

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 1697

WHAT IS THE "BODY OF CHRIST?"



By the late
H. Boyce
Taylor
(1870-1932)

Author of
"WHY BE A
BAPTIST?"

Ed. Note: Here is a subject about which many people have many assumptions. Brother Taylor gives Bible evidence that each church is a "Body of Christ" and rightly contends that there is no other "Body of Christ."

"Ye are the body of Christ."—I Cor. 12:27.

"Head over all things to the church, which is His body."—Eph. 1:22-23.

"There is one body."—Eph. 4:4.

The question as to who composes the "body of Christ" is always a live one. Many earnest

people do not know and would like to know. In many quarters there is much discussion and more assumption as to what kind of a church is His body; for all practically agree that some kind of a church is Christ's body. Paul said so and we do not know of anyone that disputes what he said about it.

If the church the Lord Jesus established and promised perpetuity to is a local church, then each local church is a body of Christ. With that interpretation Paul agreed, for he said to the church at Corinth: "Ye are the (or 'a') body of Christ." Mark you, he did not say they were a part of the body of Christ or belong to the body of Christ or a branch of the body of Christ; but He said plainly that the church at Corinth was a body of Christ. Unless Christ has two kinds of spiritual bodies, one local, the other universal; one visible, the other invisible; one holding the one faith, and the other composed of the representatives of all the faiths in Christendom; one

having the one baptism, the other having all manner of baptisms of God, men and ministers of Satan; one acknowledging only the lordship and leadership of Jesus, the other submitting to all kinds of human heads from the pope down to bishops, presbyteries or ruling elders; the one dating its beginning during the personal ministry of Christ, the other starting with Abel or Abraham or Pentecost or some other guess of men without the sanction of God. If Christ did not have two kinds of bodies, then each local Baptist church is a body of Christ and He has no other kind.

Only four New Testament epistles speak of a body of Christ. All of them were written by Paul. Once in Romans, three times in I Corinthians, six times in Ephesians and five times in Colossians is it mentioned. In Rom. 12:5 the whole context shows Paul is speaking of the church at Rome as a body of Christ. In I Cor. 12:27 Paul plainly says that the church at Corinth was a body of Christ. In 10:17 he either says that the local church is one body, one bread, or he lets down the bars completely and removes all restriction to the Lord's table and admits all believers. That is why in England and the north "Unitarian" Baptists have become open communionists. If the one body of Christ includes all believers, then every member of that body has a right to come to the Lord's table; but if the one body he spoke of was the church at Corinth then only members of that church had a right to the Lord's Supper there.

When men get wrong about the one body they soon get wrong about both ordinances. If the one body of 12:13 is the same body as I Cor. 12:27, namely the church at Corinth, then the baptism that put them into that body was water baptism. Men who differ with Paul as to what the one body is differ with him as to what the one baptism is. If the one body is a universal invisible church then open communion and baptism of the Holy Spirit are the logical (Continued on page 8, column 4)

Ed. Note:

Look what Rice did personally when he moved to Wheaton, Illinois, in that he joined the so-called "Bible Church" of that city. This was not a Baptist Church in any sense of the word — just a group of folk who said they believed the Bible, but actually they rejected (Continued on page 6, column 5)



JOE WILSON

Calvinism. The doctrine Rice presents in this chapter and labels 'Calvinism,' is a doctrine that none of us believe. He has deliberately presented a picture to his readers and told them it was a picture of 'Calvinism,' whereas it is a deliberate and wicked perversion of the glorious truths that we believe. This chapter is filled with human logic and reasoning as efforts to destroy God's truth.

Rice calls us "hobby-riders." Now, surely here is a case of the pot calling the kettle black. If there ever were a 'hobby-rider,' it is Mr. Rice. He must fit every story, every doctrine, every promise, every command of the Bible into his theory of 'soul-winning.'

"Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar.

And it was told king Solomon that Joab was fled unto the tabernacle of the Lord; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come

forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father."—I Kings 2:28-31.

As I study the Bible, I always try to find some one word that describes the various individuals

F.T.H. Continues His Story Of Patrol In New Guinea

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

When the first article was written reporting this mission patrol, I was high upon the mountain side visiting with the Quangebi Baptist Church. As I write this article we are right down in the Pori River Valley. We had a very good ministry among the folk at Quangebi and in all there were 10 professions of faith and the same number baptized. Our ministry finished up there on Sunday morning and then we went to where the car was parked and drove less than two miles to where our next meeting was scheduled. This was with the folk at the Aigiguali Baptist Church. This group is a very small group of folk and made up mainly of quite old people. It was about midday when we arrived, but we were able to get in two services for the day before people went to their homes.

One of the most blessed events of that day was after the services were over and three of the native preachers came to my house to just sit and talk awhile. It was not long until their thoughts took them back into the past about 10 years ago. They began to recount the time when not a one of them, or anyone else for that matter in this part of New Guinea, was saved. One of them, who is a pastor in this area where I am patrolling now, told of how he used to be engaged in tribal fights, and how that

upon several occasions he had narrowly escaped death. He told of how he used to be steeped in superstitious beliefs, and how that every day of his life was spent in fear.

The youngest of the three preachers was just a boy when I first came to this area, nearly 10 years ago, but he well remembers the times and ways of the people before I came. He remembers how that his father was killed in a tribal fight, and how



FRED T. HALLIMAN

that he and his mother had to stay in hiding for several days and nearly starved to death before they finally reached an area where they would be safe and could get food. Then they all recall the first preaching service they ever attended and how strange that it all seemed. They all related what a blessed change had come into their lives, and (Continued on page 7, column 2)

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

NINTH INSTALLMENT

By JOE WILSON
Winston-Salem, N.C.

Chapter eight of Rice's book is entitled, "Bible Doctrines Show Hyper-Calvinism Morally Impossible." Here, it seems that Rice reaches a climax in his hatred of Calvinism. I wish you could read this chapter. It is filled with deliberate lies against Calvinists and the doctrines they preach. Rice, in this chapter, goes all out to build a straw man, tears that straw man to pieces, and then boasts as if he had destroyed

If Rice would study the Bible, he would see that it does not put nearly the emphasis on 'soul-winning' that he thinks it does. Certainly, we ought to be interested in lost souls. Certainly, we are commanded to get the gospel to every creature. But there are other things in the Bible. There are other duties commanded. We are commanded to baptize converts with a Scriptural baptism. In a recent radio sermon, Rice implied that if a person were in a church that practiced sprinkling, he should ask for immersion from that church, but implied that it would be all right to get immersion from that church and then remain in that church. Now, in this, Rice is encouraging compromise of the worst sort.

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"CLINGING TO THE ALTAR"

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As I study the Bible, I always try to find some one word that describes the various individuals

in the Bible, but frankly, I don't know a single word that is bad enough to describe the character of Joab. I can't find in my studies any one word that would describe the evil and the malignancy that characterized the life of Joab. I thought about the word "hypocrisy," and "deceit," and "perfidy," and "murderer," but all these only mildly describe the character of this man Joab.

I might say that Joab was David's nephew. He and Abishai (Continued on page 2, column 2)

they are a board or not.

This tract then states:

"These missionary brethren have the right to ask the board to recommend them, and act as a carrier for them, and to make arrangements for them if they so desire, and they can stop the brethren on the board from doing these things for them if they so desire. The board also can stop doing such things if they desire."

Talk about being independent. With a financial sword hanging over your head, you could be just about as independent as a Southern Baptist. Imagine a missionary in Brazil or Peru who is suddenly and completely cut off from all funds. The board has the power to do such a thing. It may not have happened yet, but, the principle is still there to be used in the future if anyone ever steps out of line.

In the next paragraph we read:

"These brethren of the board were also authorized to do these functions by the churches of the Detroit River Association of Missionary Baptists, an independent association of Missionary Baptists."

First we have a board that isn't a board, and now, we have an independent association. Even now this board is supported by two different associations.

The tract states, "We believe B.F.M. is both a Scriptural and a good plan."

To be Scriptural it must be in the Bible, and no matter how much B.F.M., Southern Baptist Convention, and the various fundamentalist groups twist and turn, you just cannot find a board in the Bible. Is it a good plan? To be good it would have to be Scriptural. It cannot be shown to be Scriptural, therefore it cannot be good.

"Unto him be glory in the church by Christ Jesus throughout all ages."—Eph. 3:21.

God gets glory in His church, not in a board.

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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N. C. Church Offers To Share Their Tape Ministry

The Grace Baptist Church of Stanleyville (Winston-Salem), N. C. is entering the tape ministry. This church is pastored by Joe Wilson. They will be offering tapes of their radio ministry. These tapes are made on seven inch reels at seven and one-half speed.

They will also be taping their Sunday morning and evening services. These services will be on 5 and 7 inch reels at a speed of 3 3/4, with morning service on one side and the evening service on the other.

The radio tapes will have only one message per tape.

These tapes will be mailed to anyone upon request. They may be kept for two weeks and then returned. If the tape is kept, an empty tape may be returned in its place. Grace Baptist Church will bear all expense of this ministry except the return postage on the tapes.

It is hoped that many will avail themselves of the privilege of thus sharing in the ministry of Grace Baptist Church, especially those in places where they have no sound church to attend. Please feel most free to send for these tapes, as it will be an honor and privilege to Grace Baptist Church to send them to you.

Send your requests for these tapes to: Joe Wilson, 2011 Waughtown St., Winston-Salem, North Carolina 27107.

If you would like a sermon on a special subject on these tapes, we will be happy to try to oblige.

Ed. Note:

We are delighted to make this announcement in behalf of this Carolina church and pastor. Their proposal is similar to

that carried on by Calvary Baptist Church of Ashland, as well as that of Bro. Auslin Fields (Forum writer). For years we have been doing this and it has proven to be quite a blessing to the many who have availed themselves of our tapes. We trust many of you will write Bro. Joe Wilson at once and ask to receive his tapes regularly.

"Clinging... Altar"

(Continued from Page One)
were the sons of Zeruiah. They were David's nephews, and though, in the main, they were loyal to David most of the time, at the same time, they were both mean, treacherous, hypocritical, deceitful murderers. On one occasion, David said, "These sons of Zeruiah are too hard for me." —II Sam. 3:39.

Joab, this nephew of David, became the commander-in-chief of David's army, and in view of his position, he had an opportunity to do some things of an evil nature, that he might not have had the opportunity to do if it hadn't have been for his position.

The Word of God tells how, in cold blood, he murdered a good man by the name of Abner. Listen:

"And when Abner returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother." —II Sam. 3:27.

Notice, he takes this man, Abner, to one side, as though to speak to him quietly or privately, or tell Abner something of a purely personal nature, and as they talked, Joab smote Abner under the fifth rib and he died. Can you imagine any act more hypocritical? Can you imagine any act which would reveal more hypocrisy?

When the word was brought to David, David said concerning Abner:

"Know ye not that there is a prince and a great man fallen this day in Israel?" —II Sam. 3:38.

David thought of Abner as one of the greatest men of Israel, yet Joab murdered him cold-bloodedly. With hypocrisy and deceit, he murdered this man at the city gate.

On another occasion, the Word of God tells us that Joab murdered Absalom. Absalom, as you may recall, was David's son who rose up in rebellion against David. Absalom drove his father, David, off the throne, took possession of the country, and caused David to cross over the Jordan River and for a time to live on the east of the Jordan, while Absalom was king of Israel.

Ultimately, David was able to get together a small army, and his army and the army of Absalom met on Mt. Gilboa. There, on the east side of the Jordan River, David's army won a decisive victory over Absalom, and in the course of the battle, when it was going contrary to him, Absalom fled, riding on a mule, so the Word of God says.

The Word of God also tells us how that Absalom was a beautiful man. We usually say that women are beautiful and men are handsome, but the Bible says that Absalom was beautiful.

One thing about Absalom that characterized him was his long hair. He was the first and only hippie we read about in the Bible.

This long-haired Absalom, who was beautiful in the face, fleeing on a mule from the battle of Mt. Gilboa, rode under an oak tree, and the Word of God says that the limbs of that tree got tangled in his hair, the mule ran out from under him, and Absalom was left hanging there by his hair in this oak tree. One young fellow saw it, and he hurried to headquarters and gave a report whereby he said, "Absalom is caught in the branches of an oak tree." Immediately, Joab said, "Did you kill him?"

Joab knew that David had given an explicit command, "Save the young man Absalom alive." Though Joab knew that this was the explicit command of King David, nevertheless, the first thing that Joab said to this bearer of the tidings that Absalom was caught in the tree by his hair was, "Did you kill him?"

When Joab learned that Absalom had not been killed, immediately he hurried to the spot,

him not again; and he died." —II Sam. 20:9,10.

Notice how Joab took hold of Amasa by the beard, spoke to him deceitfully, and said, "Art thou in good health, my brother?" Then when Amasa was least expecting it, Joab struck him in the bowels and killed him.

If you will read the rest of the story you will find that Amasa wallowed in his own blood in the midst of the highway. Finally, they pulled him off the highway into a field and put a cloth over him so that the people wouldn't be able to see this man dying in his own blood, with his bowels cut out by Joab.

When you read these stories of Joab, how he murdered Abner, and Absalom, and Amasa, then you are not in the least surprised that David gave some advice unto Solomon, his son, who was to be king after him, to the extent that David said to Solomon:

"Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace." —I Kings 2:5,6.

When David was bidding goodbye to this world, he said to his son, Solomon, who was to reign in his stead, "Remember what Joab did. He is my nephew. He was commander-in-chief of my army. But, just remember the treachery, the hypocrisy, the perfidy, the murderer that characterized him, how he killed Abner, and Amasa, and Absalom, and don't you let his hoar head go down into the grave in peace. Even though his head is white, don't allow him to die in peace."

In the providence of God, my text tells us what happened to Joab. This man who had murdered others, turns against Solomon, and turned to stand by another son of David by the name of Adonijah. When he rebelled against Solomon, Solomon said, "That is enough. My father told me not to allow your hoar head to go down to the grave in peace. You have rebelled against me." So he called for his executioner, Benaiah, and gave command to kill Joab.

Joab knows that the hour of death is approaching. I guess he looked back and could see Abner, and Amasa, and Absalom, and probably the ghosts of many others that he had killed in the past, as they are now pursuing him, as he comes down to the end of life himself.

Joab said, "They are going to kill me. Benaiah already has a command from Solomon to slay me." I can see Joab as he runs into the temple of God, stands by the altar, and grabs hold of the

Radio Ministry Of Baptist Church Farmland, Indiana

The First Missionary Baptist Church of Farmland, Indiana reports rich blessings as to their radio and tape ministry over WIUC of Winchester, Indiana.

This church is on the air each Sunday morning at 11:30. The station frequency is 98.3 megs on the FM dial. We would encourage our friends living in that area to tune in whenever the opportunity presents itself.

horns on the altar.

You understand the altar that is spoken of here was the brazen altar on which the Jews offered their sacrifices. The Word of God tells us the dimensions of it and how it was made, and the Bible says that there was a horn put on each corner. For what purpose? That the animal, when it was put on this brazen altar to be burned as a sacrifice, could be tied to the horns of the altar.

Now Joab rushes into the temple of the Lord and grabs hold of the horns on that altar. Benaiah looks at him and says, "This isn't the place to commit murder, though I am commissioned of the king to kill you. Come out of here. I don't want to kill you here in this holy place."

Joab refused to come forth. The Word of God says that when he refused to come out of the holy place, the temple of the Lord, that Benaiah fell upon him and killed him, as he held on to the horns of the altar.

This is the story of Joab recounted to you briefly. Let me now bring to you a very, very pertinent application.

I

JOAB HAD LITTLE OR NO RELIGION, YET HE FLED TO THE ALTAR WHEN DEATH APPROACHED.

As I say, Joab had little enough religion. A man who would go contrary to the king's word to kill Absalom; a man who would, with treachery and hypocrisy, kill two great men as Amasa and Abner; a man who would rise up in rebellion against his king, certainly showed that he didn't have too much religion. But notice this, though he didn't have too much religion himself, he fled to the altar when death approached.

I can see him as he knows he is about to die, as he realizes that there is no hope of his escape. I see him run into the temple of the Lord and grab the altar with his hands and stand there holding on to the horns of the altar, as if to say, "I am hoping somehow, in a religious act — I am hoping somehow, in the externals of religion, and I'll hold on to the horns of this altar." (Continued on page 3, column 5)

"ARE WE FACING THE END OF THE WORLD"

By ROY MASON

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and the Word of God says that Joab ran three darts through the heart of Absalom. Listen:

"And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle.

And the man said unto Joab, Though I should receive a thousand shekels of silver in mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom.

Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak." —II Sam. 18:11-14.

Notice, Joab killed Abner of whom David said that a prince and a great man was fallen that day in Israel, and Joab killed Absalom, even though David had said, "Save him; take him alive."

A little later, the Word of God tells us how that Joab murdered another man in cold blood, a man by the name of Amasa. We read:

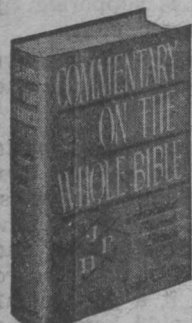
"And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck

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THE BAPTIST EXAMINER

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JULY 24, 1971

PAGE TWO

The Christian In Complete Armour



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THEODOSIA ERNEST

(Continued from last week)

"But if the decision of his own 'packed jury,' with himself presiding as judge of the law and the admissibility of testimony, should be against his wishes; if he be so disposed, he can either simply *refuse* to carry out their verdict — for he is sole executive — or he can take the case out of their hands and carry it for a new trial before the Quarterly Conference, consisting of his brother *preachers* — who will find it hard to think him in the wrong — and of stewards, exhorters, and class-leaders, appointed by himself. The Church or society has *no power at all* to decide any case, unless they decide according to the wishes of the preacher; for we read in chapter IV, section 3, question 2, answer 4: 'Nevertheless, if in any of the above-mentioned cases the minister or preacher shall differ in judgment from a majority of the society, or the select number concerning the innocence or guilt of the accused person, the trial in such case may be referred by the minister or preacher to the ensuing quarterly meeting Conference.'

"Now, I ask, in all kindness and respect — but still I cannot help asking — if the semblance of power given to the society in the trial of members, is not the veriest shadow, deluding them with the idea of authority, when they have none whatever? Let me, as a lawyer, have the choosing of my jury from persons whom I have already sounded; let me be the judge of the law, and receive or respect the testimony as it may seem best to me, and then let me decide concerning the punishment, and let it devolve on me to inflict it, and it will be very surprising to me if I should be at all desirous to appeal. But let me, in case I should be dissatisfied, have the second chance before a tribunal interested in sustaining my authority, and a majority of whom had been appointed by myself, and with all of whom my official position would give me influence and importance, and I am sure I should not fail to get a verdict which should be perfectly satisfactory to my desires."

"But," exclaimed Theodosia, "if you, as a Methodist preacher, should act as you have supposed this one to do, the Church would take up your case, and convict you of connivance at sin and unfaithfulness in duty."

"Not at all. The Church, that is, the society, can no more try a preacher than it can try Queen Victoria. The preacher is sent to govern the Church, not to be governed by it. It has no sort of control over him. He is not responsible to it either for his official or his personal misconduct. It can only call the attention of his presiding elder or his bishop to the case. And then, if it were *some crime* expressly forbidden by the word of God, the elder or the bishop would call together three other preachers and proceed to try him; and, if convicted, suspend him from preaching until the meeting of the Conference, when the preachers assembled would finally decide his case. A preacher, you see, can only be tried by preachers. But mere maladministration of Church discipline, attended, as it would be in the case supposed, by earnest declarations that he was all the time actuated by a sincere desire for the welfare of the Church, and had no sort of selfish feeling in the case, would hardly be regarded by his fellow-preachers as a crime. It would be a mere error of judgment. If it were noticed at all as a wrong, it would come under the head of 'improper tempers, words, or actions.' See *Discipline*, chap. iv., sec. 1, ques. 5. 'What shall be done in cases of improper tempers, words, or actions?'

"Answer: The person so offending shall be reprimanded by his senior in office. Should a second transgression take place, one, two, or three ministers are to be taken as witnesses. If he be not then cured, he shall be tried at the next Annual Conference, and if found guilty and impenitent, shall be expelled," etc.

"So you see that all the preacher would have to fear for this, his first offence of the kind, would be a private scolding from his presiding elder."

If any one should doubt that it was the express intention of the makers of the Discipline to place the whole power of retaining or excluding members in the hands of the preachers, he can easily be satisfied by consulting the explanatory notes at first appended to the Discipline, and at one time published with it. These notes were prepared by Bishops Coke and Asbury, who presided in the Conference which formed the Church, and made, or rather adopted, the Discipline. In reference to this matter, the bishops say, "The grand point to be determined is this: whether the final judgment of an offender, in respect both to the guilt and the censure, should be invested in the minister or in the people? We shall therefore take a view of this part of our economy; first, in the light of Scripture, and secondly, in that of reason." Then from Matthew XVIII 15, 17, "If thy brother shall trespass against thee," etc., they come to the sage conclusion that "here is not a word said of the Church's authority, either to judge or to censure. On the contrary, the whole authority is expressly delivered into the hands of the minister." So that, if they intended by the provisions of the Discipline to place any part of the authority in the Church, they belied their own convictions and stultified their own explanation of the word of God.

"But it may be urged," they go on to say, "that the offence must be first mentioned to the Church before the offender can be scripturally excluded. 'Tell it to the Church,' says our Lord. And so we do. It is merely for the sake of convenience that in large societies we tell it only to a committee, or representation of the society, or do abundantly more — even make them witnesses of the whole trial. But if such societies were to desire it, we would tell the whole unto the Church at large. But still, we must declare from the plain sense of the word of God that our Lord invests the minister with the whole authority both of judgment and of censure."—(Notes on Discipline,

chap. II, page 8 as quoted in Emory's History of the Discipline, pp. 881-888.)

"That it was the real intention of the Discipline to keep all actual power out of the hands of the people, and vest it exclusively in the preachers, is further evident from the fact that the bishops give it as a reason, a sort of apology, for permitting an appeal to be made to the Quarterly Conference, that it is mostly composed of preachers. Here is their language; let the people mark it:

"An appeal is allowed in all the cases mentioned in this section to the following quarterly meeting. For though the power of appeal be not mentioned in the last clause, which relates to the sowing of dissensions, yet it is certainly implied. Our work is at present in its infancy, in comparison to what we trust it will be, through the blessing of God. Our ministers, who have the charge of circuits, may not always be so aged and experienced as we might wish them. The appeal to the quarterly meeting is, therefore, allowed to remedy this defect. And this no one can object to. No one, we think, can imagine that the members of a class, or the members of the largest society, would form so respectable or so impartial a court of judicature as the presiding elder, the travelling and local preachers, and the leaders and stewards, of the whole circuit. But the point is quite out of the reach of debate, in respect to those who believe the sacred writings and sincerely reverence them. The New Testament determines, beyond a doubt, that judgment and censure, in the cases before us, shall be in the minister. Nor could we justify our conduct in investing the Quarterly Conference with the authority of receiving and determining appeals, if it were not almost entirely composed of men who are more or less engaged in the ministry of the word, the stewards being the only exceptions."

"Remember, this is what the bishops themselves say, in explanation of the Discipline; and shows how much authority the 'people' were to have. (See as above, pp. 337, 338.)

"You see, therefore, that the society, so far from being herself the independent executive of the laws of Christ, has nothing to do but pay the preachers and quietly submit to their control. So far from being independent, she is dependent on the bishop to say who shall preach in her pulpit, and who shall administer her ordinances, or whether she shall have any preaching or any ordinances. She is dependent on a preacher who is not of her number, who is not chosen by herself, and not responsible to her for his personal or his official conduct, to decide for her who shall be members of her communion, who shall be received, who shall be retained, and who expelled. Or if this power of his be in some slight degree shared with others, it is not with the society or the representatives of the society, but with the Quarterly Conference; that is, with other ministers equally independent of them, and with exhorters, stewards, and class-leaders, none of whom are appointed by the Church, but chosen over it by the ministers."

"But their subjection is voluntary, is it not?" said the Rev. Mr. Stiptain. "They are not compelled to this subject submission, as you seem to consider it. Their bishops and preachers rule by their free consent."

"So," replied Mr. Courtney, "is the subjection of the Roman Catholic to the Pope a voluntary subjection — in this land, at least. But he must submit, or cease to be a Catholic; and the Methodist must submit, or cease to be a Methodist. Your system, you will permit me to say, is a system of rule for the ministry and subjection for the people. They may rebel. They may ask for the authority in God's word which demands that they should bow the neck to the clerical yoke. They may ask what Jesus meant when He said, 'Call no man on earth your master!' They may inquire who gave the bishop authority to lord it over the heritage of God. They may demand to know by what right the Discipline has taken the authority from the Church — the local society of faithful men — and given it to the ministers, the bishops, or the Conference; but if any one does this, he is liable to expulsion. He must, as a Methodist, be governed by the Discipline. Let any Church steadily refuse to receive the preacher sent by the bishop, or venture to employ one whom the bishop has not sent, or refuse to carry into execution any of the decrees of the Conference as contained in the Discipline, and you know she will not long be a part of the Methodist Church. If she does not submit, she goes out of the connection. This is all the compulsion, thank God, that any religious organization can employ in this land of freedom. But enough of this. I presume that you sir, will not contend that a Methodist society is a local, independent organization, or that the Methodist Church is made up of such organizations; and we may, therefore, go on to our next mark."

"Which is," said Theodosia, "that a true Church has Christ alone for its King and Lawgiver, and submits, in matters of religion, to no authority but His."

"Does the Methodist ecclesiastical establishment, whether we consider it as the collective whole, which is called 'the Church,' or as local congregations, called 'societies,' recognize any other lawgiver but Christ alone?"

"That question," said Mr. Percy, "resolves itself into this other, namely, Does she recognize the authority of the General Conference to make rules which she, as a Church, is bound to obey? Are her ministers and her societies at liberty to disregard and pass by the discipline ordained by the Conference, and go to the Bible only for instruction, in regard to Church affairs? I would be glad, sir," (addressing the presiding elder,) "if you could direct us to some reliable authority which would enable us to decide this question determinately before we go any further."

"I can hardly suppose it necessary," replied the Rev. Mr. Stiptain, "to remind you that Methodists go to the Bible for (Continued on page 5, column 4 and 5)

"Clinging . . . Altar"

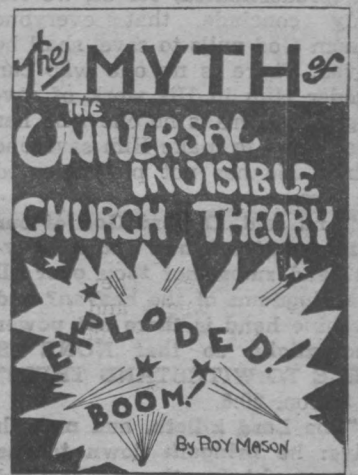
(Continued from page two)

tar even if I have to die." I wonder, beloved, if Joab isn't a good example of the average man. As I say, he had little enough religion, yet he fled to the altar when death approached. There's many and many a man who hasn't much religion in this life, maybe about the same character as Joab, who, when death approaches, begins to think about the Lord, but as Joab grabbed hold of the externals of religion, so unsaved men today do the same as death approaches them.

Many a man, I say, as the hour of death approaches, turns to the externals of religion. How many people, though they have not been religiously inclined, and though they have never had any use for the Lord in this life — how many of them, as the hour of death approaches, will run to the church or call for the preacher, that they might in some way depend upon the sacrament of the Lord's Supper, or the ordinance of baptism, and thus they depend upon the externals of religion as they come down to die.

Beloved, the Bible says that these ordinances are for saved people. The ordinances are not for the unsaved. In fact, the Bible says that the ordinances will

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do an unsaved man no good, but rather harm. Listen:

"For he that eateth and drinketh unworthily, eateth and drinketh DAMNATION to himself, not discerning the Lord's body." — I Cor. 11:29.

The ordinances are for saved people, and the man who is unsaved, who depends upon the ordinances, is actually doing himself an injury. He is actually hurting himself, because the ordinances are only for saved people, and not for the unsaved. But unsaved people will run to the ordinances and to the sacrament when death approaches.

Some years ago, I was going to Huntington one afternoon to make some calls in the C&O Hospital. I made mention of the fact when I was preaching in the YMCA at Russell that morning that I was going, but my car was broken down and I would have to ride the bus, and if anybody were going to Huntington that afternoon, I would appreciate a lift.

It so happened that there was a Methodist preacher in the service that morning. He said, "Bro. Gilpin, I am going to the hospital this afternoon. You can ride up there with me." So I rode to (Continued on page 5, Column 3)

THE BAPTIST EXAMINER

JULY 24, 1971

PAGE THREE

The Baptist Examiner FORUM

"Please reconcile I Tim. 2:4 and II Cor. 5:14, Titus 2:11, and Hebrews 2:9 to predestination and election."

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To reconcile these verses with I Tim. 2:4, we must first of all understand whose will the spirit is referring to in this verse. In verse 3, we read:

"For this is good and acceptable in the sight of God our Saviour."

Thus, it is God's will that the spirit is referring to and not man's. Since God's will would have all men to be saved, then all men shall be saved for God's will is immutable, His power sufficient to save every one He wills to save.

"But he is in one mind, and who can turn him? and what his soul desireth, EVEN THAT HE DOETH. For he performeth the thing that is appointed for me; and many such things are with him." Job 23:13-14.

Having proven that God is of one mind (will) and that He performeth the thing that is appointed (predestinated) for us, we can only conclude that everyone whom God wills to save, shall be saved. There is no one who can hinder Him in His work of saving, and there is no one who has the power to make Him save one whom He has not predestinated to save.

"And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heaven? and in thine hand is there not power and might, so that NONE IS ABLE TO WITHSTAND THEE?" II Chron. 20:6.

"The Lord killeth, and maketh alive; he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up." I Sam. 2:6-7.

Brethren, from these verses, it becomes very clear that God is an absolute sovereign; therefore, His will is not dependent upon something, or someone outside of Himself. His will is absolute and unconditional. There is not one verse of Scripture either in the Old Testament or the New Testament which teaches that God's will is dependent upon certain conditions that the sinner must meet ere he can be saved. What God wills, He gets.

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John 17:2.

I firmly believe the power that the Father gave to Christ is uni-

versal power, including the beast of the field, birds of the air, fish in the sea, and all saints and sinners, and specific power over a group of people which Christ refers to as, "these whom thou hast given him." This group consists of the ones whom the spirit is referring to in I Tim. 2:4. He would (wills) have all these be saved, and praise God every one of them shall be saved.

I have given Scriptural proof that God's good pleasure is fulfilled. What His soul desireth even that He doeth, and all power was given to Jesus Christ to give eternal life to all those whom the Father predestinated and elected unto salvation. Therefore, none of those whom He would have to be saved shall fail for eternal life.

Included in this group whom God predestinated to eternal life are Jews, Gentiles, black, yellow, red, brown, and white people, or people of all nationalities and tongues for we read:

"For thou wast slain, and has redeemed us to God by the blood out of EVERY KINDRED, and TONGUE, and PEOPLE, and NATION." Rev. 5:9.

I would have you notice that it was not all without exception that He redeemed, rather that it was some of every kindred, tongue, people, and nation. I would also point out that their redemption was based upon the sacrifice of the lamb, not upon their wills. If salvation is as some teach—that the sinner must have the final say, then salvation would be of him that willeth and of him that runneth; whereas, the Bible says, "it is not of him that runneth or willeth." Rom. 9:16.

Thus, I Tim. 2:4 does not contradict the doctrines of predestination, neither does II Cor. 5:14 oppose the doctrine of God's sovereign choice for every one for whom Christ died shall enjoy eternal life. They (elect) were dead in sin, but have been quickened (resurrected) by the spirit. Christ made this issue crystal clear when he said, "I lay down my life for the sheep (predestinated one)" John 10:15.

The same can be said of Titus 2:11 for in verse 12 the Comforter tells to whom the grace of God appeared, and what its purpose was, and we read that it teaches us, (the ones God gave to His son). The grace of God is limited to those whom God elected unto salvation.

This is also true of Heb. 2:9, for verse 13 explains for us who these are that He tasted death for.

"And again, I will put my trust in him. And again, Behold I and the children which God hath given me." Heb. 2:13.

They are called God's children whom He gave to His Son, and

for whom Christ prayed in John 17. Thus, God would have all men (all sorts of men) to be saved, and all of these shall be saved for He is not willing that any of them perish.

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

ROY

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There must be a reconciliation, or else the Bible contradicts itself, and if it does, then plainly it is neither inspired nor of God.

Beyond question, the Bible teaches predestination and election. The future of Israel was predestinated. Christ was predestinated to be born at Bethlehem, to be crucified at Jerusalem, to be raised from the dead, and to return to earth and reign. The Bible is a Book of predestination. If it were not, we would not know how everything will finally come out in the end. Those who hate the doctrine of predestination and election, hate the teachings that make it sure that Satan will be defeated, and that there is a glorious future for all who are saved. One of the most predestinated characters of the Bible is the Devil. This is a case of wholly, completely and absolutely predetermining the entire future of a character. Not unless he changes his mind, not unless he repents. He is foreordained to go to hell.

Yet, a lot of Arminian Free-willites say that God predestinates people and events, but doesn't predestinate in the case of persons. What silliness! The devil is a person, isn't he? The Arminian claims that God can't handle the mind of man. God begs and pleads and wants to save people, but their minds and wills are so strong that He can't save them. The Holy Spirit woos and tries hard to cause men to repent but He just can't cause them to turn. What consummate silliness! Satan has a mind and will beyond that of any mortal man, and God is going to handle him. How absurd to teach that he can't handle man.

Beyond question the Bible teaches the supremacy of the will of God; teaches that the names of those to be saved were written in the Book of Life before the world was created; teaches that all of the elect shall come to God; teaches that no person can come to Him unless predetermined to come by the Father. But let us look at some verses:

"He doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand." (Dan. 5:35).

"All that the Father giveth me shall come unto me." — (John 6:37).

"No man CAN COME TO ME except the Father which hath sent me, draw him." — (John 6:44).

"I pray not for the WORLD, but for those whom thou hast given me." — (Intercessory prayer, John 17).

"All that dwell upon the earth shall worship him (Anti-Christ) whose names were not written from the foundation of the world in the Book of Life of the Lamb slain." — (Correct translation, Rev. 13:8).

The reconciliation of such Scriptures as these with the ones mentioned in the question comes through an understanding as to WHO IS BEING ADDRESSED,

or SPOKEN OF as the case may be, and also as to the limited meaning of such terms as "ALL."

"Oh," says the objector, "you try to get around the meaning by saying that ALL DON'T MEAN ALL."

It certainly does not, but the meaning is not universal. Let me illustrate:

Mark 1:33: "And all the city was gathered together at the door." The context indicates that Jesus was in Capernaum which was a large place. Are we to understand that the entire city without exception, gathered around the door of the place where Jesus was staying? Of course not. There would not have been room for one thing. The language is used as we often use it, without intent to give it universal meaning. For instance, suppose I drive down to my neighboring city of Tampa. There is a race disturbance, and much confusion. When I return home I say to someone, "All Tampa was in an uproar today." Do I actually mean ALL Tampa? Of course not. Tens of thousands of residents remained peaceably in their homes. I didn't mean that my words should be pressed to mean all in the most literal sense. But the Arminian would make Bible language all inclusive, when "all" is used. (Except when it ruins their argument).

Acts 2:47: "Having favor with ALL the people." Is that statement to be taken with all-inclusive literality? Of course not. We know that it did not include the Pharisees and Sadducees and their followers. Read the next chapter for the story of their persecution.

Acts 19:27: "Whom all Asia and the world worshippeth." (Reference is to the goddess Diana). Is that to be taken with all inclusive literality? Of course not, for all the world did not worship Diana. The Jews didn't, and distant tribes perhaps had never heard of her.

Luke 2:1: "That ALL THE WORLD should be taxed." Is this to be taken with all-inclusive literality? No, it didn't involve any outside the Roman Empire, and there were peoples who were not part of that Empire.

Luke 3:6: "And ALL FLESH shall see the salvation of God." All, in the sense of every tribe and nation and person? No, for every person has not even heard the gospel until this hour.

I must stop. If I had time I could give dozens of examples of Scripture where ALL is used in a restricted sense. And that is true of the Scriptures under consideration. The ALL relates to those of whom the writer is speaking, and that all constitutes the ELECT OF GOD. God will have all men in His plan to be saved. "He died for all" in the sense of the elect. "He tasted death for every man" in the eternal plan of God. Had He tasted death for every person on this earth, then every person without exception would be saved, for Christ's death was in no sense in vain.

It is a great mistake to universalize the word ALL in the matter of salvation, when such will

not, and cannot possibly fit dozens of other instances of the use of the word as found elsewhere in the Bible.

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In the above references we find these statements: In II Cor. 5:14 "if one died for all, then were all dead"; in I Tim. 2:4: "Who will have all men to be saved"; in Titus 2:11: "For the grace of God that bringeth salvation hath appeared to all men"; and in Heb. 2:9: "that He by the grace of God should taste death for every man."

When doctor George J. Hess of Bunker Hill, Illinois visited Russia recently he inquired if he might visit some churches. His interpreter, a neatly dressed young lady who spoke perfect English said to him, "I am so sorry, you see, we have no need for churches." If you ask an Arminian if there are not some other Scriptures which deal with the subject of who Christ died for, he would probably say, "I am so sorry, you see, we have no need for any other Scriptures on the subject." In fact, he had rather you would not present him with any others.

Really, if you hold this Arminian to what II Cor. 5:14 says he finds it to be against his religion. He rejoices in the part that says "if one died for all," but he wants no part of "then were all dead." You see a dead person cannot seek the Lord. He cannot accept Christ. He cannot even make a decision in the spiritual realm. So that part of the verse does not fit his theology.

However, bearing in mind the above Scriptures, let us take note of some others. In I Cor. 15:3, we see the expression "Christ died for OUR sins." The gospel has absolutely nothing to say about Christ dying for the sins of the other crowd. To be sure, I Tim. 2:4 says, "Who will have all men to be saved." But, if you notice, Dan. 4:35 says, "He doeth according to His will in the army of heaven, and among the inhabitants of the earth." And Job 23:13 says, "What His soul desireth, even that He doeth." So it would seem that if God wills that everybody be saved, and if He does anything He wants to do, everybody would be saved. Please remember, if He wants to save everybody and some of them won't let Him do so, that can't mean that He cannot do anything He wants to do. If you are not very careful you will end up saying, in essence, He does not want to do some of the things He wants to do.

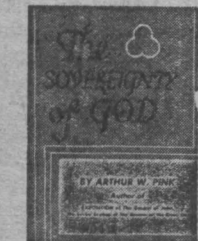
John 1:13 speaking concerning the new birth says, "Which were born, not of blood, nor of the (Continued on page 5, column 1)

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The Forum

(Continued from page 4)

will of the flesh, nor of the will of man, but of God." Any way you read this verse it means that man's will has absolutely nothing to do with our being born again. In John 5:21 our Lord Himself said that He, "quickeneth whom He will." Some people, like Billy Graham for instance, say God cannot save a person against his will, but He says He saves anybody He wants to save. You can take your choice as to whom you will believe. I have already taken mine.

Most Baptists of our day actually hate the doctrine of election. They deny the fact that God has elected certain ones to be saved. But He says in Mt. 24: 22 that "for the elect's sake those days shall be shortened." In verse 24 He says that if it were possible the false christs would deceive the very elect. And in Lk. 18:7 He says, "shall not God avenge His own elect?" You may not believe there is an elect people, but if there is not, our dear Lord sure was mistaken about it. In II Tim. 2:10 Paul says, "endure all things for the elect's sakes." So Paul was also mistaken if there be no elect.

Those same Baptists refuse to believe in predestination. But in Rom. 8:29 Paul says, "whom (not what) He did foreknow, He also did predestinate." In Eph. 1:4 He says we were chosen in Christ before the foundation of the world. Then in verse 5 he says, "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." And in verse 11 he speaks of our "being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." If you do not believe in predestination and election you would have a hard time trying to walk with Paul, because Amos 3:3 says, "Can two walk together, except they be agreed?"

But how can all these things be true if Christ died for all men, and if He wants everybody to be saved? We know there can be no contradictions in God's precious Word. So if we would deal honestly with the precious Word we MUST find how it is that these Scriptures do not contradict each other. I Tim. 2:4 tells us that God "will have all men to be saved." But as we have already said Dan. 4:35 says, "He doeth as He will among the inhabitants of the earth," and in Jno. 5:21 He says, "He quickens (saves) anybody He wants to quicken, or save." But still after God says He saves anybody He wants to save, and after He says He does anything He wants to do most people die lost.

The trouble seems to be that we are too prone to give words the meaning we want them to have. In other words, we make the Bible fit our beliefs rather than make our beliefs fit the Bible. I can see no way for anyone to make Dan. 4:35 and Jno. 5:21 mean anything other than what they say. It is either believe them or deny them. But when we come to I Tim. 2:4 any honest student will have to admit that the little word "all" found in this verse has several different meanings. "All" can mean everyone, but it can, and does, also mean every kind or every variety. So as you apply the different meanings to this word "all" in I Tim. 2:4 you change the meaning of the entire verse.

This word "all" comes from the Greek word PAS which also has several different meanings. It means every kind as well as everyone. So if you really and honestly want to keep this verse from contradicting so many other verses in the Scriptures why not let it say to you "who would have every kind of men to be saved?" I am afraid, however, that there are many Baptists who had rather have this verse contradict other verses rather than to have it contradict their fixed

opinion. We see this meaning of the word "all" set forth so clearly in Rev. 19:17-18. In these verses the all men are listed as kings, captains, mighty men, horsemen, free men, bond men, small men and great men. Who would be foolish enough to say the all men in Rev. 19:18 means every man? Just as all men in this verse means every kind of men, so it does in I Tim. 2:4 and other related Scriptures. In one sense, however, Christ tasted death for every man. He did that in that He bought every man back from old Satan who through the fall of Adam became the god of this world. This does not mean that He paid the sin debt of every man by any means.

Baptists who are nicknamed Calvinists are the only people on the face of the earth who can believe all of God's Word without any reservations. The Arminian Baptist cannot believe Jno. 5:21 because he believes Christ is trying to save everybody. He cannot believe Paul endured all things for the elect's sakes, because he does not believe there is such a thing as elect. He cannot believe "Whom He did foreknow, He also did predestinate," because he does not believe in predestination. There are few indeed who can swallow all of the Scriptures without getting the "tummy-ache."

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Actually we have four questions here and this is a rather large order to explain in such a short space. We are dealing with such precious doctrines as election and limited atonement which cannot be dealt with justly in a few words. Therefore, I will try to deal with these passages more in a collective sense rather than an individual sense.

Many people seem to think that the word "all" must mean all without exception, but that is not true. For example, when John the Baptist was baptizing we are told that, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." (Matt. 3:5,6). No one would say that everybody in Judea without exception was baptized. We know that isn't true because others were baptized later. In this case "all" simply means a great number. Sometimes all means "of a certain class or kind."

The "every man" in Hebrews 2:9 and the "all" of II Cor. 5:15 and Titus 2:11 must be limited to the all of a certain class. I Timothy 2:4 is speaking of the all of His elect. None will perish, they will all be saved.

My friends, any passage must be interpreted with the understanding of other Scriptures. God does not contradict Himself. If He limits a teaching in one passage then all other passages must not go beyond the limitations of the one. **My Lord did not fail.** He died for His people and not one of them will be lost. If He died for all men without exception then we would have to say He failed because it is evident that all men are not saved. He did not fail. All for whom He died will be saved. Jesus said, "I am the Good Shepherd: the good shepherd giveth his life for the sheep." (John 10:11). He said again, "As thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." (John 17:2). In this same prayer Jesus said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." (v. 9).

He did not die for the goats

but for the sheep. He came only for those who were given to Him by the Father. He died only for His people.

Every person for whom Christ died will be saved before He comes back to take His people to be with Him.

"Clinging . . . Altar"

(Continued from page three)
Huntington that afternoon with this Methodist preacher to make calls in the hospital.

It so happened that a few of the people he was going to see were people that I was going to see, so we went together to see them. This Methodist preacher said to me, "There is a man here who is very sick. I know you would like to talk to him, but he sent for me, so I don't think you ought to go in." He went inside his room and closed the door.

I went on visiting around the hospital, and presently I came back and this man who was very ill and dying had his wife out in the hall waiting for me. When I went inside the room, he wasn't nearly as close to death as this Methodist preacher had made it appear, and I learned that this Methodist preacher baptized him as he lay there in the bed, by sprinkling a little water on his head. That Methodist preacher didn't want me to know anything about it; therefore he tried to keep me from going into his room.

This man, himself, questioned as to whether it would do him any good, but he thought if he were to die, he had better get some kind of religion before he died. This Methodist preacher was scamp and scalawag enough, religiously, to give this fellow a dose of religion, if by no other way than by sprinkling a little water over his head a little while before he died.

Beloved, there's many and many a man just like that today. Old Joab ran into the tabernacle

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and took hold of the horns on the altar and said, "I'll stay here until I die. I am going to die holding onto the horns of the altar." There are people right here in this service, if they knew they were dying, would want something done. I dare say there are folk here, if they knew they were going to die, would make some type of profession of faith.

Too many people depend upon the externals of religion — if not that of the ordinances, then that of the preacher himself. A lot of people look upon a preacher when they are dying with a foolish reverence. They'll send for the preacher, and resort to prayer on the part of the preacher by the bedside.

I have been invited to come into homes to see sick people when they were dying, and the family would leave the room and close the door and leave me to (Continued on page 6, column 3)

THE BAPTIST EXAMINER

JULY 24, 1971

PAGE FIVE

Theodosia Ernest

(Continued from page 3)

their faith and their practice. We appeal continually to the word of God, and it is our desire, in all things, to obey the Lord rather than men. For this we have been reviled. For this we have been persecuted. For this to-day our names are cast out as evil. No people have suffered more for conscience' sake than the poor, despised, and slandered Methodists."

"Then I understand you to say that you, as Methodists, owe no obedience to any law which was not enacted by Christ or the apostles, and which is not recorded in the word of God. So far, therefore, as the Discipline differs from the Scriptures, you are, as Methodists, under no obligation to obey its requirements, and, refusing to obey, would still be retained in connection, and permitted to enjoy all the privileges of other Methodists. I am glad to hear it; for I confess we had formed a different opinion concerning this matter. We had imagined that a Methodist preacher especially was bound to 'remember' and 'mind every point in the DISCIPLINE, great and small,' whether he could find that point made out in the word of God or not; that he was not to 'mend the rules, but keep them,' whether he could find them in the Bible or not. In some Churches they have a custom of giving the young preacher a Bible when he enters upon his work, with instructions to study it, and be governed by its teachings. We were under the impression that in yours 'the Annual Conference receives him as a probationer, by giving him the form of DISCIPLINE, inscribed thus: To A .B.: You think it your duty to call sinners to repentance. Make full proof hereof, and we shall rejoice to receive you as a fellow-laborer.' (Discipline, chap. 2., sec. 8., ques. 1, ans. 3.) And that when you receive him into full connection you do it by giving him another copy of the DISCIPLINE, inscribed thus: As long as you freely consent to and earnestly endeavor to walk by these rules, we shall rejoice to acknowledge you as a fellow-laborer.' (Discipline, chapter 2, section 8, question 3, answer 1.) We thought you never asked him whether he had studied the Bible or not; but that you were careful to inquire if he had read the form of DISCIPLINE, 'and was willing to conform to it,' 'if he knew the rules of the society, and of the bands, and if he conformed to them.' In short, it has been our impression that it was made his duty to obey the Discipline, rather than the Bible. We are rejoiced to hear that it is not so. We are glad that every member and every minister is free to consult the Bible for himself, and only regard the Discipline so far as he finds its requirements enacted in the Bible."

"I wish, sir," exclaimed Mr. Courtney, "that all your ministers and all your members could be made to understand it in this way. It might cause some of them to take the trouble to search the Scriptures, for those proof-texts on which the compilers of the Discipline rested its authority, and to which they have neglected to give us any reference. If they could all be induced to do this, with a firm determination to receive nothing as binding which they could not find plainly put down in the Bible, the system could not live a year. I would like, for example, to see them all begin to search for that text which confers the authority on your preachers to shut out from the Church those who give good evidence that they are true believers for six long months, (on the supposition that probationers are not members;) or to admit the unconverted seekers to Church-membership, on the supposition that they are. Of course, you believe there is at least some ONE such text, or else you could not consider this regulation of the Discipline as of any binding force. If it has no scriptural authority, it must be null and void as a binding law upon the Church of Christ; and if it is actually opposed to the scriptural law, then to enforce it, or obey it, is a fearful sin against God. It is organized, deliberate, systematic, and persist rebellion against the express requirements of Him who alone has the right to make laws for his Church."

"That is strong language, sir," replied the Rev. Mr. Stip-tain, "to apply to the ministers and members of a Christian Church, which, I will venture to say, embodies as much of earnest piety, and gives evidence of as sincere love for the Saviour, and as much readiness to obey his will, as any body of people upon the earth."

"I know it is I made use of strong language because the sense demands it. I mean all that I said; and neither you, nor any conscientious man, will venture to deny that all I said is strictly and literally true, according to the plain and natural meaning of the words. I would respectfully ask you to say for yourself whether it would not be a FEARFUL SIN — an act of HIGH-HANDED REBELLION against Christ—for the ministers of His Church to take it upon themselves to admit people to Church-membership whom HE did not authorize them to admit, and to shut out those whom he required to be admitted. And if you have the same right to shut him out sixteen months or sixty months. It devolves, then, on you, as a Methodist minister, to show your authority, not in the Discipline, but in the word of God. Of course, you think you have such authority. Such good and pious people as the Methodists would not knowingly rebel against the laws of the King in Zion. I would like to see you look for it now! Here is the Bible. Will you point me to the text which is relied upon by Methodists as their authority for this law of the Discipline?"

So saying, Mr. Courtney handed him the Bible, and all waited for him to open it, and find the text.

"The makers of the Discipline," replied the Elder, without opening the Bible, "did not see fit to encumber it with references to the chapter and verse which contained what they considered the authority for each of its provisions, and consequently different persons might now rely upon different texts — some upon one and some upon another. Upon what texts the greatest number of Methodists would rely I do not know."

"Well, I will be very easily satisfied: I only ask for some one upon which any of the Methodists can rely. I only ask for one (Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

command to admit the unconverted, or one command to shut out for six months the converted, who desire admission; or, in case that cannot be found, I only ask for *one example* in which saint or sinner, seeker or believer, was, by the apostles, admitted on six months' probation. I only ask for *one mention of* or *one allusion* to a Christian Church, in which a part of the members were probationers and a part were full members."

"Why, sir," exclaimed the Elder's lady, "I can give you an example of the admission of *three thousand* members *before they had professed conversion*. The Pentecostal penitents were *only convicted*. They were pricked in their hearts, and cried out, 'Men and brethren, what shall we do?' Now, Brother Gorrie, in his History of Methodism, page 172, says, It is evident that these persons were not believers in the sense of being regenerate, unless regenerating faith precedes repentance for sin; for they were first to repent, and then to be baptized, for, that is, *in order to* the remission of sins, and thirdly, as the result of such repentance and baptism, they were taught to expect the gift of the Holy Ghost." Now, if Peter received the inquiring penitent, and baptized him into the Church to make him a Christian, why cannot we? We ask the sinner who desires salvation, to come into the Church and find it in the use of the sacraments, and the other means of grace; but if he does not find it in six months, we take it for granted that he is not in earnest, and so send him away unless he feels that he would like to try for six months longer."

"I wonder," said Theodosia, to herself, "if she could not show us how many of these three thousand *were dropped* by Peter's *class-leader* at the end of six months; and how many were recommended by him for full membership?" But she was too polite to speak her thoughts aloud, and Mr. Courtney simply replied:

"The passage you refer to madam, is itself convincing evidence that *true repentance* and a saving faith always go together; for although Peter commanded them to repent and be baptized, *he did not baptize* or receive into the Church any except those *who gladly received the word*; and the *glad reception* of the word supposes *faith* in the word. Peter did *not* receive them as mere anxious, convicted sinners, *inquiring* what they must do — as your Church does. They were already serious; already anxious; already *inquiring* most earnestly; already they were *crying out* as most determined *seekers*. But this was not enough. They must not only be *convicted of sin*, they must also repent of sin, and true *repentance* implies true conversion, and necessarily implies true faith either as preceding or accompanying it. For salvation is again and again promised to the *penitent*, and yet the Lord expressly says, 'He that *believeth not* shall be damned.'

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

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"Clinging ... Altar"

of religion.

II

(Continued from page 5)

talk to the person who was sick. When I would come out, they would say, "Is he ready to die?" as if I could do something personally.

Don't you see, beloved, how people, like Joab, resort to the externals of religion, either by way of a sacrament or the ordinances, or by way of the minister himself?

I have actually heard people say, "I didn't like that preacher's funeral sermon. He didn't say whether or not that my father or my mother was saved." I remember years ago when my grandmother died, my brother said, "I just didn't like the preacher's sermon at all. He didn't say whether or not she was saved." And I have heard that time and time again.

I tell you, beloved, that is holding on to the externals of religion. When you cling to the preacher and his prayers, or when you cling to a sacrament, or some ordinance, that is holding on to the externals of religion, just exactly like Joab did when he took hold of the horns on the altar.

I can remember an incident years ago when I was in my first pastorate. There was a young girl, 18 to 20 years of age, who was sick in one of the hospitals in Cincinnati. I knew her father well, but I scarcely knew her or any of the rest of the family. There was a neighbor boy — a Catholic lad — who was very much concerned about her; in fact, I understand that they intended to marry. As death approached, I went to the hospital and spent the last afternoon with this girl. This Catholic boy, the unsaved father, the unsaved daughter, and myself were in the hospital room together.

When the girl was actually dying, that Catholic boy was much concerned that he pulled a bottle of "holy water" that he had there for that purpose, out of his pocket and sprinkled the father, the girl, me, and all the bed. He sprinkled us all with that supposed-to-be holy water. Afterward, I said to this lad, "Why did you do that?" He said, "I wanted to be sure that she was saved. I wanted to be sure to lessen her pain in Purgatory. I wanted to be sure that ultimately she gets to Heaven, and I had to baptize her."

Beloved, that is clinging to the externals of religion, just exactly like Joab did when he caught hold of the horns of the altar and said, "If I have to die, I'll die here."

Unsaved friends, if you were to die today, you would want something of a religious nature done before you died. How many times have I seen that true in life! I say to you that are unsaved, don't depend upon the externals. Don't depend upon a sacrament nor the ordinances. Don't depend upon a preacher. Don't depend upon what the preacher says in the funeral service. Instead, flee to the Lord Jesus Christ and cling to Him, instead of waiting until the hour of death to cling to the externals

MEN NEED TO RESORT TO THE TRUE ALTAR.

Men need to come to the only altar that is to be had, and that is the Lord Jesus Christ. Hell is fast approaching every one of you. Even if you live to be 70 or 80 years of age, I say Hell is fast approaching, and your only hope is the Lord Jesus Christ. Listen:

"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.

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

"Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved."—Acts 4:12.

I say to you, unsaved friends, you need today — not in the hour of death, but today — you need to resort to the true altar. Hell is fast approaching so far as you are concerned, and the only hope you can have is the Lord Jesus Christ. In Him you have redemption, because He died to redeem you from all your sins. In Him you can have righteousness, because He will clothe you with the righteousness of His Son. In Him you can have the assurance of your sins never being imputed unto you, because from the hour that you are saved, henceforth, God never charges you with another sin; He charges all those sins to your Substitute, your Redeemer, the Lord Jesus Christ. In Him you can have security. You can have the assurance that you are saved and kept saved, for if you are a child of God today, you will be a child of God tomorrow, and when you come down to die, you'll still be a child of God.

Oh, beloved, instead of clinging to the externals of religion, God help you to resort to the only true altar that there is, the Lord Jesus Christ Himself, and cling to Jesus, just like Joab clung to the altar. Joab said, "If I die, I'll die here." May you take the same position and cling to the Lord Jesus Christ, and say, "I am going to trust Him Who died for my sins; and if I die and go to Hell, I'll die and go to Hell trusting the Lord Jesus Christ." Beloved, you'll not go to

(Continued on page 7, column 1)

John R. Rice

(Continued from page one)

all that the Bible said as to church truth. On baptism and the Lord's Supper, they were as far from the truth as the North Pole is from the South. For years King John of the Arminians and his family attended and were members of this heretical group. He is a compromiser of the worst type.

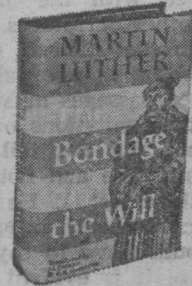
I would say that we Calvinists need more of a burden for the lost. We need more of an endeavor to reach lost people with the gospel. But I will also say that there is more in the Bible than that, and that it is Rice, who makes all the Bible subservient to this one thing, who is the 'hobby-rider,' and not we who are endeavoring to preach the whole counsel of God. While I am on this subject, let me say that it is Rice and his Arminian cohorts with their false evangelism that has well-nigh ruined the professing churches of today. These self-styled soul-winners with their craze for statistics have 'won' enough souls in the last few years to win the world twice over. We are up to our necks in these flesh promoted 'revivals.' Every trick in the book has been used to get professions out of (mostly women and little children) them. Some of these 'converts' have been 'won' many times over. The Bible has been ignored, or watered down, man has been exalted, God has been belittled in all this energy of the flesh. Let Mr. Rice show as much interest in the second and third parts of the Great Commission as he professes to show in the first part, before he refers to us as 'hobby-riders.'

In this chapter Rice teaches directly and by implication that Calvinists believe that God:

"Coerces man to do wrong ... causes another man to do wrong ... God Himself would be the creator of sin, would be partaker of man's sin and wickedness ... coerce the moral nature of others to do wrong ... demand that God compel people to sin and then damn them for sinning."

Now these statements, culled from this chapter, are deliberate lies and slanders on people who are honestly endeavoring to preach the truths of God's Word. I know more about Calvinists and

(Continued on page 7, column 3)



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PAGE SIX

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"Clinging ... Altar"

(Continued from page 6)

Hell if you die trusting the Lord Jesus Christ, for the man who trusts in Him, is going to be saved for time and for eternity.

I remember the woman of whom it was said in the Word of God that she had had an issue of blood for twelve years. She had gone to many doctors, but she had gotten worse instead of getting better. One day Jesus was going to a house to heal and to deal with the daughter of Jairus who was sick, and who, in the meantime, died before Jesus got there, and Jesus raised her back to life. As Jesus was going to this house to minister to the daughter of Jairus, this woman who had an issue of blood came along behind him in the crowd and said, "If I can but touch the hem of His garment, I'll be made whole."

The Word of God says that she crept up and touched the hem of Jesus' garment and the flow of blood was stanchied immediately. She was healed at once. What did she do? "If I can but touch the hem of His garment."

May God help you, sinner friend, to take that same position and say, "By the grace of God, I will touch Jesus. I'll depend up-

on Him. I'll receive Him as my Saviour, and I'll begin to walk with Him today."

God help you to go out of this place, not depending upon some external ordinance or some external rite, or depending upon what the preacher might say in a funeral, but may God help you to go out depending upon Jesus Christ. As the old song says:

"On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand."

God help you to trust my Jesus this morning, and be saved before you leave this place. May God bless you!

Fred T. Halliman

(Continued from page one)

how they praised God daily for sending a missionary to them with the glorious gospel of Christ, and how grateful they were that Christ had died for them and now had called them into the ministry. This time of fellowship with those preacher brethren was a real source of blessing to me.

We planned another service for Monday morning before we were to leave there to come on down the valley. By about 8:30 that Monday morning we were finished with the services at the Aigigali Baptist Church, but before we could get started with the vehicle about 300 yards of road had to be cross-laid with bush materials so we could get over it. The road had been dug up and rebuilt and soft dirt was about eight inches deep and had received nearly an inch of rain on it. It was well up into the morning when we got through this mess, but after that, other than getting stuck once, we made it out of our present location without incident.

As I write this I have just finished the eighth day of patrol. We have been at this place since arriving on Monday and today is Thursday. There is another church about a mile and a quarter from here and between the two churches we have had a busy ministry. Services have been held daily at both churches, and on Wednesday there was a baptismal service. This was a joint service for three Baptist churches in this area. There were 10 professions of faith and the saved baptized into the Badada Baptist Church. There were seven baptized into Tabia Baptist Church, and one baptized into the Guhagia Baptist Church, a total of 18 in all here at this stop, and 28 thus far for the trip.

Today I walked to the top of a mountain where quite a large group of people live, at the invitation of the people, and fellowshiped with them, and held a preaching service. They have begun to assemble some materials to put up a building to start holding services. Since I was last

in this area the Lord has called another young man into the ministry, and he has got this group of folk together, and will be their missionary as well as helping out with the services at some of the other places in this area. This area is the heaviest populated area that we work in and this extra help by way of this preacher is highly appreciated. There is a Mission Station at each end of this long valley and we are right in the middle of them. We have about half of the people living in the valley coming to our services, and about the only reason that we do not have more is because we have been short of preachers for this area. We have never solicited folk for our services over in this area, especially in view of the fact that it is quite a long way from our Mission Station. However, they have continually asked me to come, and after having an opportunity to compare our services with the other two Mission Stations (both of which are Brethren) the result has been that at least half of them have come of their own choice to the Baptist services. This last group that has formed with the intention of erecting a building for services, is no indication that they have ceased to seek out the truth.

It is a heartwarming experience just to note the advancement that these folk make, in between each patrol, and it is especially noticeable this time since it has been just about a year since I was last in this area. Not only are they progressing to some degree by way of having better food and the minimum requirements in medical supplies and roads through their area (although very poor at this stage), but they are also progressing in other ways. They are progressing spiritually as well as learning how to get along better as a semi-civilized community.

Tribal wars, at least until complete independence comes to this island, has ceased completely, at least in this area. Polygamy has not ceased by a large majority, but it is dwindling to what appears to be a slow but sure basis. One of the reasons for this is that we not only try to teach this to be wrong, but the Government has told the people that they cannot force the young girls into marriage any more against their will. It has not been too long ago, and in some areas this still holds, when a girl had little to no choice in the matter of choosing her mate. In fact after a man took his first wife the rest were more or less accessories. Almost in all cases when a young man is seeking out a wife there will be some sort of courtship. However, after a few years and/or a few fights, he seems to take the rest of his wives as a matter of fact, and it merely involves collecting enough pigs to purchase her. It is these girls that have suffered, in that they might be married, or rather sold to a man three times their age, with nothing in common except they are both human beings.

May the Lord bless you. We will send in more reports as the patrol continues.

John R. Rice

(Continued from page 6)

Calvinism than Rice does, and I know that they do not believe what Rice here accuses them of believing. Surely this man must answer to God for these slanders upon us, and our doctrines.

I would have you notice how Rice's statements show his utter denial of the Bible doctrine of Total Depravity. The Bible teaches that man is, by nature, a wicked, vile, filthy, depraved sinner—that it is natural for man to sin—that the possibility of every sin lies in the foul heart of the natural man. No one has to CO-

ERCE, none has to COMPEL man to sin. What kind of man does Rice believe in? Where does Rice find this man that must be COERCED and COMPELLED to sin? Brethren, not only does Rice not believe the truth about the God of the Bible, he does not believe the truth about the man of the Bible. If Rice believed the truth about depravity, he would not think that Calvinists believe that God compels men to sin.

We believe that man is born in sin, and that it is natural for him to sin—that man goes on in sin without any outside coercing or compelling—that God does not force man to sin, but that God must compel men to turn from sin and come to Christ for salvation. Rice knows that we believe this. To me, it simply shows the weakness of his position, that he must continually mis-represent our position in order to argue against us. Calvinistic Confessions of Faith and writings again and again show that we do not believe that God is the author of sin. It is simply dishonest to accuse us of this.

Rice makes the following statements in this chapter, accusing Calvinists of these teachings:

"Others are predestinated to be lost and cannot be saved because of God's deliberate choice . . . God chooses for man ahead of time that he cannot repent. They say that God has chosen some for Hell and they cannot be saved, cannot seek God, cannot repent . . . They say that before the world began, God damned some people to torment and made it so they could never repent, could never be saved . . . God makes it impossible for them to repent and then burns them in Hell because they could not repent."

Now, where in all the writings of Calvinists can it be found that they hold such sentiments as these? Have they not repudiated them over and over? Brethren, a man is mighty hard up for ammunition to use in battle, when he must manufacture such as this. These statements are every one lies manufactured by Rice to prejudice his readers against Calvinism. No reputable Calvinists of today, or the past, would claim a one of these. This man will surely answer to God for such slanderous lies against the glorious truths that we preach.

We hold, and the Bible teaches, that man is totally depraved. That man is dead in trespasses and sins. That man has no desire to repent and believe in Christ. We hold that man, left to himself would go on in this state and end up in hell. God has in wondrous grace, unconditionally elected a people and ordained them to be the objects of His saving grace. He works in them by the Holy Spirit and thus effectually causes them to repent and believe the gospel. Now, any honest man can see that this doctrine we hold, is a far different thing from that which Rice accuses us of. We teach that man

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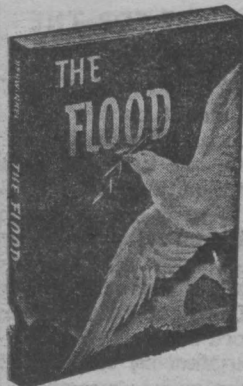
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cannot repent, because of his sinful nature, and not because God made him that way. I personally, do not teach that God has chosen some for Hell. I teach that all men were headed for Hell. That God chose some of them to be saved and left the rest in their sins to go to the Hell they were going to anyway—the Hell they would have gone to had there been no election. We do not hold that God made it so man could not repent. Man's inability to repent is not a work of God, but the result of man's sinful nature and condition. God does not make it impossible for men to repent. He commands them to repent and sends His preachers calling on them to repent. They will not repent because of their depraved nature.

Acts 5:31 and 11:18 certainly prove that repentance is a gift of God and not the work of man. The Philadelphia and New Hampshire Confessions of Faith show that this doctrine of Scripture is a doctrine taught by Baptists. Rice, by his opposition to this truth, shows that he is neither a Biblical nor a Baptist preacher. Read again the above quotations by Rice and see if you have ever read or heard a Calvinist who taught what Rice accuses them of. Rice has too big a man, and too little a god in his theology.

In this chapter, Rice seeks to (Continued on page 8, column 1)



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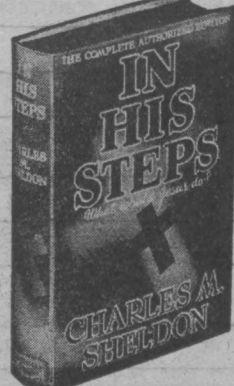
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John R. Rice

(Continued from page seven)
show that some doctrines of the Bible prove that Calvinism is not true — in fact is impossible. He says:

"The Bible pictures man as a free moral agent."

Man is not an agent, he acted and fell in Adam. Man is not moral, he is most immoral. Man is not free, he is bound by a sinful nature. Rice teaches that it was inherent in man that he must have the ability to choose. Well, so what? If this be true of man as created, it certainly is not true of man as fallen. Rice insists that for right to have any virtue, and for wrong to have any fault, man must be free to choose between them. Well, will the redeemed in glory be free? Will they do good works? Will those good works have virtue? Will they have the ability to choose sin and evil? So, if the redeemed in glory will live sinlessly to the glory of God without the ability to choose evil, then the lost are certainly guilty even though they are not able to choose good.

Rice again eliminates the depravity of man from his doctrine. If man is as wicked as the Bible says he is, then you can give him all the freedom you want, and he still will never choose God and good. It is not a matter of freedom, it is a matter of nature and desire. Man has a sinful nature. That nature has sinful desires. The will chooses according to the

sinful desires of that sinful nature.

Rice argues in this chapter that God is not an absolute sovereign because God cannot lie and cannot sin. This is absurd of Rice. But please note that Rice makes man more of an absolute sovereign than he does God. Rice says God cannot lie or sin because of His holy nature. Yet this same Rice says that man can do evil or good, in spite of the fact that man has an evil nature. Rice limits God's freedom by the holy nature of God. (And this is true). Yet Rice will not limit man's freedom by the sinful nature of man. Rice has a God bound by His nature. (True, true), but has a man who is not bound by his nature. Brethren, the will of any being is bound by the nature of that being. Please read that again, as it will settle the whole issue. God's will is bound by His holy nature so that God cannot lie or sin. The sinner's will is bound by his unholy nature so that he cannot repent, believe, or do good. Now Rice must accept this, or he gives to man a freedom that he denies to God. Which horn of the dilemma will he choose?

Rice says:

"The Bible never says that God is an absolute unlimited Sovereign. That is man's idea, not a Bible teaching."

Well, a statement like this makes one wonder if Rice has ever read the Bible at all. Of course, after making such an ab-

surd statement, Rice tries to dilute it by saying God cannot sin or lie. So what? Does that keep Him from being an Absolute Sovereign. Beloved, if the Bible does not teach that God is an absolute Sovereign, then it teaches nothing at all about God. Listen to the Book.

"But He is in one mind, and who can turn Him? And what His soul desireth, even that He doeth."—Job 13:23.

"Whatsoever the Lord pleased that did he in heaven, and in earth, in the seas, and all deep places."—Psa. 135:6.

"The Lord hath made all things for himself, yea even the wicked for the day of evil"—Prov. 16:4.

"The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."—Prov. 22:1.

"The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isa. 14:24.

"He doeth according to his will in the army of heaven, and among the inhabitants of earth; and none can stay his hand, or say unto him, What doest thou?"—Dan. 4:35.

Need I go on? Surely, the God of the Bible is an absolute sovereign. If these verses do not teach that God is an absolute unlimited sovereign, they teach nothing at all. Yet Rice says that the Bible never teaches what these verses clearly teach. The only God the Bible does teach is an absolute Sovereign. I am amazed that Rice would say such a thing. Of course God will act according to His nature, of course He will keep His promises, but this does not keep Him from being an absolute sovereign.

Rice says:

"There is no essential difference between the unbelieving fatalism of Calvinists and the fatalism of Moslems or other heathen people. Essentially Calvinism would teach that there is no real right or wrong, no moral responsibility for man or woman."

Now Rice has taken some of the greatest preachers who have ever lived, and classified them with heathen unbelievers. Calvinists do not teach or believe in fatalism. They believe in a sovereign, personal God, who works all things after the counsel of His own will. To accuse Calvinists of teaching that there is no essential difference between right and wrong is to go to the utmost of hatred against a doctrine. No people have ever preached more on responsibility, and godly living than Calvinists.

Now please notice this. Rice is arguing that there can be no virtue in right or fault in wrong unless man is free to choose good or evil. Yet Rice has already said that God is not free to choose to lie and sin. Will Rice say there is no virtue in God's goodness, because God's nature won't let Him lie and sin? Rice is contradicting Rice in his teaching about God on one hand, and about man on the other.

Rice says:

"And so Jesus teaches that He loves every poor sinner individual."

He will be hard-pressed to produce the place where Jesus taught this. The only place he can use is John 3:16, and then he will have to give an arbitrary interpretation to the word "world" — an interpretation he would deny to that word in John 17:9. He further would have to contradict those other Scriptures which teach that Jesus' love is an everlasting love, and results in the drawing of those who are its objects such as Jer. 31:3. Rice uses the parable of the shepherd with one of one hundred sheep lost to prove this point. But the parable speaks of the Shepherd's love for His sheep, and not for goats. How can a shepherd's love for all his

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THE BAPTIST EXAMINER
JULY 24, 1971
PAGE EIGHT

sheep prove Jesus' love for every individual? It cannot, and it does not. The parable of the sheep teaches the same truth that II Pet. 3:9 teaches — that is, that God will save all His elect people, for He loves them all with a shepherd's love and is not willing that any of them should perish.

Rice then uses the Unpardonable Sin to teach his doctrine.

Rice says it teaches that the Holy Spirit tries and tries to save a man — that the man won't let the Holy Spirit save him — that finally, the Holy Spirit quits trying to save that man, and the man has committed the unpardonable sin. Well, there is not a word of truth in all that. Not a verse in the Bible will sustain such a theory. The unpardonable sin is to attribute the work of the Holy Spirit to the Devil. I rather think that it was limited to the earthly ministry of Christ, when THEY (the Pharisees) accused Christ of being in league with the Devil, and attributed the work that Christ did in the power of the Spirit to the Devil. I will not debate this point, but I feel that this is the probable interpretation. However, Rice's interpretation is most definitely wrong, as it belittles the power of the Holy Spirit and magnifies the power of man.

In fact, BIG man and little God is Rice's trouble throughout his book. May God bless and enlighten you as we study the heresies of this man's book. May you be made to rejoice all the more in the glorious truths of the Sovereign, unconditional, effectual, and everlasting grace of God. May God bless you.

The "Body Of Christ"

(Continued from page one)
and inevitable consequences; and both the ordinances of God's house are mere emblems, as such teachers always say, to be observ-

ed or not observed according to the whims of men.

In every passage in I Cor. the body of Christ cannot be anything but a local church. In Ephesians 4:12 and 16 the body there referred to is the church at Ephesus; in Colossians 2:24 and 3:15 the body there referred to was the church at Colosse. In the other passages in Ephesians and Colossians — about which those who believe in the invisible church quibble — if Paul is interpreted in the doubtful passages by his own plain teaching in passages not doubtful, then in each case the body of Christ is the local church to which the letter was addressed. If in addition to that the word church be used as it is always used by Christ then it must mean in each instance a local church.

Again, unless Paul was guilty of using the word body in two different senses without explaining to his readers, thereby confusing their minds rather than revealing the truth to them, he

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must have meant by the body of Christ a local church in every use of it, for we know he meant that in a majority of cases. Since Paul said there is one body — and we know that he called the church at Corinth a body of Christ — we know that Paul meant by the one body of Christ a local church; that the Lord Jesus is the head of each local church; that water baptism admits into membership into the local church; that the Lord's Supper is a local church institution; that the only institution in which the Holy Spirit dwells and over which He is the vice-gerent is a local church; and that no other institution in this world is a body of Christ except a local church like unto the one He built out of the Baptist material made ready for Him by John the Baptist.