypt. Why was this one going to Egypt? Why was it that the brother who was going to take him out of the pit and send him back to his father — why did he happen to be gone at that particular time? These brothers took Joseph out of the pit and sold him to the Ishmaelite merchantmen for 20 pieces of silver, and he was carried down to Egypt. Why didn't they take him North and sell him to the Goths, the Huns, the Visigoths, the Teutons? I ask, why did it have to happen this way?

When they got down to Egypt, they sold him as a slave. And who bought him? A man by the name of Potiphar. Of all the people of the land of Egypt, Potiphar was the man to buy him. Do you know what? There wasn't another man who could have bought him. God wouldn't allow it.

I see Potiphar's wife as she casts lustful eyes at Joseph. I ask, why did Mrs. Potiphar have to be filled with so much lust? And why was it that she lied on him to the extent that she took his coat, and holds it up, and says, "See, this Hebrew slave came in to assault me and I screamed, and he left his coat and ran off." Why did she lie? Why did her husband believe her?

I see Joseph put down in the dungeon, and he stays there. I see a butler and a baker put in the same dungeon. Joseph interprets their dreams. One of them is restored to his position and the other is hanged. I see the one who was restored, as Joseph says to him as he leaves, "Don't forget who comforted you. Don't forget who interpreted your dreams. Speak a good word for me to the king." But that man who was blessed by Joseph forgot all about him, and Joseph never entered his mind. I ask you why it is that that man forgot Joseph for two whole years?

By and by, old Pharaoh had some dreams, and the man said, "There is a man in the dungeon that interpreted my dreams: You get out that Hebrew slave. He'll interpret your dream." When Joseph was brought out, the Word of God tells us how Joseph was elevated to the position of prime minister in the land, and how for seven years he went throughout all the land buying up food and storing it, and how when the seven-year famine came, there was enough for all the rest of the world. Then when Joseph's brothers came down to get food, Joseph revealed himself to them.

I tell you, beloved, Joseph's brothers had to put him in the pit. The Ishmaelite merchantmen had to be going down to Egypt instead of going north. The brother had to be gone from camp long enough that the balance of the brothers could sell him. Mrs. Potiphar had to be filled with lust and lie about Joseph as she did. Joseph had to stay in the dungeon for two years until Pharaoh had those dreams. Why? Because God was directing it all. If you would take any detail of that story out, the entire story of Joseph would fall to the ground and be meaningless. It is all the

predestined purpose of Almighty God.

I see Joseph as prime minister, driving throughout all the land of Egypt, second only unto King Pharaoh. When I see how he was lifted up, I say, "Thank God that He directs all things that takes place." I magnify Him today. I magnify God, who not only protects His own, but who directs His own.

CONCLUSION

I have given to you some stories from the Word of God to illustrate God's protection and God's direction, and I would say to you, all saved people ought to join with me in magnifying God for the way in which He directs and protects His own.

If you are unsaved, possibly you can't magnify the Lord. But may I say to you that God has had a purpose in your life thus far. He has protected you, He has loved you, and He has directed you here this morning. You are not here by chance. It isn't blind chance that you are here this morning any more than it was blind chance that those heifers left Philistia and went back to Israel. It wasn't blind chance, and it is not blind chance that you are here. You are here because of God's divine direction. His providence and His predestinative work.

My prayer is that God might speak to you that are unsaved, that you might realize that the Lord Jesus Christ died for your sins. He Himself said:

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." — John 10:9.

The only way to be saved is to come toward the door, which is Jesus Christ. Not by goodness, not by church membership, not by your works, but the door, which is the Lord Jesus Christ.

Listen again:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." — John 14:6.

Beloved, the only way to God is through the Lord Jesus Christ. I say to you, unsaved friend, may it please God to show to you that Jesus Christ is the way, and the only way, and that no man can come to God except by Jesus Christ. May you trust Him and go out from this place magnifying God because of His goodness to us!

May God bless you!

Christian Living

(Continued from page 6)
cept they be agreed?"

We cannot.

Turn with me to the book of Nehemiah 9:1-3:

"Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

Eld. Fred T. Halliman Missionary To New Guinea



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And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God."

They separated themselves unto the Word of God. They not only listened to the Word; they stood in reverence for one fourth part of the day to hear the Word of God. Sometimes we act like it is hard for us to sit for an hour and listen to the preaching of the Word of God. They separated themselves. They loved their God and they stood up.

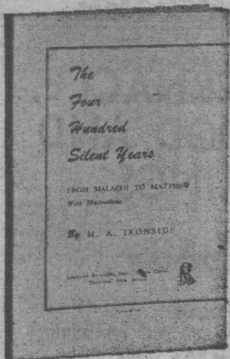
Why? What came before this? Well, I'll tell you what came before it. First of all, the 8th chapter of Nehemiah comes before the 9th, and so what it says came before it, didn't it? It says they separated themselves in the 9th chapter, so what happened in the 8th chapter came first.

In Nehemiah 8:1, it says:

"And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel."

Ah, brethren, bring the Book! Bring the Book! Do you have the desire that someone bring the Book to you? Have you desired to have someone bring the Book to you and tell you about it? That

(Continued on page 8, column 3)



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PAGE SEVEN

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(Continued from page one)

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Christian Living

(Continued from page seven) is not all they did. Look at verses 5 and 6:

"And Ezra opened the book in the sight of all the people; (for he was above all the people); and when he opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground."

And then again, we read in verse 8:

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

Here is a three-point sermon if you want it. Here is how you are supposed to preach. You are supposed to preach and read the Word of God in such a way that others can understand it.

Ezra opened the book and read distinctly. Sometimes we get in such a hurry, that we read the Bible so fast, folk cannot understand it. What good does it do to read to the people the Word of God, if they can't hear you? Read it slowly and distinctly and give the sense of it, and cause them to understand the reading. That is what Ezra did.

After they did this, what happened? They separated themselves. So what comes before separation? Reverential worship.

You are not going to stand up suddenly and say, "Well, I am going to live a different life." You are going to do that only after you have begun to worship the Lord God, and to worship Him in reverence, and to have respect for Him, and His Word.

This tells us that they bowed their heads, and worshipped God, and they separated themselves from the world. But let me point out to you something else. In II Timothy 2:21 it says:

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

You know, brethren, you might search your life. Maybe the reason the Lord hasn't been using you as much as you have wished is because you haven't been living a separated life like you should have been. You are not meet for the Master's use, until you are living worthy of your Master. He is your Lord and Saviour.

II

The last reason why we should live a Christian life is because we ought to want to please God. In Hebrews 11:5-6 we read:

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

This is the Bible's Hall of Fame, you might say. This is where it talks about some of the great men of old, men who were sinners like I am. They were men who were saved by the grace of God, who failed many times, but yet were giants in the life of faith.

Enoch pleased God. Oh, to have that testimony! Oh, would to God that we could all have this testimony, that we pleased God.

"But without faith it is im-

Theodosia Ernest

(Continued from page six)

may select; and lawyers know that clients never expect full justice from a 'packed' jury.

"But he not only selects his jury with the opportunity to sound every member of it beforehand; he also presides as judge. If the accused or the accuser object to any of the jury, it is his province to overrule his objections, if he sees fit, and to pronounce them unreasonable. (See Corrie, p. 323.) If any evidence comes up which he prefers shall not be introduced, he is to decide the question whether it shall be admitted. (See as above, p. 327.) 'Are questions relating to the admissibility of testimony questions of law? They are, and consequently the president or chairman of a trial must decide on the admissibility of the testimony.'

"Now, with power to select the jury, determine all questions of law, and decide on the admissibility of the testimony, what prospect is there that he will not have the case decided as he determines? But if it should be otherwise, 'Who is to determine and award the punishment? The preacher.' (See Corrie as above, p. 323.)

"So, even if convicted, the case is still in the hands of the preacher, who is to determine what the punishment must be, and himself inflict or forbear to inflict it, as he may see best. (To be continued next week, D. V.)

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We have been receiving THE BAPTIST EXAMINER since 1950 and believe it to be standing true to God's Word in declaring the "Whole counsel of God," which is so needed in these last days of apostasy.

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possible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11:6.

We ought to want to live a Christian life because we ought to want to please God. Listen to Hebrews 13:15-16:

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."

This is how God is pleased. "With the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name."

Beloved, how many times did you pray today to thank God for this day? How many times did you thank Him that He gave you a safe trip here. Did you forget to look to God when you stepped out of your automobile this evening and walked into the house? Did you forget to thank Him that He watched over you?

One of the brethren told me this evening that he saw three accidents on the way here. I said, "You weren't in them. Praise the Lord." Thank God beloved, that you are here. In the providence of God, if someone is in an accident, then there is a reason. There is a purpose. They are to give glory to God in the hospital.

Praise His name. Give thanks unto His name. Now how are we going to walk in such a way as to please God.

First of all, we are not to walk in the counsel of the ungodly, and please Him. Do you remember the 1st Psalm? Do you remember what the Psalmist said? Let me remind you, because we need to be reminded of this. We spend so much time in the counsel of the world, and too many times we take our spiritual problems to someone who knows nothing about spiritual things.

Listen to what it says:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Ps. 1:1.

How many times has someone (or you, even) had a problem in life, and instead of going to a brother or sister in Christ — instead of going to the Word of God — instead of going to the Lord in prayer and seeking guidance for that problem, you have gone to someone who knows nothing about the things of God.

Oh, you ought to be ashamed of yourself. What can such an one tell you? They will tell you what to do in the physical sense, and maybe it might help a little bit in that problem, but you will never find the solution apart from the things of God.

You cannot please God by walking in the counsel of the ungodly. You cannot please God by sitting in the seat of the scornful, nor standing in the way of sinners — standing where they stand. We must stand in His way.

In Psalm 128:1, we hear the Psalmist as he says this:

"Blessed is every one that feareth the Lord; that walketh in His ways."

Brethren, our text said that we should be careful to maintain good works. How careful are we in this respect?

Myth

(Continued from page one) to stop. If man decides that the Bible account of creation is a myth, then man becomes the judge of the Book instead of being judged by the Book. There is a dangerous fallacy in the wisdom of man . . . "The world by wisdom knew not God" (I Cor. 1:21). It is better to be simple and safe than to be worldly wise and be lost. For if the Virgin Birth is a myth, then salvation is too. But millions of people have experienced salvation and the evidence is all around us in transformed lives of believers. Those who mythed the Ark drowned. Those who mythed the Saviour forfeit eternal life. Be sure you don't myth it!

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