

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

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

TENTH INSTALLMENT

By JOE WILSON
Winston-Salem, N.C.

Chapter nine of Rice's book is entitled, "God Predestinates Those Who Will Trust in Christ to Land Safe at Last in Heaven." Here we have reached the heart of Rice's effort to build a doctrine that he can call by the name of predestination or election, and yet reject that doctrine as taught in the Bible. You see, the Bible teaches election and predestination. A man cannot claim to be a Bible preacher and deny that. So he must have a doctrine that he can call by those names. Since Rice does not believe the Bible doctrines of election and predestination, he has invented him a new doctrine, and calls it by a Bible name in order to deceive his followers and make them think he is a Bible preacher.

Rice says that:
"Hyper-Calvinists (really Calvinists) have a bad teaching, a

the less respect I have for him, and the more I see that he is not trying to honestly and sincerely discuss this subject, but is deliberately lying in order to deceive his readers. There is no excuse for this sort of writing from a man of Rice's years and scholarship.

Rice goes again to the case of Esau and Jacob and insists that Jacob was only elected to be the head of the nation, and Esau was only rejected from being that head, He says:

"Neither was predestinated to be saved, and neither was predestined to be lost."

Well, the Lord sure went to a lot of trouble to tell us such a simple thing as that. And the Lord surely said that in language that has made a lot of people think He was talking about salvation and damnation. And the objections raised against Paul's teaching in Romans 9 need never have been raised if what Rice says is all he was teaching. I (Continued On Page 6, Col. 3)

"The Central Contender," which is edited by Brother Norman H. Wells of Cincinnati, Ohio, in the issue of June 25, expresses its sentiments concerning the unbaptistic heresies of John R. Rice. With the permission of Brother Wells, we are printing, herewith, his letter to King John of the Arminians.

We are so happy over the response we have had to the articles written by Brother Joe Wilson concerning Rice's book, "Predestined for Hell, No!" With but two exceptions, the response has been favorable. Truly, we thank God for the fact that hundreds of people in this country have gotten their eyes open as to the heresies of this individual.

We truly thank Brother Wells for having written this letter and for the privilege he has given us to print it. Just read it as it appears below and if there has been any doubt in your mind as to Rice's heresies, this ought to re-

FRED T. HALLIMAN
New Guinea Missionary

Dear Friends:

Greetings to you once again from the wilds of New Guinea. The last report of this patrol was prepared on the first day of this month, while today is the 10th. I have covered considerable territory and accomplished a lot of work since that time. I will try to bring you up to date on the happenings since that time.

Friday, the second of July was easy for me to remember. The second day of July is always easy for me to remember regardless of what day of the week it falls on. For reasons known only to God, somewhere back there in the counsel halls of eternity, He firmly fixed my date of birth as being on July 2. In 1916 that eventually took place just as He had planned it. At this stage of the game I cannot truthfully say that I can remember very much that happened the first five years of my life, but for the last half a century I have had no trouble remembering July 2. With just

a little foresight even a missionary in the heart of New Guinea and on mission patrol and without his dear wife to cook a birthday cake, can have a wonderful meal out in the bush including a cake.

Here is how one goes about having a birthday party out in the bush. First of all, did not our Lord say, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son," (John 14:13). I find a qualification to that statement and it reads as follows: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22). Therefore having met this first qualification just exactly as God said to, the rest is simple for, "believing ye shall receive." I did not ask the Lord to provide me with any special kind of food that day, I simply asked Him to provide for my needs as I do every day, leaving the choice of things to Him. Somehow He



JOE WILSON

false doctrine. And it comes from a misapplication and a misunderstanding of a very few Scriptures, and a total ignoring of many others."

Rice here is simply lying about the evidence that has been brought to bear on this controversy. He knows that there are many, many Scriptures that Calvinists use to prove their doctrines. It is as G. S. Bishop said, "The Bible not only teaches election, but makes it so prominent that you can only get rid of it by getting rid of the Bible." It is not a few verses that we use, but a multitude that teach our doctrines. Rice knows furthermore that we do not ignore many other Scriptures. Gill wrote a book that every Calvinist should have, "The Cause of God and Truth." He deals with every verse of the Bible that has been used for and against Calvinism. He does not ignore any of them. Rice knows that Calvinists have studied every verse that Arminians use against them, and have answered them many times. Let Rice send to TBE any verse that he thinks is against Calvinism, and someone will be glad to answer his perversion of that verse of Scripture. Rice is simply deceitful here. He knows that we use many verses in support of our beliefs and that we have dealt with every verse brought against us on these matters.

Rice implies that Calvinists believe:

"Some are predestinated to be saved whether they choose to trust in Christ or not."

Rice knows that this is a deliberate lie. He knows that Calvinists do not believe that men are elected to salvation whether they believe or not. Rice knows that we believe that "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and BELIEF OF THE TRUTH." II Thess. 2:13. We believe that God has elected a multitude to be saved through repentance and faith and not apart from repentance and faith. The more I read in Rice's book

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NEW TESTAMENT BAPTIST CHURCHES ARE . . .

INDEPENDENT AND DEMOCRATIC

New Testament churches were independent and democratic in government. This fact is seen in

1. The Selection of Matthias.

While the method used in the selection of Matthias is not the usual method of voting employed today, Luke's account (Acts 1:23-46) implies that the entire church participated in his selection. "They appointed" (v. 23), "they prayed" (v. 24), and "they gave forth their lots." The entire group of one hundred and twenty (v. 15) is the most natural antecedent of the pronoun "they" in these expressions.

2. The Selection of the Seven Deacons.

When the need arose for these seven servants of the church the apostles did not assume the authority of appointing them, but "called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:2,3). "And the saying pleased the whole multitude, and

they chose" the seven men whose names are given. The multitude of the disciples, that is, the church, did the choosing.

3. The Setting of Barnabas, and Saul.

In this we see the independence of New Testament churches. The church at Antioch, although it was much younger than the church at Jerusalem, acted in this matter independent of the church at Jerusalem and without so much as consulting the church at Jerusalem. Cf. Acts 13:1-3. Neither did the church consult the apostles.

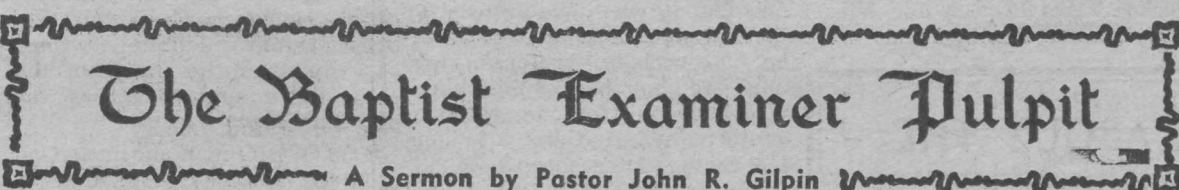
4. The Exclusion and Restoration of the Incestuous Man at Corinth.

Paul addressed the church as a

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"LAME BAPTISTS"

"And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." — Heb. 12:13.

There are two different kinds of church members. That is true of Calvary Baptist Church. It is also true of all other New Testament Baptist churches. Some church members are fleet of foot and joyous in spirit. In contrast, there are many others that are just the opposite.

I want to consider with you

that other group — the group that are not fleet of foot — the group that is not joyous in spirit — the group that is lame. That is why I read to you this text that talks about those that are lame, that is why it is that I want to preach to you just now on this subject of "Lame Baptists."

I might say that there are lame sheep in every flock. There never was a church but what had in it some lame sheep. If you were to pause, I am sure that you would be able to think at once of some-

whole about this matter. Cf. I Cor. 5. And in his recommendation concerning the restoration of this man (II Cor. 2:6) he speaks of his punishment as having been inflicted by "many," literally, the greater part or majority. This distinctly implies that the church was democratic in the exclusion of the man. It was not done by the elders, nor by the deacons, but by the many or the majority.

5. The Selection of Traveling Companions for Paul.

Cf. I Cor. 16:3; II Cor. 8:19,23. Paul recognized the right of the churches to have their own representatives accompany him in his travels among the churches in making up the offering for the saints at Jerusalem. We, no doubt, have these "messengers of the churches" mentioned in Acts 20:4. Thus Paul was not a lord over God's heritage, but recognized their right of self-government. He speaks of these brethren as having been selected of the churches. This implies that the churches acted as bodies in their selection. They were not appointed by the elders. The only (Continued on page 8, column 5)

seems to always do much better than I can, even in the planning of my meals. By the time I was ready to eat my birthday dinner that day, God had provided me with all the fresh pork that I could eat, spiced with fresh wild ginger, an abundant supply of fresh cucumbers, several ears of fresh corn, a small but adequate head of cabbage, and a nice ripe pineapple. Someone is thinking, no doubt, but what about that birthday cake. Frankly speaking, if a man is not satisfied with the food that I have just named, he is pretty hard to get along with; however, I was not without my cake. Without too much effort I dug around in my supply box and came out with a nice cake that is put up in tin cans, and this particular one was a cherry roll.

On Thursday we had finished our work in the area where we had been for several days and moved on down the valley to Guhabia Baptist Church. A large crowd of people were waiting for us at this place and after getting settled, we held our first service there. On Saturday we held two more services there. Then on Sunday the pastor of that church took the morning service and I walked over to another church for services. I stayed and had fellowship with the folk at Pi Baptist Church until about 2:00 p.m. and left the pastor there to take care of the afternoon service, and I walked back to Guhabia and held the late afternoon service there.

On Monday morning, July 5, we left Guhabia and walked across the mountain to a place called Mandi Pango. This is not a large group but a steadily growing one. We held one service on Monday and planned for a full day on Tuesday. There were a few people to be baptized at this place. Seven people had been baptized here at this place and there were four more belonging to this group, and two to another group that wanted to be baptized. (Continued on page 7, column 1)



FRED T. HALLIMAN

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JOHN R. GILPIN.....Editor

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Why We Have Reviewed The Book By John R. Rice

Some of our friends have wondered why we have reviewed John R. Rice's book, "Predestined for Hell, No."

Perhaps you may not realize it, but this book was written with The Baptist Examiner, its editor and the truths we stand for in mind. In other words, this heretical book was written specifically attacking the great truths of sovereign grace.

I suppose if the truth were known John R. Rice is king of the Arminians and dozens of our readers have requested such a review of this book.

We are most deeply grateful to Brother Joe Wilson for the splendid manner in which it has been done. He has done it not because he wanted to particularly, but because it was at my request.

For quite some time the editor of THE BAPTIST EXAMINER has known John R. Rice, the editor of THE SWORD OF THE LORD, quite intimately — for nearly forty years to be exact.

During this period of time he has never been sound on the church nor the doctrines of grace. He holds a universal, invisible position relative to the church, and he mutilates the doctrines of election and predestination. He denies entirely the limited atonement and irresistible grace.

We consider him one of the rankest heretics in America today.

Within the last several months we have had many letters from our readers asking that we challenge the heretical position which he has espoused, especially his position relative to the limited atonement, and due to limited time to prepare such articles, I have asked Brother Joe Wilson, who is far more capable than I

in doing so, to prepare these articles.

Brother Rice has made it appear that a truce has been declared between THE BAPTIST EXAMINER and him, although he admits we have handled him pretty roughly in the past.

We want it definitely understood that there is no truce, and that we despise everything he stands for relative to the church and the doctrines of grace that is contrary to the Word of God.

He has made much of a letter which he says was sent him — a letter of apology for what we have said about him in the past. We want it to be distinctly known that THE BAPTIST EXAMINER has never apologized to him for anything, and that any letter that he possesses of like nature does not represent the position of Calvary Baptist Church, THE BAPTIST EXAMINER, nor the editor of THE BAPTIST EXAMINER.

While we respect Brother Rice personally, we want it to be definitely known that we are positively opposed to all of his heresies, which are most numerous, and because of this, we present this series of articles by way of an expose of one of the most dangerous heretics in America today.

"Lame Baptists"

(Continued from Page One)
ed myself, "What is it that makes people lame?" There have been people who have united with us, who have gone along with us for a while who have served the Lord seemingly devotedly, and then all of a sudden dropped out, and fell by the wayside. I ask the question, "What is it that makes people lame?"

I think there are a number of reasons why we have sheep who are lame. In all probability, the first reason for one being lame is **doubt**. When the time comes that you begin to doubt relative to the Word of God and its teachings, it isn't long until you are doubting the pastor, you are doubting fellow church members, and you are doubting yourself. That is one reason why sheep get lame. They have doubts.

Another reason is that they are **ill-fed**. I don't mean to say that I have ill-fed them. The fact of the matter is, some sheep just simply refuse to be fed on spiritual things.

I remember one church. It is a good church. It has a good pastor, but he lost a couple of families this past year. One of the families that left that church said they weren't being fed. It wasn't the pastor's fault that they were not being fed. He was preaching the truth, I am satisfied of that. But some sheep just can't be fed. Regardless of what the pastor preaches, they just simply are ill-fed. They won't accept the truth.

What is it that makes sheep lame? **Marriage**. Sometimes sheep are married wrongly, and the marriage situation makes them lame.

I am thinking just now of one man who left our church. He declared that Brother Joe Wilson and Brother Austin Fields were

both Hardshells, and that I was almost as bad. I am certain if it hadn't been for his marriage to a Methodist wife, he never would have gotten those ideas. But he was lame.

Then sometimes sheep get lame because **they worry**. Some people are just natural-born worriers. They worry about everything.

A little girl was sitting in a geography class one day, and her teacher was telling about Niagara Falls, how that Niagara Falls was wearing away, and a scientist said that within 200,000 years, Niagara Falls would be worn back to Buffalo. All of a sudden, this little girl sitting there in class broke into tears and started crying very vociferously. When the teacher asked her what was the matter, she said her sister lived in Buffalo.

I am afraid, beloved, there are lots of people who worry just like that — over something that is over 200,000 years in the future, yet to come. Worry produces lame sheep.

Then sometimes I think a sheep gets lame because it is **persecuted**. Some people just can't stand persecution. The least bit of persecution causes them a lot of grief. I suppose if I hadn't gone through quite a lot of it in years gone by that I might be tempted sometimes to be upset too, but I

lots of people in different churches that might be classified as lame sheep.

SOME ARE LAME AS TO MISSIONS AND ELECTION.

There isn't anybody who believes in the doctrine of election any stronger than I. I am sure as can be that if God had not elected me to salvation, I would not be here preaching to you today, and if God had not elected you to salvation, you wouldn't be here to hear what I have to say. Listen:

"I am sought of them that asked not for me; I AM FOUND OF THEM THAT SOUGHT ME NOT."—Isa. 65:1.

Here is a man that didn't seek the Lord, yet he admits that he was found of the Lord.

Listen again:

"According as he hath CHOS-EN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame before him in love."—Eph. 1:4.

Before this world began, before ever this world was created, God had already chosen us in Christ Jesus. In the light of this text of Scripture, you'll never be able to think of anybody as being saved had it not been for the elective purposes of Almighty God.

Notice another Scripture:

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath FROM THE BEGINNING CHOSEN YOU TO SALVATION through sanctification of the Spirit and belief of the truth."—II Thess. 2:13.

How does salvation become a reality? Through the Holy Spirit and a belief of the truth. As the Holy Spirit takes the Word of God and applies it to your soul, you were saved. When were you chosen to salvation? This text says that God has chosen you from the beginning.

So I say to you, I believe the doctrine of election, and I believe that every one of God's elect is going to be saved. I don't think there is a single individual that has been elected of God unto salvation but that will ultimately be saved.

Notice again:

"All that the Father giveth me shall come to me."—John 6:37.

I could never read this verse of Scripture without realizing that God has an elect number, and that God has given these as a love gift to Jesus Christ. Every one of those that have been given of God unto the Lord Jesus Christ as a love gift — every one of them is going to be saved.

Sometimes I get very perturbed and grieved because of the fact that we have so few professions of faith. Every once in a while I get awfully burdened because folk come here to the services and listen so attentively, yet they go away from the house of the Lord seemingly unconcerned and disinterested, yet I come back to this fact: "All that the Father giveth me shall come to me." I know that it is my business to

sow the seed, and it is God's business to reap the harvest.

In contrast to that, I also believe the doctrine of missions. I have a feeling that we ought to preach the Word of God to everybody that we meet, and we ought, from day to day, do everything within our power to tell men about the Lord Jesus Christ. Listen:

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. 3:8.

Paul is saying to these Ephesian Christians that God has given him a special grace, and that grace is that he should preach among the Gentiles the unsearchable riches of Christ. I tell you, it is by the grace of God that God ever called me to be a preacher — that God ever called any preacher to carry the Gospel message to someone else. Beloved, it is our duty as a church to preach the unsearchable riches of the Lord Jesus Christ.

Listen again:

"He that winneth souls is wise."—Prov. 11:30.

Certainly, beloved, God's child ought to be in the soul-winning business. It is my business to preach the Word of God to the best of my ability. Of course, I realize it is God's business to do the calling, but I ought to be doing the very best I can to win lost men to the Lord Jesus Christ.

That was the experience of the Apostle Paul as he wrote to the church at Rome and told that church how zealous he had been in the preaching of the Word of God and the proclamation of God's gift. Listen:

"So that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."—Rom. 15:19,20.

Paul was saying that beginning from Jerusalem and going about to Illyricum, he had fully preached the gospel of Jesus Christ. Paul says, "Taking Jerusalem as the center of labor, and going round about, I have preached the Gospel of Jesus Christ. Paul fully believed in missions.

I know some people that are lame on these truths. I know some people that are lame on election, and I know some others that are lame on the truth of missions. They fail to understand that both are taught within the Word of God.

I am thinking just now of one brother, who, to a great extent, is a good man, but he is lame when it comes to the matter of election. I heard him say one day that it didn't make any difference what he did, the elect were going to be saved. I am ready to say that I agree with him that all of God's elect will be saved, but I certainly do not agree with him when he says that irrespective of what he did, every one of God's elect would be saved.

I know another individual who (Continued on page 3, column 5)

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think that I have gone through so much of it that it doesn't bother me but very, very little. I am satisfied that there's many a child of God — many a sheep — that gets lame just because of persecution.

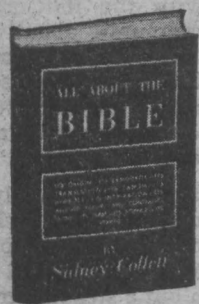
Then some sheep get lame because **they grow weary through the roughness of the road**. It gets pretty rough sometimes. You know it is a pretty rough road that we have to travel. I am sure that some sheep grow lame just because the road is rough.

Of course, I could mention the fact that some **fall into sin** and this causes them to become lame. Simon Peter had that experience when he denied his Lord, and when he cursed to make his denial emphatic. I am sure that Simon Peter's lameness all came about because of his fall into sin.

I could mention a number of other reasons. I sat down this past week, and I thought about various brethren, particularly those who have been members of our church, who have dropped by the wayside. I thought of members, especially brethren, who have been members of this church who have quit for one reason or another, and I think of them just now as lame sheep.

I think in the main of that which I have said as to what makes sheep lame would cover the majority. Of course there are other things. Some of the brethren wanted to be the pastor. Some of the brethren wanted me to at least let them have a preaching service now and then, which I wasn't inclined to.

For various reasons we have people who have fallen by the wayside and have become lame, and I am sure today there are



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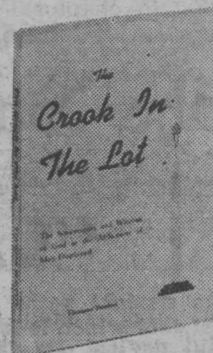
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PAGE TWO



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THEODOSIA ERNEST

(Continued from last week)

"But the question before us now is not whether Peter received unregenerate sinners and made them Christians by baptism, but whether he received them or any one on *six months' probation* with the understanding that, if all parties were not satisfied, they might quietly withdraw or as quietly *'be dropped'* at the end of that time.

"But still that people were not, as sinners, taken into the Church by the apostles to be regenerated *there*, and made the children of God and the heirs of glory by some *Church ceremony*, but were added to the Church because they gave evidence that they were *already converted, regenerated, and saved*, you may learn from the last verse of the same chapter to which you referred, (Acts 11,) where you read, 'The Lord added *daily* unto the Church,' not *seekers, not probationers*, but 'such as should be saved,' which reads in the original simply 'the saved.' They were first made *safe* by faith in Christ, and then admitted to the privileges of the Church, because they were already of the number of the saved, and not in order that they might become such. As these were added *daily*, of course it did not *then* require *six months* to get into the Church, and if any such regulation was ever made by the apostles, it must have been made after this.

"If we go to Samaria, and read that the multitudes of men and women believed and were baptized at once, we may be sure that there was no *six months' probation* there. Nor do we hear of any thing of the kind at Antioch, or at Corinth, or at Ephesus, or at any place where any Church is mentioned in the Scriptures. Peter did not receive Cornelius on probation; Philip did not receive the eunuch on probation; Paul did not receive Lydia on probation; nor did he receive the jailer on probation. So soon as they gave evidence of *faith in Christ*, they were admitted at once to *full membership*, and until they *had* done this, *none* were admitted to membership at all.

"Now, madam, your good husband here thinks that, as a Methodist, neither he nor the bishops above him, nor the preachers below him, are bound by any law of the Discipline which is not based upon the word of God. I hope you will persuade him, therefore, never again to sanction the admission of a mere *seeker* to Church privileges as a probationer, and at once to admit every applicant who gives evidence of *real faith to full membership*. Though, if he should determine thus to obey the Bible rather than the Discipline, I foresee that it will cost him not only his *eldership*, but his *membership*. He cannot do it and stay in the *Methodist Church*; and no one knows that fact better than he does himself."

"Of course, sir, I would not *desire* to remain in the Methodist Church unless I could conscientiously agree with it in doctrine, and conform to its rules. Every voluntary association has a right to determine for itself the terms of its membership, and require of those who come into it of their own accord that they shall continue to conform to its rules."

"No, sir; I ask your pardon for seeming to contradict your assertion. But the Church of Jesus Christ has *no authority* to make or mend the terms of admission or of continuance in her membership. They were made for her by her Lord; she was constituted upon *his* terms, and must be always governed by them. If any association called a Church has made other *terms for admission* than those which HE made, it is certainly not *his Church*, for into *his Church* all *his people* may surely come upon *his* terms.

"But, sir, this is only *one point* in regard to which you are bound to obey the Discipline rather than the Bible, the Conference rather than the Lord Jesus. Will you permit me to call your attention to another?"

"Certainly, and with great pleasure; I love to hear you talk. It is a satisfaction to know just what you Baptists think of us. I have never heard it told so freely before. I hope you will keep back nothing that is in your heart, for, if I am not self-deceived, I sincerely desire to know and to obey the truth."

"Then you will not get angry with me, sir, if I ask you to show me in the Scripture some authority for making *attendance upon the class-meeting* a condition of *continuance* in the Church, even after admission to full membership. Observe, it is not the institution of the class-meeting that I speak of but, the making attendance on it a condition of *Church-membership*. Did the Lord Jesus, by Himself or His apostles, at any time or at any place enact *this* as a condition of membership in His Church? Did He or they ever by precept or example authorize you to drive one of His children out of His Church for *not attending class*? That the Discipline not only authorizes but *requires* you to do so, you will see by turning to chapter IV, section 3:

"QUESTION 1. What shall we do with those members of our Church who willfully and repeatedly neglect to meet their class?"

"ANSWER 1. Let an elder, deacon, or one of the preachers visit them whenever it is practicable, and explain to them the consequence if they continue to neglect—namely, exclusion."

"2. If they do not amend, let him who has the charge of the circuit, or station, bring their case before the society, or a select number, before whom they shall have been cited to appear; and if they be found guilty of wilful neglect, by the decision of a majority of the members before whom the case is brought, let them be laid aside, and let the preacher show that they are excluded for a breach of *our rules*, and not for immoral conduct."

"Yes, sir, you quote it correctly; you seem to know our rules almost as well as though you had been yourself a Methodist. And I will as candidly state, for the information of your friends, that we are accustomed to enforce the rule wherever occasion may require; and have ever found it a most essential part of our Church discipline. If a member wilfully and per-

tinaciously neglects *'class'*, he makes, as a general rule, a miserably poor Methodist; we have but little use for him."

"But the question with us just now is this: You say that, as a Methodist, neither you or your members are bound to obey any law but that of Christ; and yet you say one cannot be permitted to remain in your Church who does not obey this law, which requires weekly attendance on the class-meeting. It follows, therefore, either that you are utterly mistaken in regard to the matter, or else that Christ Jesus, by Himself or His apostles, instituted the class-meeting, and made regular attendance on it a condition of membership in *His Church*. If he did not, then you have made for *your Church* different terms of membership from those which He made for *His*; and *your Church*, consequently, must be one thing, and His Church another, and in one respect, at least, a very different thing."

"It is certain you make this a term of membership. It is certain that one cannot wilfully refuse or neglect to attend *'class'*, and not be subject to exclusion from the Church; and the only question that remains for us to settle is, whether class-meetings were ordained by Christ, and regular attendance on them made essential to Church-membership."

"If it will relieve your mind of any anxiety upon that subject," replied the Rev. Mr. Stiptain, "I will candidly confess to you that we, as Methodists, have never pretended that the institution of the class was of Divine authority. Our writers have again and again declared that it originated in a suggestion made by Captain Foy, one of the early converts to Methodism, and adopted from him by the venerable Wesley. Our brother, J. Miley, in his work called *'Class-meetings'*, expressly says, that 'we regard our class-meetings simply as a prudential regulation. Mr. Wesley himself so regarded and styled them. They are a usage which our Church has herself instituted.' P. 37.

"So, also, our Brother Charles Key, in his *'Class-leaders' Manual*, declares very plainly that 'it is not contended that this institution is of Divine appointment, or that in the specific form in which it prevails among Methodists, it had any existence in the primitive Church.' P. 19.

"Our Brother Gorrie, in his excellent *'History of Methodism as it was and is'*, says, 'that the question whether Mr. Wesley ever designed to establish class-meetings as a term or condition of Church-membership, is a question which has not been largely discussed nor finally settled.' Nor does it seem now of any consequence what Mr. Wesley designed. It certainly is a condition of membership, whether he designed it to be so or not; and we contend for it simply on the ground of its utility and necessity to the purity and prosperity of our Churches."

"But what authority have you to make it a *condition of membership*, when Christ did not require it?" asked Theodosia.

"Those who become Methodists, madam, know our rules, and by uniting with us they agree to conform to them, and have no cause of complaint if they refuse and are expelled."

"If you claimed to be no more than a mere *human society*," said Mr. Courtney, "like the Sons of Temperance, or the Free-Masons, or Odd-fellows, you would certainly have the right to fix your own terms of membership, and those who did not choose to conform to them might stand aside. But you claim to be *the Church of Christ and of God*. The law of Christ requires all His people to unite with *His Church*, and requires His Church to receive and retain them on certain conditions established by *Himself*. He has determined *what qualifications shall entitle them to admittance, and for what disqualifications they shall be expelled*. But you seem to feel that you are wiser than your Master, and not only venture to make new terms and times of admission, but new conditions of continuance. You may call this wisdom; you may excuse it by saying that it is, in your opinion, for the good of the Church. But Christ will say to you, as you do to your preachers, *'Do not mend my rules, but keep them.'* You can never better the plans which Infinite Wisdom devised, and to add to or take from His conditions of membership in His Church, is wicked rebellion against the authority of the King. If your Church is the Church of Christ, then, when your Conference changes the conditions of membership, it changes the conditions of membership in the *Church of Christ*—the conditions which Christ Himself established. It sets itself *above* the King. It claims the authority to undo what Christ has done in His own Church. It abrogates and nullifies the law of Christ. It may have done it with the best intentions; but it is no less rebellion for all that. My overseer who disobeys my positive orders, and causes my servants to do so may plead that *he* thought my orders were unwise or imperfect, and that he was sure my interests would be best promoted by his arrangements. But it is no less *disobedience* on his account. It is his business to *obey*, and he must take it for granted that I am competent to take care of my own interests, and know what it is that I desire to have done."

"You may think you are wiser than your Master; you may think you are more competent to decide upon the terms of membership in His Church than He was Himself; and so you may honestly endeavor to mend His plan and improve upon His requirements; but when you do it you reject His authority, you *rebel* against His government, nay, you usurp to yourself the prerogatives of the lawgiver, and put yourself in the place of God."

"But has not Christ," asked Mrs. Stiptain, "given a certain liberty to His ministers to change and modify the unessential rites and ceremonies of His Church at their discretion?"

"I think not, madam; but if He had, these things which determine the very right to membership, do not belong to (Continued on page 5, column 4 and 5)

"Lame Baptists"

(Continued from page two)

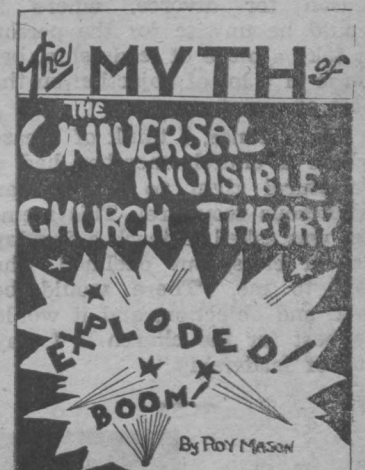
is lame from the standpoint of missions. He fails to realize God has elected men to salvation.

I tell you, beloved, many fail to realize that only the elect of God will be saved, yet they carry missionary efforts to an extreme in an attempt to get everyone to be a member of the church.

I am thinking of a man whose name is known nationwide. Having known him intimately and personally for nearly forty years, I am satisfied he is a good man and zealous for the cause of Christ, but he has run contrary to the teachings of God's Word, to the extent that he has preached things that are entirely opposite to the Word of God, and the result is, I have absolutely no use for his ministry on account of it.

Sometime ago, I was preaching in a church in Arkansas. A man came to me at the close of a service, who was Arminian. He admitted that he did not believe in the doctrine of election, and that he did not subscribe to the five points of Calvinism other than the fifth, which is that of security. He came to me at the close of a service after I had preached, trying to show that the Word of God teaches both election and missions—that God elects men to salvation, and God

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has predestinated that churches shall do mission work. I had read abundant Scriptures to show that while God does the electing, it is our business as predestinated Christians, to carry the Gospel to those who are lost. After I had finished my sermon, this man said, "Brother Gilpin, I wouldn't have missed that sermon for anything. I am an Arminian, and I did not believe in the doctrine of election until tonight. This is the first time I ever thought that I might even believe it. I see the truth that God does the electing and it is man's business to carry the message. I believe with all my heart that God led you to preach that sermon to me that you preached tonight."

Would to God that men would quit hopping along in a lame manner! Would to God that men would see the truth that God's business is to choose those whom He will, and it is our business as a church to carry the Gospel! God will apply the message to the hearts of those whom God has elected.

II

SOME ARE LAME AS TO CHRIST AND HIS CHURCH.

I wish that we could emphasize and preach Jesus more than what (Continued on page 4, column 5)

THE BAPTIST EXAMINER
JULY 31, 1971

PAGE THREE

The Baptist Examiner FORUM

"What work can a man do in the church of which he is a member, if he has been married, divorced, and remarried?"

**ROY
MASON**
RADIO MINISTER
BAPTIST PREACHER
Aripeke, Florida



Most churches of today never raise any question as to a member doing anything he is able to do, because of his marriage status. Personally, I have always had scruples about divorce, such that I always have declined to marry any couple where either party has been divorced. However, I realize that there is a right ground for divorce and remarriage, as stated by Jesus in Matt. 5:31-32. I have no right to go snooping into the private lives of people, hence I decline to marry them if they are divorced. In this way I know that I will not violate what is right.

So, to answer the question, as to what work the person can do in his church, if divorced and remarried, this would depend upon whether or not he had Scriptural ground for divorce.

There might be cases, even where there was a Scriptural reason for divorce, where it would be unwise for the person to take a place of leadership, because of a lot of objection on the part of members.

For instance, I think of a case where a church member had a Scriptural right to divorce an adulterous scoundrel. This member was asked to teach a Sunday School class, but declined. She said to me, "There would be talk, and objection, and it would be best for the church if I stay out of leadership."

**E. G.
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Since we have dealt with this question from every angle to the best of our abilities through the years, I prefer to deal with it this time just as it is stated. I am aware that there are those who even deny a man who has been divorced and remarried the privilege of being a member of a church. But if we notice, our question is: What work can a man do in the church of which he is a member if he has been married, divorced, and remarried.

In Psa. 78:41 we find that the children of Israel limited the Holy One of Israel. But when we look around us today we find the woods full of people who are doing the same thing. But that is one thing that I sure do not want to be guilty of. Billy Graham and

John R. Rice do enough of that for them and me too. And it would appear that they have a multitude of disciples who are doing the same thing. Any time anyone says that God cannot do certain things, that person is putting a limit upon God, and I do not believe He appreciates it.

So let me hasten to say that this man can do whatsoever the Lord is pleased to have him do. I know a missionary personally who has been remarried. Some two years ago he had organized 18 independent Baptist Churches and had baptized some 1500 converts. And just as soon as I get to where I can do a better job for my Lord than this dear Brother is doing, I'll consider telling God that He is using the wrong man on that mission field. But until I can do a better job than this Brother is doing I'll just be content to let others limit my Lord. I just kindly tremble inside when I even think of telling God that He cannot use certain men because they have remarried. I know other men who have been remarried and who are doing a great work for our Lord. And if He is not blessing that work they are doing, I sure am a poor judge of the matter. So if our dear Lord is pleased to bless the efforts of these men, I believe He would also be pleased to have us pray for their ministry.

**AUSTIN
FIELDS**
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There are many and varied works that a divorced and remarried man can do in the church of which he is a member. In fact, he can perform the same kind of work that one does who lies, has evil thoughts, or is guilty of railing, or any other sin that one is guilty of in the flesh.

"And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within and defile the man."—Mark 7:20-23.

I would have you notice that verses 21 and 22 enumerate many different sins of the flesh and that one sin is not esteemed above another. Evil thoughts are classified with fornication and adultery, yet today in many religious circles a married, divorced and remarried man is set aside as not fit to serve in any capacity within the church, but at the same time, the church will place in prominent positions one who is guilty of lying, having evil thoughts, hating a brother or sister in Christ, or having an evil

eye. Brethren, sin should not be categorized in this fashion for in the sight of God one sin is not greater than the other in the flesh. Therefore, one who is divorced and remarried is no greater sinner than the one who is a liar, cheat, or has hatred in his heart against a brother in Christ.

"These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren."—Prov. 6:16-19.

To explain my position relative to marriage, divorce and remarriage, I wish to refer to a Biblical example of this particular issue. I am referring to David who was married, separated, and remarried, yet he held the highest office in Israel, the office of King, and his office was a type of Jesus Christ. One cannot successfully deny that God did not bless this man or Israel under his reign. I realize he was guilty of adultery in the flesh for which he was chastened, and there are many in our day who are members of the church, though not divorced, who are guilty of the sin of adultery.

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."—Matt. 5:28.

Let us look at one in the New Testament who was married, divorced and remarried whom God blessed in her labor for Him. In fact, she was married five times. This is another Scriptural reference that one who was divorced and remarried can perform any work in the church.

"For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him." — John 4:18-30.

The Lord used this woman to bring many to Him. If the Lord used such a one to testify of Him, and then blessed her testimony, by what authority would we have to deny her, or one guilty of the same sin, to work and witness for Jesus Christ?

I realize that what I am writing is not the popular opinion, but I have learned by bitter experiences that the popular opinion is not necessarily the correct one. God's ways are not our ways. Perhaps you and I would have never selected such a woman as the one in John 4, but Jesus did. She was as much God's child as was John who wrote about her. If God could and did use David and the Samaritan woman, then I shall not deny that He could, and does, use them (men and women guilty of the same sins) in His churches today.

Were David to return to this world today, I would not deny him the right to preach in our pulpits, or deny him the privilege of singing His psalms to us in church capacity, and I could not deny the woman at the well her right to perform any work which God gave the women to do, because I believe I would be in error to do so.

If one is a member of the church (body of Christ), then he is energized by the Comforter the same as any other member. We could not argue that only certain members have access to his leadership anymore than we could say that only certain members of our physical bodies are fed by blood while others are not. The church is a living body; its life is the Comforter; therefore, every member of the body (Baptist

Church) was placed in it to perform certain works. Thus, if one is fit to be a member of the body of Christ, then he can perform any work the Holy Spirit may make him capable of performing.

It is therefore not physical sin (fleshly) that keeps one from working in the body, rather it is spiritual fornication that hinders one in his work for the Lord. Read I Cor. 6:15-18. The body mentioned in these verses is not our physical body, but the body of Christ (church).

**JAMES
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He can do any work that any other man can do in the church. What right do people who have been saved by God's grace have to say to a brother that he cannot serve God. God saved him, not man, and God can and does use them.

I know there are some who say there are no Scriptural grounds for divorce and remarriage. I beg to differ because there most definitely are Scriptural grounds and for more than one reason.

The most commonly accepted reason for divorce is fornication. "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:9).

Obviously the Lord is giving the ground for divorce here as fornication. Some say this does not mean adultery but the Greek word here carries more of a meaning of any uncleanness such as fornication or adultery. This, according to many is the only grounds for divorce. They then say that the rest of the verse forbids remarriage. It does no such thing. It forbids divorce and remarriage for any reason except Scriptural reasons.

Is there any other grounds for divorce and remarriage? Yes, there is. I Corinthians, Chapter 7 teaches this very clearly. Verse 15 explains it.

"But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace."

As you can see we are told that if our partner deserts us we are no longer bound. Bound to what? Why, to our marriage vows, what else?

"ART THOU BOUND UNTO A WIFE? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But and if thou marry, thou hast not sinned..."—I Cor. 7:27,28.

The Bible tells us that there are two grounds for divorce (adultery and desertion) and three ways for remarriage.

"The wife is bound by the law

as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."—I Cor. 7:39.

She is bound by the law and cannot divorce except for the two grounds given us in God's word.

Some people will not have anything to do with a preacher who has been remarried. This is absolutely ridiculous. They use the verse in I Timothy 3:2 "the husband of one wife" as their proof. Now brethren, if a man should have two or three wives in his home I would deny him the privilege to preach, but if a man has been Scripturally divorced and remarried he has as much right to preach as I have.

There are some who were not saved until after they had been divorced and remarried. What should they do? God saved him while in that condition and forgave him of all his sins. Why should I condemn him for something that God has forgiven him? I say they should continue just as they are.

"Lame Baptists"

(Continued from page three) we do. At the same time, I wish that we would emphasize and preach the church that Jesus built even more than what we do. Surely, it is important that we exalt the Lord Jesus.

We read: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—I Cor. 1:30.

Paul says that he would never have known anything about wisdom, righteousness, sanctification and redemption, apart from the Lord Jesus Christ.

When the Apostle Paul wrote to the church at Corinth, he said:

"For I determined not to know any thing among you, save Jesus Christ, and him crucified." — I Cor. 2:2.

Paul had been to the church at Corinth. He had preached to them. A number of them had been saved. Just before this, the Apostle Paul had been to Athens, and it was at Athens that he had preached on Mars Hill. There, he sprinkled stardust over all his audience. If ever there were a time when the Apostle Paul soared into the stars in his preaching, it was when he preached on Mars Hill. The Word of God says that there were a few who favorably heard and were inclined to his message. Paul left Athens, brokenhearted and dispirited, and he crossed the Aegean Sea and went over to Corinth. Five years later, he wrote back to Corinth and said, "When I came to you, I determined not to know anything among you except the Lord Jesus Christ, and Him crucified."

Beloved, I say to you, we ought to emphasize the message of Jesus and Him crucified. It ought to be true of us that we preach Jesus and Him crucified.

Listen again: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought

(Continued on page 5, column 1)

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PAGE FOUR

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"Lame Baptists"

(Continued from page 4)

It not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:5-11.

Beloved, I say to you, we need to magnify, we need to hold up, we need to exalt, we need to preach, Jesus. At the same time, we need to preach the church that Jesus built.

I am thinking just now of a man who magnifies Jesus every time he preaches. He likewise minifies the church every time he preaches. He says great things about Jesus — things that are true, and he magnifies the Son of God; but he says lesser things about the church, and he pulls the church down to the place where it amounts to virtually nothing in the sight of God.

Sometimes some folk think that I magnify the church too much. One man said to me sometime ago, "Brother Gilpin, you are a better Baptist than you are a preacher." I said, "At least I am glad that you think of me as being a Baptist."

A friend of mine, who is now dead, used to be pastor in West Virginia. One day another Baptist preacher, in my presence, made a statement which was particularly for my benefit. He said that this Baptist preacher friend of mine needed to quit exalting the Baptist church and start exalting Jesus. I am satisfied that this preacher friend of mine did exalt Jesus, at the same time, he truly exalted the church of Jesus Christ.

Let's notice what the Word of God says relative to the church:

"I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have com-

manded you: and, lo, I am with you alway, even unto the end of the world."—Mt. 28:19,20.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end."

I tell you, beloved, the church is the biggest institution there is within this world. Paul prayed that we might magnify the church, and that God might be glorified in His church. For how long? Throughout all ages, world without end.

I want to magnify the church. I want to magnify the Lord Jesus Christ. While I do not wish to magnify one at the expense of the other, I say that there is many a preacher today who is a lame preacher, just because he magnifies Christ and minifies the church, or else he magnifies the church and minifies the Lord Jesus. God help us, day by day, to magnify both!

I don't like to see a sheep that is lame. I don't like to see any sheep that hobbles and limps along. I don't want to see a Baptist preacher that is lame. I don't want to see church members lame. I want you to be well-rounded. I want to see you so that you are not lopsided. Too often, too many Christians are lopsided. They get lop-sided on various truths, and the result is that when people see them, they see them as a lop-sided person. May God help you not to be lop-sided as to Jesus or His church.

III

SOME ARE LAME AS TO THE PREMILLENNIAL RETURN OF JESUS CHRIST.

The premillennial return of Jesus Christ and a Christian's activity is something that we need to be careful of, lest we become lame. I am a premillennialist, and I am thankful for it. I am happy to tell everybody, everywhere I go, that I am a pre-tribulation premillennialist, looking for the return of the Lord Jesus Christ.

At the same time, I believe that God's children ought to keep busy. Some people say, "I believe in the premillennial return of Christ. I believe that He is coming back." But while they believe it, they are not doing anything for the Lord. Listen to God's Word:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:25-28.

I can't read this without its telling me that I am a premillennialist. I tell you, I believe in the second coming of Christ.

Listen again:

"This know also, that in the last days perilous times shall come . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived."—II Tim. 3:1,13.

Notice, he describes things just as they are today, and then he goes on to tell us that Jesus is coming. I am so glad to tell you that I believe it. I don't know when the Lord Jesus Christ is going to put in His appearance, but I know one thing — He is coming; and when conditions get worse and worse and worse, until it seems that they can't get any worse, Jesus Christ is going to put in His appearance.

What am I to do until that time? Listen:

"Whatsoever thy hand findeth to do, do it with thy might."—Eccl. 9:10.

When the Lord Jesus Christ was here in the days of His flesh, He said:

"The night cometh, when no man can work."—John 9:4.

Yes, beloved, we ought to keep busy, because the night is going to come when we can't work.

I know a preacher who believes the second coming of Christ as to the premillennial return of Jesus Christ more strongly than I, but he hasn't done one thing for missions in the forty years that I have known him. I have heard him say, "I know Jesus is coming, and I don't don't see any reason for trying to do anything because Jesus is going to come. I don't want to have anything left unfinished. I don't want anything left half-done when He comes.

One day I asked him about the matter of doing mission work, supporting a certain missionary. He said, "No, I don't believe we ought to support missions because Jesus is going to come and time is so running out at such a fast rate that it is impossible to do anything before Jesus gets here." For forty years, that has been his attitude.

I tell you how I feel, beloved. I believe He is coming too. I wouldn't be a bit surprised to see the Lord Jesus Christ put in His appearance at any time, but when He comes, I want Him to find me busy. Solomon said, "Whatsoever thy hand findeth to do, do it with thy might." I would like to be busy when Jesus comes.

I tell you, beloved, there are people who are lame in this respect: they believe in the return of Christ, but they are not doing one thing for the Lord Jesus Christ today.

IV

SOME ARE LAME AS TO CHRISTIAN LIVING AND THE GREAT DOCTRINES OF THE BIBLE.

I think God's children ought to live mighty close to the Lord. Paul said something to that effect. Listen:

"What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are BOUGHT with a price: THEREFORE glorify God in your body, and in your spirit,

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which are God's."—I Cor. 6:19,20.

Are you bought with a price? If you are, then what is that price? Beloved, it is the blood of Jesus Christ. Paul says that if you are bought with a price, then you are to glorify God in your body, and in your spirit, which are God's."

God's children ought to live a devoted Christian life. We read:

"Whether therefore ye eat, or drink, or whatsoever ye do, DO ALL to the glory of God."—I Cor. 10:31.

Beloved, that is a mighty hard thing to do: whether you eat or drink, or whatsoever you do, do it for the glory of God. I think God's people ought to live for Him. There ought to be Christian living manifested on the part of every one of us. At the same time, that does not at all mean to deviate from the great doctrines of God's Word. Listen:

"That ye should EARNESTLY CONTEND FOR THE FAITH (Continued on page 6, column 3)

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Theodosia Ernest

(Continued from page 3)

unessential rites and ceremonies. They are vital to the very existence of the Church. Whatever Christ may have left undetermined concerning His Church, it is certain he did not leave undetermined the terms of admission or the conditions of membership. These were fixed and positive. These must be at all times and everywhere the same.

"If His ministers have a right to add one condition, they have equal right to add ten. If they may require attendance on 'class' once a week, they may, with equal propriety, require confession to the minister once a week, or the reading of a certain chapter of the Discipline once a week, or the taking of the Christian Advocate and Journal, or the observance of every Friday as a fast-day. And if they may add any new conditions, so they may change or dispense with the old. They may dispense with the profession of faith, and not only change the act of baptism but dispense with it, or any substitute for it, altogether. If they may change the terms of admission and the conditions of membership once, they may do it twice, or thrice, or seven times, or seventy times seven. To-day they may admit one class of people, and to-morrow declare them ineligible. To-day they may permit a portion of their members to enjoy all the privileges of the Church unconscious of any wrong, and to-morrow may pass a law that shall cast them out into the world and deliver them over unto Satan."

"But you cannot suppose, sir," replied the lady, "that there is the slightest probability that the Methodist Church would thus arbitrarily trifle with the privileges of her members."

"If you will promise, madam, that you and your good husband will not get angry with me for my plainness of speech, I will engage to prove to you that they have done it again and again. I will show you from the different editions of your own Discipline that you have changed the terms of admission, or the conditions of membership, at least half a dozen times already in the few years of your existence as a Church."

"I am sure, sir, our curiosity itself will keep us in a good humor."

"Certainly," exclaimed her husband, "we will be very much obliged to Mr. Courtney for any information which he may be able to give us concerning the history of the Methodist Church; and as for his plainness of speech, we have already given him full proof that we are not offended by it. The truth is, I enjoy it: I love to hear a man speak right out all that is in his heart."

"Then," continued Mr. Courtney, "I will go on to talk freely. I know I am sometimes blunt, nay, almost rude of speech, and I thank you for your good-natured endurance of the hard things (as they may seem to you) which conscience requires me to say."

"Never mind apologies, Mr. Courtney, go on with your argument."

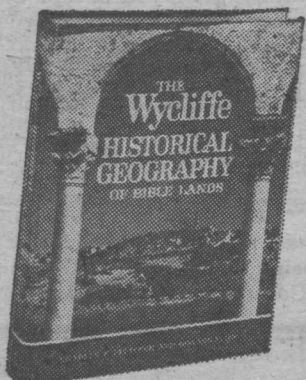
"Well, sir, your Church, as a Church, dates its existence from Baltimore, Maryland, about Christmas of the year seventeen hundred and eighty-four; it is yet, therefore, much less than a hundred years old. It was created then and there by sixty preachers, who say in the Minutes of the Conference published in 1785, "At this Conference it was unanimously agreed that circumstances made it expedient for us to become a separate body, under the denomination of the 'Methodist Episcopal Church.' And again they say, 'We formed ourselves into an independent Church.' From this time, therefore, I will count the changes. If you claim an earlier origin, and will permit me to go back to what in your Discipline is called 'the Rise of Methodism,' in 1729, I will find many others. But as you did not claim to be a Church of Christ until 1784, I think it fair to make that our starting-point."

"Now here is a little book of 364 pages, published by Lane & Scott, No. 200 Mulberry Street, New York, in 1851, styled 'the History of the Discipline, by Robert Emory,' who was, as I learn from the preface, himself a Methodist, and a Methodist minister, and who has certainly made a most valuable contribution to the literature of your denomination. That our friends here may understand precisely the character of the work, and see how much reliance should be placed upon its statements, I will read to you a portion of the

"PREFACE.

"When a young Methodist preacher enters, in accordance with the requirements of the direction of his Church, upon the study of its Discipline, he is curious to know when and by whom that Discipline was framed. He learns, indeed, from the book itself, that the General Conference has 'full powers to make rules and regulations,' under certain 'limitations and restrictions,' but who imposed those 'limitations and restrictions,' and to what extent has the General Conference used its powers? There is internal evidence that the present Discipline was not composed at one time. At what periods, then, were its several parts introduced, and what modifications have they undergone? These are points not only of curious inquiry, but essential often to right interpretation; but they are points on which students, generally, can obtain no satisfactory information. In our civil governments the statutes are scattered through the several volumes of laws which have been published from time to time, and therefore these are all preserved, but in the Methodist Episcopal Church, the Discipline, as revised at each General Conference, being in itself complete, supplants all that had gone before it, and the previous editions are cast aside as of no further use. This has continued until now nearly sixty years have elapsed since the organization of the Church, and the Discipline has undergone about twenty distinct revisions. Where, then, shall the student go to find these successive editions? If he resort to the libraries of the oldest preachers, they are not there; to the library of the Book Concern, they are not there; to the archives of the General (Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

Conference, still they are not to be found. Despairing of success in this pursuit, he may, perhaps, examine the Journals of the General Conference, (though, from the nature of the case, this is a privilege which few can enjoy;) but here he will find that all prior to 1800 are missing, and that those subsequent to that date convey no accurate information as to the changes in the Discipline; because in the alterations references are made to the chapter, section, question, page, etc. which cannot be understood without having a copy of the then Discipline in hand. And, moreover, because at each General Conference the subsequent publication of the Discipline is intrusted to a committee invested with powers (often largely discretionary) as to the selection, arrangement, and wording of the several parts; and no report of their proceedings is entered on the journal.

"The embarrassment which is here supposed in the mind of the student of the Discipline, is precisely such as the author himself experienced. In such a dilemma he endeavored to collect for himself a set of the different Disciplines. Having his lot cast amid the earliest seats of Methodism in this country, he had the good fortune of rescuing one old Discipline after another from its obscure resting-place, until at length, with one exception, the series was completed, and the rich gratification was enjoyed of tracing, in the original documents themselves, the progress of the Discipline from the first simple series of questions and answers to its present more elaborate structure of parts, chapters, and sections. The collection thus made could not be rendered universally accessible. The author has thought, therefore, that he would be doing a service to students of the Discipline generally, and especially to his brethren in the ministry, by publishing the results of his investigations in a condensed form. Such was the origin of the present work. In the preparation of it the author has aimed at nothing more than the most perfect accuracy in the statement of facts, and the most lucid arrangement which the nature of the case admitted. . . . The changes in the form and arrangement of the Discipline are noticed in the first book, and in the second, the changes in its contents. That these last might be stated as precisely as possible, the very words of the Discipline are quoted."

"You see, therefore," said Mr. Courtney, looking up from the book, "that we have here the very words of the Discipline, quoted by a Methodist minister for the instruction of his own brethren, and showing precisely what changes have from time to time been made. I propose to follow up these changes only so far as they modify the terms of admission into the

(Continued on page 8, column 4 and 5)

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"Lame Baptists"

(Continued from page 5)

which was once delivered unto the saints."—Jude 1:3.

"Knowing that I am SET FOR THE DEFENCE of the gospel."—Phil. 1:17.

"Teaching them to OBSERVE ALL THINGS whatsoever I have commanded you."—Mt. 28:20.

Beloved, I believe we ought to live for Christ. At the same time, I believe we ought to teach the great truths of God's Word. We should not be lame in our Christian living, nor in our stand for the doctrines of God's Word.

Some people want to teach the great truths of God's Word, but they are not interested in living for Christ. Some people want to live for Christ and not teach the great truths of God's Word. In either case, we have lame sheep.

CONCLUSION

My prayer to God is that in the matter of missions and election; in the matter of the love of Christ and love of His church; in the matter of the premillennial return of Christ and our service for Him; in the matter of Christian living and the great doctrines of the Bible—my prayer is that God will help you and me never to become a lame sheep, but may we stand, contend, and always earnestly try to uphold the whole truth of God's Word and never be lame.

In closing, may I say that I think it is the duty of the rest of the flock to heal lame sheep. If you know somebody that is lame, I think it is your duty to help that individual, to seek out that individual, and to try to heal that one who is lame. Remember this, that the Lord Jesus Christ, the Great Shepherd of the sheep, cares for all His flock.

Might it please God to help us to be faithful to Him and never to become lame, but faithfully to serve the Lord, and try to the best of our ability to bring those that are lame back into the fold, to the service of the Lord Jesus Christ.

May God bless you!

John R. Rice

(Continued from page one)

tell you it is a pity that Paul did not have Rice there to tell him how to write Romans nine. Then Paul would not have confused so many people and made them think he was talking about predestination to salvation. It is a shame that Paul did not have "The Sword of the Lord" to set him straight before he wrote some of the confusing things he did. When the eternal God speaks of loving one and hating another, you can know that salvation and damnation will be the eternal outcome of that love and hatred.

Rice says:

"In a few places in the Bible God's people are spoken of as being elected or ordained."

Maybe only a few places in Rice's Bible, but in the Word of God, they are referred to many, many times as the elect of God. I dare say they are known by this name more than by any other in the Bible. Rice says that they

are never called this except with ignorant of them."

the meaning that God has promised that those who trust in Christ will be saved and kept saved. Rice will have to write him another Bible, and add to the Word of God, to put this meaning in every time God's people are called "elect."

Rice says:

"The only foreordination the Bible speaks of regarding salvation is for good, not bad, for salvation, not for damnation."

This is simply not true, as any sincere reader of the Bible can learn easily.

"The Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand."—Deut. 2:30.

"For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them."—Josh. 11:20.

"And a stone of stumbling, and rock of offense, even to them who stumble at the word, being disobedient, whereunto also they were appointed."—II Pet. 2:8.

"Who were before of old ordained to this condemnation."—Jude 4.

I could go on and on quoting Scripture to teach what Rice says the Bible never mentions. Since God has elected a people to salvation and passed others by leaving them in their sins, he certainly has ordained them to Hell for their sins. Rice continually, in this chapter speaks as if Calvinists teach an election to Hell. Very few Calvinists use that terminology. We believe all men are on the way to Hell. God elects some of them unto salvation and leaves the rest where they were—on the way to Hell.

Rice makes these two statements on two succeeding pages:

"In a few places in the Bible God's people are spoken of as being elected." p. 86.

"God's children are often called 'the elect.'" p. 87.

Now I wonder how Rice will get these two statements to agree.

Rice says:

"It may be that proud and haughty people with carnal pride and selfishness may then infer that they are so much more loved of God than others . . . this comes from a heart that is either calloused toward all the promises and offers of mercy of God, or

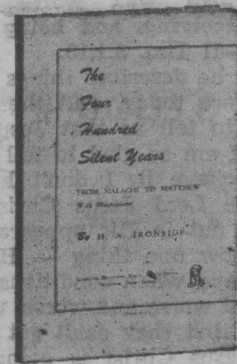
When will Rice cease his slandering of the people of God who honestly believe that the Bible teaches the doctrines he hates? There is no single doctrine in the Bible which is more designed to produce humility than that of election. Paul says in I Cor. 4:7, "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Paul clearly shows that a proper understanding of the sovereignty of God in the bestowal of His grace and gifts is an antidote to pride—and not the producer of pride. Rice brags on Spurgeon in one breath and then as good as calls him proud, haughty, carnal, and selfish.

Rice then quotes from a sermon by Spurgeon in which Spurgeon is showing that election is no bar to the gospel invitation. That thirsty sinners are invited to Christ without exception. Now all Calvinists believe this, or at least, all should, and most do. Rice ignores the fact that Spurgeon says in this sermon, "If you believe in Christ you are one of His elect, and it is because He elected you that you come to believe in Him; it is because He chose you that you are led to desire Him and made to accept Him." Now Rice ignores this because it is contrary to his beliefs. Rice comments on the Spurgeon quote as follows:

"I would that all who try to quote Spurgeon as an extreme Calvinist (none ever has), would follow Spurgeon in saying that predestination, as taught in the Bible, is always for good, never for bad."

I have read this quote from Spurgeon several times, and he does not say what Rice says he does. It is not there. Rice has simply attributed to Spurgeon something Spurgeon did not say and did not believe. I read in one of Spurgeon's sermons where he pictured God as laughing at men in their wild rebellion against Him, as He saw them running in the very path He had marked out for them before the world began. Spurgeon certainly believed and preached continually that God had ordained whatsoever comes to pass. Since evil does come to pass, then God certainly

(Continued on page 7, column 4)



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THE BAPTIST EXAMINER

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PAGE SIX

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Fred T. Halliman

(Continued from page one)
ed. They requested to be organized into a church so on Tuesday morning our first service was a church organization service. After this was duly taken care of their first order of business as a church, complete with pastor, was to authorize the baptism of the six people that had been saved.

After this service we went to a stream that had been dammed up to make a pool suitable for baptizing and held the baptismal service. This was a very impressive service and many spectators were in attendance. This made 13 members of this new church, but two would soon become members of another church. Late that afternoon we held another preaching service with this group and God's presence was certainly manifested in every service.

On Wednesday morning we left Mandi Pango and the saints at the Mandi Baptist Church rejoicing, and headed for a place called Hidabainda. We arrived there about noon and soon had two services organized for that day. The first service got underway shortly after we arrived and then some three hours later we held the second and final service for the day.

Many of the great blessings in this type of mission work are to be found after a hard day's work, and when least expected. One of the greatest blessings that I have received since being on this trip happened in this manner. I was sitting in my bush house that night working on a series of articles that were intended for The Baptist Examiner and it was then about 10:00 p.m., when someone came to my door and asked for permission to come in. At first there were only two men that came in. They got right to the point and inquired if it would be permissible for one of a notorious character to attend preaching services. Of course I immediately replied that no one was barred from our services so long as he did not try to interfere. I had suspected that someone else was waiting outside, and almost by the time I had finished my answer in walked a man that I had known for several years.

The fellow that had just walked into my house has a record dating long into the past when there were no government or missions here, as being a killer, stealing women, and causing terror and fear wherever he went. He is not a very large man in stature, but people seem to tremble at the very sound of his voice. He has never attempted to make any trouble for me and I have always shown a kind attitude towards him.

This man's name is Ne (pronounced Ney) and as he took a seat on the ground by my fire I could not help but think of another man whose name started with N and he also made a trip to see a man of God, yea God Himself, about some spiritual matters one night. However, there was a lot of difference surrounding the characters and circumstances of the four men involved. Nicodemus, a professing man of God had, no doubt, come to realize that something was wrong with his 'religion' and had come to inquire of the Son of God about things that were troubling his soul. He got a sermon on the New Birth, "Ye must be born again." Ne, a man that has openly admitted that he has killed several people, including both men and women, and on this very night told how he had stole another man's wife about a year ago, had come to a lowly missionary's hut but his purpose was the same as that of Nicodemus and he got the same sermon preached to him as Nicodemus did.

It was nearly 2:00 o'clock in the morning when Ne left my house that night. I cannot say that he was saved when he left, but he had certainly been enlightened on many things. Among other things that he told me that night was that his last episode had resulted in him being expelled from the community where he had spent most of his life, hence the reason for his coming at night. However, he said that he had paid for his crime in pigs to the people and that there had

been some force that he was not able to explain that had driven him to me that night to inquire if he could be permitted to attend worship services. If so, he would put up a small building for a few people in the area where he is now living, who also desired to know more about God, and as we could come and minister to them he would like to start coming to preaching services. This night will go down as one of the highlights in my ministry here in New Guinea.

We had an early morning service scheduled for this place on Thursday morning. When I was here a year ago I baptized 15 people from this group, and two of those baptized at the last place, belonged to this group also, so they requested to be organized into a church and after consulting with their missionary as to their spiritual condition, as far as his observations could tell, it was decided to organize the church. They were organized with 17 members.

Upon the completion of this service we left and walked back on the other side of the mountain again and stopped at Pi Baptist Church, and held another service. Two professions of faith were made here at this service. After services we walked on to Guhabia where the Landrover was parked and spent the night there.

On Friday morning another service was held at Guhabia, this one by one of the pastors of a church near the Mission Station that is accompanying us on this patrol. We packed all the supplies into the vehicle and drove about 10 miles before we parked the car and started walking through the bush again. This 10 miles was fully as bad as the first day of the patrol, as we had several steep hills and one large mountain to climb. It has been raining almost every day since I have been on this patrol and the road situation is getting worse by the day. I have sent in to Mount Hagen to see if I can get a set of chains for the Landrover to assist in getting over these greasy mountains.

We left the car on the road yesterday afternoon and walked several miles back into the bush. Just before night we came to a house where we could spend the night. This morning we left there and came on to a new place of worship that has been established since I was last in this area. About 50 people are attending there regularly, and we had about a dozen for the first time this morning as we held services there.

After services at this place, we climbed a steep mountain and on the very top of it, a place called Takibu is where I am tonight. We got here in time to hold one service this afternoon and have three planned here tomorrow. As I write this paragraph it is turning midnight on July 10, and I have just completed a full 17 days on this mission patrol. Several more days, and lots more work, lie ahead, before I can return to the Mission Station.

This patrol has been unique to me in that it is the first one, on which I have ever attempted to do so much work at night. Nearly every night I have been busy until near midnight, and the long hours and strenuous walks have begun to take a toll on my overall physical abilities. If I complete all the work that I have planned for this patrol, it will last up to another two weeks. I will try to give you another "on patrol" report in about another week.

John R. Rice

(Continued from page 6)
predestinated it to come to pass. Here Rice goes again, trying to put Spurgeon on his side, when

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PAGE SEVEN

the two are poles apart theologically. Anyway, the Bible tells us that, what was done to Christ in the crucifixion was, "Whatever thy hand and thy counsel determined before to be done." Acts 4:28. If that does not teach that evil acts of men were predestinated by God, pray tell me what it does teach.

Rice then says:

"The only foreordination and predestination to salvation is based simply on God's foreknowledge of who will trust Christ for salvation . . . The only people that God predestinates to be saved are those whom He did foreknow, that is, those who, in His infinite knowledge, God knows will, when given the opportunity, come to trust Christ to be saved . . . God knows who will trust the Saviour and be saved, so He plans ahead of time that these will be called by the Holy Spirit when they hear the gospel . . . God makes sure to call everyone who will hear, everyone whom he knows will accept the blessed invitation to be saved . . . God knows who will trust Him, so He sees to it that every such person will be called."

How can anyone believe such rubbish as this? How can anyone even pretend that this stuff is taught in the Bible? Rice is saying that God looks down on man and knows which of them will be willing to believe the gospel, and then sees that the gospel goes to each of them. I think I am going to be sick . . . Let me explain this to you. When God would not let Paul go and preach in certain places, it was because God knew that none of those people would be willing to receive the gospel, and he did not want Paul to waste time there. When God called Paul to Macedonia, it was not because the 'Lord was going to open Lydia's heart,' but because He knew she would be willing to listen and would believe the gospel. When tribes and countries have been without missionaries, it was because God knew that none of them would be willing to believe the gospel. When missionaries went and folk were saved, it was because God knew that now some would be willing to believe. Now, this is the kind of tommy-rot Rice is dishing out. How any man can believe such rubbish, and still claim to believe the Bible is beyond me. I tell you that these quotes prove, beyond honest dispute, that, whatever Rice is, he is not a Baptist.

Rice uses Rom. 8:28-34 to support his heresy. Boy, did he choose the wrong passage. This portion of Scripture teaches that "God calls them according to His eternal purpose," that "whom He called, them He also justified," that "He delivered up His Son for US ALL," that "God will give all things to those for whom He gave His Son," that, "none can condemn those for whom Christ died." Rice does not believe any of these things, yet they are all clearly taught in the passage he uses here. Of course, Rice is basing his argument on the use of the word "foreknow" in v. 29. Rice attaches his arbitrary meaning to this word, saying that it means God foreknew what they would do, then inter-

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prets the passage according to his definition of the word. Now his definition contradicts the passage itself, the rest of the Bible on the subject, and the use of this word "foreknow" elsewhere in the Bible. The word "know" in the Bible is often used with reference to a special knowledge of love and relationship.

"Adam KNEW his wife." Gen. 4:1.

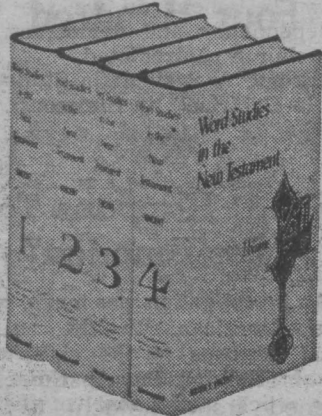
"The Lord KNOWETH the way of the righteous." Psa. 1:6.

"Joseph 'KNEW her not' till Jesus was born." Matt. 1:25.

"And then will I profess to them, I never KNEW you; depart from me, ye that work iniquity." Matt. 7:23.

Now will Rice contend that 'know' in these verses means to know about, or will he admit that a special knowledge of love and relationship? Does not the Lord know all about those in Matt. 7:23, even though he never knew them with his special love and favor?

So the word 'foreknow' in Rom. 8:29 means that God has a special knowledge of love and relationship of some from among mankind. And that his love and relationship is a 'fore' knowledge. He knew them from eternity with this special knowledge of love and relationship. Knowing them from eternity as His special people, He predestinated them to eternal salvation. Now this is a proper exegesis of this passage. Rice is ignoring the verse itself, the rest of the Bible, and other uses of the word such as Rom. 11:2 and I Pet. (Continued on page 8, column 3)



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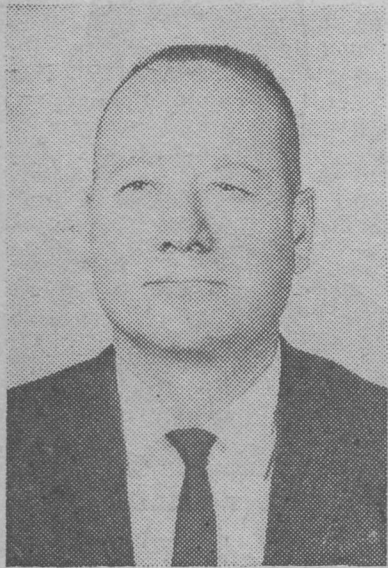
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John R. Rice

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1:20. Please note that Rom. 8:29 does not say 'What' He foreknew about them, but 'Whom' He foreknew. He foreknew the unsaved as much as he did the saved if the word only means that He foreknew what they would do. Please reread this statement and let it sink in. Rice ignores the word 'whom' and adds to the Word of God by saying it means He foreknew they would believe. This verse, or any verse in the Bible does not teach the awful heresy of Rice. Rice teaches that election is based on God's foreknowing they would believe, because he does not believe that man is totally depraved and dead in sin, and because he wants to give part of the glory for salvation to the sinner, and, I suspect, partly because he wants some of the glory to go to Arminian soul-winners (?).

Rice says that Romans 8:28-34 teaches that those who God foreknows will believe are predestinated to stay saved and reach Heaven at last. In other words, you get yourself elected by being willing to believe, (Rice's election is not an election by God but an election by man, though Rice would deny this), anyway after you get yourself elected, God predestinates that you will stay saved. So Rice has shifted the doctrine of election from its true meaning and makes it mean eternal security, no more and no less. Now security is based on election, and predestination does assure one of eternal salvation, but that is not all of the doctrine of predestination as Rice tries to teach. This is simply a miserable attempt of Rice to hold on to one point of Calvinism, call himself a Calvinist, or, at least, deny that he is an Arminian, and still deny the glorious truths of God's electing grace.

So here in a nutshell, in this chapter, is Rice's attempted explanation of the Biblical doctrine of election and predestination. Note it carefully. Rice teaches that God foresees that some men will be willing to believe the gospel. (As to what makes them willing, Rice is silent as the grave) God elects those people, whom He sees will believe, to be saved. (Surely, this is a needless election that adds nothing to the matter, for they were going to be saved whether God elected them or not). You see, since God knew they were going to be saved anyway, because He knew they were going to believe, God decided to elect them to the salvation He already knew they were going to get. Then Rice teaches that God predestinates these whom He elected, because He foresaw they would believe, to stay saved and reach Heaven at last. Well, that is Rice's doctrine, but you can be sure it is not the doctrine of the Bible. It is not the doctrine of the great Baptist Confessions of Faith. It was not the doctrine of Spurgeon, or of Gill, or of Bunyan, or of any sound Baptist the world has ever known. It is not sincere study of the Word of God. It is not the doctrine that comes from a genuine experience of the saving grace of God.

Rice's doctrine is a doctrine based on human reason and a denial of the Biblical doctrine of total depravity — based on a denial of a large portion of the Word of God. Rice's doctrine is born of a carnal hatred to the truth of God's Word. Rice's doctrine is born of the desire of the flesh to have whereof to glory. Rice's doctrine is a desperate attempt to hold the Bible terms of 'election' and 'predestination,' and still deny the glorious truths that those words stand for. In this chapter Rice proves to be a heretic, a hater of God's truth, a perverter of the Bible, and a deceiver of his followers. Be warned, beloved, of this man and of his

Theodosia Ernest

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Church, and the conditions of membership after admission.

Let us now turn to page 26, and examine the Discipline of 1784, which was the first. And here at the very beginning is an announcement which shows how little the authority of Christ was regarded, and proves that though it was now to be called a Church of Christ, it was as much as ever the Church of Wesley.

"QUESTION 2. What can be done in order to the future union of the Methodists?"

"ANSWER. During the life of the Rev. Mr. Wesley, we acknowledge ourselves his sons in the gospel, READY, IN MATTERS OF CHURCH GOVERNMENT, TO OBEY HIS COMMANDS."

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

heresy. Let not love of peace and unity, let not the desire to get along with others, let not anything cause you to compromise the precious Word of God. I would urge any believer in the truths of God's saving grace to have nothing to do in anywise with this heretic. Do not be associated in fellowship with him in anywise in this world. May God bless you all.

Blasts . . . John R. Rice

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move them. You ought to realize that he is a rank heretic, a compromiser of the Word, a perverter of the truth, an Arminian, and most un-Baptistic in his practice.

LETTER TO — DR. JOHN R. RICE

Dr. John R. Rice
P.O. Box 1099
Murfreesboro, Tennessee 37130

Dear Dr. Rice:

I've just finished reading your message, "Christian Cooperation and Separation," in the May 28, 1971, issue of your paper "The Sword of the Lord." To my knowledge I have never met you; so what I'm about to write could have nothing to do with any personal feelings I might have concerning you. I would also want you to understand that I am not quarreling with your right to teach and preach the truth as you see it. Over the years there could be little doubt as to where you stand or what you believe on any subject. I do not agree with a large percentage of the stands you have taken, but you do spell out what you believe and this is to be commended.

I am a Baptist! When you associate and identify your position with the Baptists then it does become my business. You have always seemed to have courage along with your convictions. I am asking you to display some of that courage. Since you obviously are not a Baptist and do not believe that the distinct Baptist doctrines are essential then why do you insist upon carrying the name Baptist??? The path that you are following is interdenominational so why not label it as such and quit trying to hang the name Baptist on it?

You quote Ps. 119:63, "I am a companion of all them that fear thee, and of them that keep thy precepts." And then you comment "—on the authority of that verse I decided not to be just a Baptist evangelist —." I suggest to you Dr. Rice, that what you really decided was not to be a Baptist and have just never acknowledged the fact. In like manner Billy Graham maintains his identity with the Baptists. Perhaps you both have the same motive. You vigorously censor Dr. Graham; yet from where I stand as a Baptist you both look alike!

In this message, "Christian Cooperation and Separation," you make the following observations:

1. Your conclusion is that what an individual believes about baptism is a minor detail and doesn't make any difference. This is not a Baptist position — and you know it!
2. The fellow who speaks in tongues, according to you, is to be accepted. This is not a

Baptist position — and you know it!

3. The fellow who believes his salvation is maintained by his good works, according to you, is to be accepted. It doesn't matter whether he believes in eternal security. This is not a Baptist position — and you know it!
4. The idea of accepting those who practice sprinkling as baptism is promoted by you. This is not a Baptist position — and you know it!

In other writings you have taken other positions that are equally contrary to what Baptists believe. You obviously do not accept what the Baptists have believed, bled and willingly died for throughout the years as being important. You do not believe that what Baptists teach and believe about eternal security, the church, the ordinances, Christian fellowship, the second coming, etc., is important **then why carry the name?**

Dr. Rice, go on, if you so desire, teach and preach what you believe to be the truth — but at least have the honesty and courage to make it known **that you are not a Baptist!** Fly under your own colors!

Sincerely,
NORMAN H. WELLS, Pastor

Independent

(Continued from page one)
way a church can act as a body is by some method of voting. Any proper method of voting is an expression of democracy.

6. The Duty and Responsibility of the Whole Church to—

(1) **Maintain Unity of Action.**
See Rom. 12:16; I Cor. 1:10; II Cor. 13:11; Eph. 4:3; Phil. 1:27; I Pet. 3:8. Strong very justly remarks on these passages that they are not "mere counsels to passive submission, such as might be given under a hierarchy, or to the members of a society of the Jesuits; they are counsels to cooperation and to harmonious judgment."

(2) **Preserve Pure Doctrine and Practice.**

I Tim. 3:15; Jude 3. See also the exhortations of the churches in Rev. 2 and 3.

(3) **Guard the Ordinances.**

I Cor. 11:2, 23, 24.
And we may conclude by saying that in no instance in the New Testament do we see the independency and democracy of the church contradicted.

(From "A Systematic Study of Bible Doctrine" by Simmons).

What Happens To "Miss America"

An investigation was made, says The American Weekly, as to what happens to the girls who are in Bathing Beauty Contests. The article stated that "of the 15 girls chosen as Miss America, 8 have been in divorce courts, several encountered other grievous difficulties, one lost her life, one committed suicide, and almost all of them have had experiences of shame and sorrow." It is not God's will that our American girls should be subjected to such indecent exposure.

—Christian Victory