

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 40, No. 27

ASHLAND, KENTUCKY, AUGUST 7, 1971

WHOLE NUMBER 1699

"THE BIBLE AND REWARDS"

PREACHED AT CALVARY'S 1970 BIBLE CONFERENCE

By JON RULE
Alderson, W. Va.

In Biblical times, a reward was given for three reasons.

In the first place, a reward was given as a garland or as a prize for victory. I find the same is true in the Word of God, that rewards and crowns are to be issued on the basis of victory.

I find a great deal of confidence in this, merely in the fact that there will be awards and crowns given on the basis of victory. I have no stock, and I place no countenance, in the preaching of non-denominationalists, that the church that Jesus Christ built has failed, or will fail. There will be rewards issued and crowns issued on the basis of victory.

Might I also say it is somewhat of a challenge to us that there must be victory in order to be crowned? It is not enough simply to be in membership with a New Testament Baptist Church. We must be victorious. It is not enough simply to carry the name "Baptist," and to be nominal Baptists. We must be victorious.

In Biblical times, crowns were issued on the basis of reward for services rendered.

In Matthew 20, Jesus spoke a parable about a householder who hired laborers to go into the field, to labor. In the morning, about the third hour, he hired some laborers and they went forth, and they labored all day.

During the day he continually hired more laborers, up until the eleventh hour, and they labored from that time — from the time they were hired.

At the end of the day, the pay was the same for all—one penny. Jesus taught His disciples a great lesson. He said, "Can I not do as I please with my own? Many are called, but few are chosen."

Brethren, I believe that we today live in the eleventh hour of this age — that we today are living on borrowed time, and that Jesus Christ is soon to come.

Thanks be to God, He still has Himself a people. He still has Himself a remnant who are worthy of rewards in this day, as they were a thousand years ago.

I find also that in Biblical times rewards were to be given as a badge of royalty. I don't doubt for a moment that none of us lay any claim whatsoever to princeliness or to royalty insofar as the world is concerned. All you have to do is look around into the face of your neighbor and you will see the truthfulness of I Corinthians 1, where the Word of God declares that God hath not chosen the wise nor the rich, but He has chosen the base things of the world. He has chosen the things which are not, to bring to nought the things which are.

Thanks be to God, we who are saved by the grace of God have an eternity to look forward to, in which we will be crowned and we will be rewarded as princes and kings.

Brethren, that thrills my heart. I don't think us Independent Baptist preachers are ever going to be given a great deal of responsibility insofar as the world is concerned. No political figure has yet called Jon Rule to ask his opinion about the affairs of the world, although I have some. But thanks be to God, when the age is closed up, Jon Rule is going

to be given the garland and the wreath of a king and a prince, and he shall rule and reign with Jesus Christ.

The Bible speaks of five rewards, or five crowns, shall be offered in the future.

The Old Testament speaks of many rewards. The Old Testament says that our wives are a reward unto us. The Old Testament says that our children are our crown, and that is very precious to us who have children. But I speak particularly of the five crowns which are in the future.

I.

There is a crown of life, according to Revelation 2:10 and James 1:12, and this crown of life will



JON RULE

be issued to those who have endured tribulation and persecution. I think it is very interesting that those of us who in this life, live in the bondage of death itself — namely, this body, yet look forward that we will be given a crown of life, which is just the opposite of what we endure.

That crown of life will be issued on the basis of those who have endured martyrdom. I don't know if I shall ever qualify on that basis. I don't know if Jon Rule would have the courage and the strength to lay down his life for Jesus Christ. I hear a lot of preachers tell about how great a witness they would be, like Stephen, if they were called upon. I'd be more apt to be like the missionary in England, who, when he was about to be burned, said, "Tie the ropes tight, boys. When the fire gets hot, I might want out."

It may very well be that we

will be called upon to lay down our lives for Jesus Christ. That will qualify us for the crown of life. Oh, that we might be like our pilgrim forefathers who considered it the greatest act of life to die for Jesus Christ.

II.

There is the crown, which is the incorruptible crown. This is the crown that is awarded for self-mastery.

Not long ago I preached a message on Biblical fasting. I have never heard it preached on, and I have read very little on the subject, but my heart has been challenged by the Biblical doctrine of fasting.

I always thought that the only time you ever fasted is when you got so concerned about a lost soul or a problem that you forgot about eating. Then it suddenly occurred to me that I had never gotten that concerned about any problem.

I started doing a little reading and studying on the subject, and I found that Daniel fasted, not because of a problem, yet God laid a problem on him because of his fasting.

I find that the epitome, the peak, of self-mastery in the Word of God is fasting and prayer.

III.

There is also a crown of righteousness.

II Timothy 4:8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

If there is one prayer for my life, it is that the Holy Spirit of God, by His ministry through the Word, would lay on my heart the burden of the second coming of Jesus Christ. I believe it would change our lives, it would change our ministry, it would change our preaching if we would urgently declare that Jesus Christ might come this moment.

IV.

There is another crown, which

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

ELEVENTH AND FINAL INSTALLMENT

By JOE WILSON
Winston-Salem, N.C.

Well, we have come to the last in this series of articles. Right glad am I to be about done with this distasteful and unwelcome task. It is a weariness to answer the same old, stale arguments again and again. It has been saddening to read the writings of this man on this subject. I once read anything I could get hold of by Rice. I enjoyed and was profited by many of his writings. It has saddened my heart to be so let down in a man, and to lose much of the respect I once had for this man. I wish he had never written this awful book with which we have been dealing. This book will lower Rice in the opinion of every serious and sincere student of the question involved. However, my task has been a necessary one, for there are multiplied thousands who devoutly follow this man. They sit at his feet and hear his words, and parrot those words around the world. There are many for whom a word from Rice is the deciding factor in doctrinal debate. So, I felt that I must undertake this task, though I shrank greatly from it.

We have seen that Rice has deliberately and repeatedly confused the issue by his usage of the terms Calvinism and Hyper-Calvinism. He will not be consistent in his usage, but will say that Calvin believed something, and then call that something hyper-calvinism. My usage of the

term Calvinism has been consistent throughout. Calvinism is a commonly accepted nickname for the system of doctrine embodied in the Five Points of Calvinism. Those points are: Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance or Eternal Security. I take the position and stick with it, that a man



JOE WILSON

who holds that God elects unconditionally, and that the deciding factor in a man's salvation is the choice of God, that man is a Calvinist. The man who makes the deciding factor to be the decision of man, that man is an Arminian. Now this is simple, clear, and consistent. If we stick with this, we will not be con-

(Continued on page 7, column 1)

V.

is a limited crown — a crown of glory. This is just for preachers.

I Peter 5:1: "The elders which are among you I exhort, who am also an elder."

I Peter 5:4: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

This last year I have undergone a time of testing as never before in my life. I have been in the ministry some six years — active full-time preaching and principaling, and this year I went through a period of four months of difficulties. Talk about being under the juniper tree! I was under the juniper tree. I was more like Jonah sitting on the east side of the city of Nineveh, all disgusted and downhearted, because God hadn't blessed my ministry and given me a revival.

I find among Independent Baptist preachers that I have talked with the past year, a great number are experiencing a time of real trial and real testing. If I could limit my remarks to just one crown, it would be this one: that there is a crown laid up in Heaven for those preachers who faithfully declare Jesus Christ and Him crucified. There is a crown of glory that fadeth not away, reserved in Heaven for Independent Baptists who declare the truth. Thanks be to God!

There is also a crown of rejoicing, and this is the crown that will be given to those who have witnessed faithfully to the saving grace of Jesus Christ.

I Thessalonians 2:19: "For what is our hope, or joy, or crown of rejoicing?"

There are some things in general, I want to say about these crowns.

First of all, all five crowns will be awarded on the basis of faithfulness. In I Corinthians 3:5-8 and I Corinthians 3:12-15, Paul makes this very clear, that these crowns and these rewards will be issued on the basis of faithfulness. Brethren, God requires one thing of us, and that is to be faithful.

Do you remember the problem in the church at Corinth? In the first chapter of that book they were having a little trouble with sectionalism. One was saying, "I am of Cephas;" another, "I am of Paul;" another, "I am of Apollos;" and here comes a dogooder and says, "I am of Christ." Paul rebukes them sharply in I Corinthians 3, by telling them that what we need is get the perspective of the preaching in the right view.

Brethren, we need to get our ministry in the right perspective. Paul said, "Some plant, and some water, but God giveth the increase."

Now, preachers, that knocks the props out from under you when you get a little proud about the work that God is causing to flourish around you. All of us, I am sure, like to feel that "this is my kingdom; I am king of the hill here." Brother, it is God that giveth the increase. God requires one thing of us and that is faithfulness.

We, as Independent Baptists, can't expect any great revival, using our methods and our message, in the last days. I am afraid that we are preaching to a bunch of reprobates, as it was in the days of Noah. I am afraid that they are turned over for judgment, and the only thing that the preaching of the Gospel does is confirm them to Hell.

You know, the preaching of the Gospel not only converts, but it (Continued on page 8, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HEAVENLY MERCHANTMEN"

"Buy the truth, and sell it not." —Prov. 23:23.

I have always been interested in buying and trading and trafficking. I like to attend the auctions that are held. I often think of some of the markets that I have visited in various parts of the country. I often think of the stock market. It would be interesting to me upon one occasion, at least, to look in upon a big stock exchange as to how it operates.

My text takes us into the mar-

ketplace, and it talks in terms of buying and selling. As I think upon this, I am reminded of the old colored lady who said, after installment buying became popular, "Nowadays, us colored folks can buy most anything we don't need on uneasy payments." That is not only true of "us colored folks," but it is true of "us white folks" as well.

My text talks about something we do need. It does not talk about uneasy payments, but it does tell us that we are to buy something,

and when we get it, hold onto it, and never dispose of it.

THE COMMODITY.

What is the commodity that we are to buy? My text says, "Buy the truth."

It has been interesting to me to turn through the Word of God at random and notice that word "truth" as it is used in various portions of God's Book. For example, we read:

"And the Word was made flesh, (Continued on page 2, column 1)

The Baptist Examiner
The Baptist Paper for the Baptist People

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

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"Merchantmen"

(Continued from Page One) and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace AND TRUTH." — John 1:14.

The Lord Jesus is thus spoken of as "truth." The Lord Jesus Christ is the "spoken truth," and the Bible is the "written truth." We are told that the Word of God, which was the Lord Jesus Christ, became the "spoken truth" to us, and it says concerning Him that He was "full of grace and truth."

We have a similar text when Jesus said: "I am the way, THE TRUTH, and the life." — John 14:6.

The Psalmist likewise tells us about the truth, for we read:

"THE TRUTH of the Lord endureth for ever." — Psa. 117:2.

This is certainly different from most of the commodities that we buy. If you buy an automobile, it doesn't last forever. The part that seemingly lasts the longest about it, is the payments. The automobile itself wears out pretty quickly.

If you buy an appliance, whether it be a refrigerator, or a stove, or whatever it may be, it doesn't last forever. It soon wears out. But this text says, "The truth of the Lord endureth for ever."

Notice another Scripture relative to truth:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, WHO HOLD THE TRUTH in unrighteousness." — Rom. 1:18.

Literally, this says, "who hold down the truth with unrighteous living." There is many a man today who knows the truth, but he holds it down by his unrighteous living, by the sin of his life, and by the things that he does that are wrong. He not only refuses to trust the Lord Jesus Christ, but he holds down the truth by his unrighteous living.

Listen again: "And judgment is turned away backward, and justice standeth afar off: for TRUTH IS FALLEN

in the street, and equity cannot enter." — Isa. 59:14.

This is a figure of speech whereby Isaiah says that truth is fallen in the streets, like as a person who might fail in battle, falls in the street, overcome in the battle. So truth, he says, is fallen in the streets.

If ever there was a time when this text of Scripture were true, it is today, for the truth of God is truly fallen in the streets today. I have been amazed at some of the blasphemous utterances that have been made of recent date.

I think just now of this young fellow at Campbellsville College, Campbellsville, Kentucky, (a Baptist school), who had an article in their school paper of recent date, whereby he said that it was impossible for him to think of the Bible as being the inspired Word, and he referred to it as a "paper pope." In the article he said, "It is just hard for me to think that God would say, 'Come here, Moses; bend your ear over this way. I want to tell you something. I want to tell you how to write the book of Genesis. You start off, 'In the beginning God . . .'" I tell you, truth has fallen in the streets when a Baptist college will allow an article of that type to be printed in their school paper.

Notice another verse relative to truth:

"And ye shall know THE TRUTH, and THE TRUTH shall make you free." — John 8:32.

Men talk about free moral agency. I contend there is no such thing as free moral agency. I contend that the only thing that will make men free is the truth of the Word of God, for Jesus said, "If you know the truth, the truth will make you free."

Beloved, my text says that the commodity that we are commanded to buy is the truth. The truth is a remarkable commodity. Whether you consider the word "truth" as referring to the written Word of God, or whether you consider it as referring to the spoken Word of God, which is the Lord Jesus Christ, it is one and the same. The command is, "Buy the truth."

Jesus Christ as the Spoken Truth, or the Bible as the Written Truth, certainly is a commodity that every man and woman needs. If you go to the store tomorrow, you will probably buy something that you don't need. You rarely ever go to a supermarket or a department store but what you buy something that you could have gotten along without very easily. But here is something you need, and I need, and all the sons and daughters of Adam need, above anything else, and that is the truth — the Spoken Truth, which is Jesus Christ, and the Written Truth, which is the Word of God. It is no wonder then that Solomon said, "Buy the truth."

II

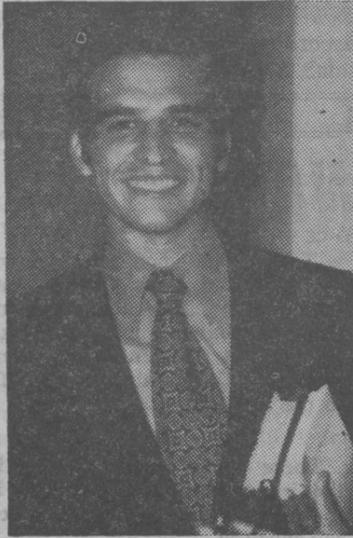
THE PRICE.

How are we going to buy the truth? What is the price we are going to pay for the truth? Beloved, that is most interesting, for the price is absolutely free. Listen:

"Ho, every one that thirsteth, come ye to the waters, and he that hath NO MONEY; come ye, buy, and eat; yea, come, buy wine

CLARK TO ENTER EVANGELISTIC FIELD IN SEPTEMBER

Brother Kent Clark who has been pastor of a Baptist Church in Bryantsville, Kentucky has re-



KENT CLARK

signed his pastorate effective September 1 and is entering the evangelistic field.

In the providence of God he is already booked solidly until December of this year.

I hope the brethren keep Kent busy. He is one of the finest young men of our acquaintance. Truly it is a blessing to know him and his wife, Pam. They are two of the finest.

If you wish to write him, his address is:

Brother Kent Clark
Box 17
Bryantsville, Kentucky 40410

and milk without money and WITHOUT PRICE." — Isa. 55:1.

Notice, the command is to buy wine and milk without money and without price. In other words, there is nothing to pay.

The problem that most of us have, who deal with the public in selling, is to get people up to our price. God's problem is to get people down to His price.

A man came into our printing shop of recent date. I looked over the order that he had for us and gave him a price concerning it. He hesitated about it, and finally he said, "Couldn't you do this cheaper?" I said, "I could, but I am not going to." My problem was to get him up to my price. As I told him, I could do it cheaper, but we wouldn't be making anything, and I wasn't intending to work for nothing.

My problem, I say, was to get him up to my price, but God's problem is to get you down to His price, for He says, "Buy wine and milk without money and without price."

Sinner friend, may I remind you that this commodity that you are commanded to buy is a commodity that you buy without money and without price. There is nothing for you to pay. We read:

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

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." — John 3:16.

Beloved, this tells us conclusively that Jesus Christ is a gift of God the Father.

I say to you then, when you go into the celestial marketplace as a heavenly merchantman, you go there to buy the greatest commodity in this world — the truth of God's Word, which is exemplified both in the Bible, and in the Lord Jesus Christ, and you are going to buy it at the greatest price in this world, which is ab-

solutely nothing. Free for nothing! Nothing to pay! No cost in any wise at all!

III

CHECK THE COMMODITY.

If a man goes to make a purchase, he usually will check the commodity he anticipates purchasing. Suppose you go to buy a pair of shoes. You may try them on. You may ask questions concerning them. You may ask the clerk as to what the material is that they are made of.

Or if you go to buy a dress, I am sure you ladies would very carefully look that dress over, see how it is made and see whether or not you think it would hold together for a reasonable length of time for you to wear it. You would check the commodity that you were buying.

Beloved, I say to you, you and I, as heavenly merchantmen, ought to check the commodity that is offered to us in my text very closely.

You go to church at various places. You ought to check the commodity that the church offers. You ought to check the commodity that the preacher presents to you. You ought to be sure that it is not counterfeit. We read:

"PROVE ALL THINGS; hold fast that which is good." — I Thess. 5:21.

When you go to church and the preacher presents his commodity for you to buy, you ought to check it; you ought to prove all things concerning it; you ought to hold fast to it if it is good.

That reminds me of the Scripture that I carry on the head of THE BAPTIST EXAMINER every week, and have ever since we first started printing the paper. It says:

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

God doesn't say to check the preacher that preaches to you on the basis of the attendance that he has. God doesn't say to check the preacher on the basis of the salary that he draws. God doesn't say to check the preacher on the basis of the number who flock to hear him preach. God does say to check him with the law and the testimony, and if he doesn't preach according to the Word of God, it is because there is no light in him.

So, beloved, we are told explicitly to check the commodity. If you go to church and the preacher presents a message unto you, check it. Check the commodity to see whether you ought to buy it. My text says, "Buy the truth." Check to see if it is the truth.

I think that you certainly ought to reject any salvation that is offered that does not have Christ presented as God within that salvation. If a church presents a salvation to you whereby you can join the church and be a do-gooder and a be-gooder — if a church

presents to you a salvation whereby Jesus is the very least there is in it, and Jesus is not the Son of God, then reject that salvation.

I insist that there is no salvation that is worth having except the salvation which presents Jesus Christ as God. If Jesus Christ is not presented as God in the flesh, who came to this world virgin-born, and who lived a perfect life and died in your place upon the cross and rose again from the dead — if Jesus Christ isn't presented as such in the salvation that is offered to you, then reject that salvation.

I think of the individuals who today have an idea of soup, soap and sunshine, and who present such a social gospel unto the world. The man is to be rejected who presents such a social gospel, that ignores the Lord Jesus Christ as God in the flesh. You are to reject that offering on the part of the church and the preacher who presents such a salvation to you.

You should also reject any pardon that is presented without an atonement. I know there are many preachers who talk in terms of a pardon without an atonement. I remember once when I attended a funeral, I heard the preacher say that you are to turn to the Lord and say, "Oh, Lord, I am sorry that I am a sinner. Will you forgive me?"

Beloved, there is not a word of truth in that statement. In six thousand years of earth's history, God has never forgiven a man because he said, "I am sorry I am a sinner; oh, God, forgive me!" God does not forgive sinners because they ask to be forgiven.

You say, "On what basis does God forgive sinners?" He forgives sinners only on the basis that Jesus Christ has died for their sins, has paid for their sins, and has made an atonement for their sins.

I tell you, beloved, the man who presents a pardon without an atonement — that man who offers a pardon that is not predicated upon an atonement — that individual is to be considered as a false prophet, and you are to reject the commodity that he offers.

There is the individual who presents life without a new birth and tells you that all you need to do is turn over a new leaf and you can start living for the Lord thereby. This is not true. There is no life without a new birth. Listen:

"Ye must be born again." — John 3:7.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." — I Pet. 1:23.

I tell you, beloved, there is no life without the new birth and the man who stands beside the sacred desk and tells you that you can have life by turning over a new leaf, apart from a new birth — the man who says there is life for the having on any (Continued on page 3, column 5)

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THEodosia ERNEST

(Continued from last week)

"This neglect of all reference to the word of God or the authority of Christ, was in perfect harmony with the action of the first Conference held in America, some eleven years before. The Methodist societies were originally governed by the General Rules drawn up by the Wesleys in 1743, and by the regulations adopted in the Conferences which were held yearly from 1744. These regulations were first published in the Minutes from year to year. They were afterwards collected together and printed, with some slight alterations, in a tract entitled 'The Large Minutes.' The same rules and regulations, so far as applicable to their condition, governed the Methodist societies in America from the time of their first formation, in 1766. At the first Conference in 1773, the preachers formally recognized 'the doctrine and discipline of the Methodists,' as contained in the English Minutes, to be 'the sole rule of their conduct.'" (Ans. to quest. 2, page 10)

"So, in determining their form of government, they made no reference to the Scripture, but say that, 'Following the counsel of John Wesley, who recommended the episcopal form we thought it best to become an episcopal Church.'

"But this is nothing to our present purpose. We want the changes in the terms of admission, and conditions of membership. And, first, it appears on page 17, that those coming into the society were to be received only after three months' probation; but as soon as the Church was formed she changed this law; and on page 35 we read, 'How shall we prevent improper persons from insinuating into the society! Ans. Give tickets to none till they are recommended by a leader with whom they have met at least two months.' This was all that was requisite for Church-membership for the first five years. Any one could be a member without further ceremony if the leader certified to his good conduct for two months, and the preacher would receive him. There was no baptism, no profession of faith, on examination before the society—nothing at all but the two months' probation; but in 1789, the Conference decreed that they must wait four months longer, and the probation was lengthened to six months, where it now stands; but still there was no baptism, no profession, no examination before the society. No one was consulted but the preacher, and he decided on the recommendation of the leader after six months' probation in the observance of the rules; and these rules, though they require strict morality, and the observance of external religious forms, say not a word about true repentance towards God, or faith in the Lord Jesus Christ."

"Surely, Mr. Courtney, you must misunderstand the writer. He cannot mean to say that the Methodist Church admitted members without baptism, or any profession of faith, for five years."

"Yes, madam, it did so—not for five years only, but for over FIFTY YEARS. It extended the probation at the end of five years; but it was not till fifty-two years after its organization at Baltimore, in 1784—not until 1836, that baptism was required as a term of membership. This doubtless seems very strange to you. It is strange, even to astonishment; but it is, nevertheless, most woefully true. Here is the book; you can read it for yourself (P. 182.)"

"1836. It was now made a requisite for admission into the Church that the candidates have been baptized."

"If it had been a requisite before, how could it then, in 1836, have been 'made a requisite?'"

"So, you see, for fifty-two years the Methodist Church required, as terms of membership, only the two months' probation for the first five years, and the six months for the other thirty-seven years; but during all the time, no baptism and no profession. And it was not until 1840, four years after baptism had been made a term of admission, that any profession of faith was required; for you may read on the same page, 182:

"1840. The following was added to the requisites for admission into the Church:

"And shall, on examination by the minister in charge, before the Church, give satisfactory assurance, both of the correctness of their faith and their willingness to observe and keep the rules of the Church."

"Now, without inquiring any further, we have three times seen a fundamental change in the conditions on which members could be received. How many more they may have made we need not now take time to examine. I will, however, call your attention to at least one more, which you will find on page 44, sec. 5: 'No person holding slaves shall in future be admitted into society or to the Lord's Supper, [they would not even admit him on probation,] till he previously complies with these rules.' That is, the rules which we shall presently give at length, and which positively require the emancipation of the slaves, whether they desire it or not. This rule was suspended the next year after it was made, (see page 80,) but was not repealed till twelve years afterwards, when it was enacted that 'No slaveholder should be received into society until the preacher who has the oversight of the circuit has spoken to him freely and faithfully on the subject of slavery.' (Page 275.) It does not appear what the preacher was to say nor whether it was necessary that what he said should have particular effect on the slaveholder's mind or conduct. But he could not come in till he had been talked to.

"But now, let us look at the conditions of continuance in the Church after members have actually been admitted. How many times these have been changed I cannot positively say; but I am sure I can point you to more than you would believe except upon the testimony of your own brother minister.

"In the first Discipline, adopted in 1784, we have already seen that to become a member, it was necessary to have been two months on trial; but now, what was required to remain a member? It would seem, from page 37, that members 'must

not marry unbelievers or unawakened persons.' 'Question 21. What can be done to put a stop to this? Answer. Let every preacher publicly enforce the apostle's caution: "Be not unequally yoked together with unbelievers." 2. Let him openly declare that whoever does this will be expelled from the society,' etc.

"So here, at first, the penalty was expulsion; but, in 1804, (see page 187,) 'the punishment for violating the rule was changed from expulsion to putting back on trial for six months.' And after thirty-two years more, the penalty was, in 1836, (see page 188,) 'entirely done away with.' So, what was a sin demanding expulsion, was so much less sinful after twenty years, that it only required a second probation to atone for it; and after thirty-two years longer, had ceased to be a sin at all deserving punishment. She who married an unawakened man for her first husband, must have been expelled; and for marrying the second of the same sort, put back upon probation; and for marrying the third of the same sort had she lived long enough to do so, would have not even been reproved. Surely men are wiser than their Master! But excuse me; I will show you another of these changes in the condition of membership.

"Let us now turn to page 43 of this valuable book, and see what were the rules adopted by the Church, at the time of its organization, on the subject of slavery, and see if we can ascertain how many times slaveholding was and was not made a condition of expulsion. We have already seen how it affected the terms of admission; we wish now to inquire how it operated on those of continuance. I will read:

"Question 42. What methods can we take to extirpate slavery?"

"Answer. We are deeply conscious of the impropriety of making new terms of communion for a religious society already established, excepting on the most pressing occasion; and such we esteem the practice of holding our fellow-creatures in slavery. We view it as contrary to the golden law of God, on which hang all the law and the prophets, and the unalienable rights of mankind, as well as every principle of the Revolution, to hold in the deepest debasement, in a more abject slavery than is to be found in any part of the world, except America, so many souls that are capable of the image of God.

"We therefore think it our most bounden duty to take immediately some effectual method to extirpate this abomination from among us, and for that purpose we add the following to the rules of our society, namely:

"1. Every member of our society who has slaves in his possession, shall, within twelve months after notice given to him by the assistant, (which notice the assistants are required immediately and without any delay to give in their respective circuits,) legally execute and record an instrument whereby he emancipates and sets free every slave in his possession who is between the ages of forty and forty-five, immediately, or, at farthest, when they arrive at the age of forty-five.

"And every slave who is between the ages of twenty-five and forty, immediately, or, at farthest, at the expiration of five years from the date of the said instrument. And every slave who is between the ages of twenty and twenty-five, immediately, or, at farthest, when they arrive at the age of thirty. And every slave under the age of twenty, as soon as they arrive at the age of twenty-five at farthest. And every infant born in slavery, after the above-mentioned rules are complied with, immediately on its birth.

"2. Every assistant shall keep a journal, in which he shall regularly minute down the names and ages of all the slaves belonging to all the masters in his respective circuit, and also the date of every instrument executed and recorded for the manumission of the slaves, with the name of the court, book, and folio, in which the said instruments respectively shall have been recorded; which journal shall be handed down in each circuit to the succeeding assistants.

"3. In consideration that these rules form a new term of communion, every person concerned who will not comply with them, shall have the liberty quietly to withdraw himself from our society within the twelve months succeeding the notice given as aforesaid, otherwise the assistant shall exclude him from the society.

"4. No person, so voluntarily withdrawn or excluded, shall ever partake of the Supper of the Lord with the Methodists, till he complies with the above requisitions.

"5. No person holding slaves shall in future be admitted into society, or to the Lord's Supper, till he previously complies with these rules concerning slavery.

"N. B. These rules are to affect the members of our society no further than they are consistent with the laws of the States in which they reside. [That is, if the instrument of emancipation could not be legally made and recorded, and would be of no binding force, it need not be done.]

"And respecting our brethren in Virginia that are concerned, and after due consideration of their peculiar circumstances, we allow them two years from the notice given to consider the expedience of compliance with or non-compliance with these rules."

"Now did ever the veriest despot of any nation on the globe use language more peremptory than this? 'Every member who has slaves shall legally execute and record,' etc.; and, to be sure that the order is obeyed, the circuit-rider, as provost-marshal, is to keep a book with every name recorded; and, if they do not comply within the year, must cast them out—except the dear bretheren in Virginia, who, I suppose, had no chance to hide behind the State laws, and they are graciously 'allowed' to live in sin two years instead of one.

"But it is not for the arrogance, or folly, or unscriptural— (Continued on page 5, column 4 and 5)

"Merchantmen"

(Continued from page two)

basis other than the new birth—that man is to be rejected. Check the commodity that is offered by him and see whether the commodity that is offered presents life with or without a new birth.

Again, the man who preaches and says that you can have faith without works is certainly presenting a commodity that is not to be considered at all. I believe that faith ought to be accompanied by works. I mean by that, not for salvation, but if you are saved, you ought to work.

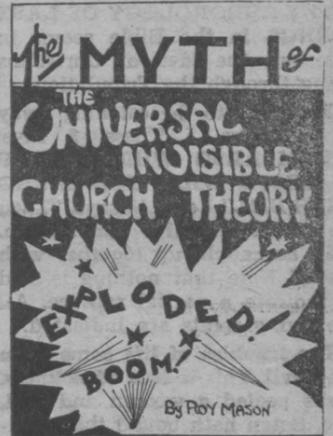
James very specifically tells us that unless you have works to accompany your faith, your faith is in vain. Listen:

"Even so faith, if it hath not works, is dead, being alone." — James 2:17.

This doesn't say that you are saved by your works, or are partially saved by your works. Rather, it says if you have trusted Jesus Christ and have clung to Him, and have faith in Him to save you, then there ought to be some works in your life to prove it.

I contend that the man who is saved will have some works in his life to prove the fact that he is saved and is a child of God,

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and when a preacher stands before you and says all you have to do is just believe — believe — believe, and you'll go to Heaven when you die, reject that man and all that he has to offer. I believe that faith ought to prove itself in works insofar as your life is concerned.

Also, the man who preaches and says that there is safety without perseverance in holiness is preaching just as unscripturally. The man who says to trust Jesus Christ and you will go to Heaven when you die, but doesn't say one word about perseverance in holiness, is presenting a commodity that you need not, and you should not buy.

There are times when we Baptists are misunderstood because we preach security of the saved. A man from Tucson, Arizona, wrote me of recent date and said that he was an unsaved sinner and was definitely confused on the basis of the doctrine of the security of the saved. Beloved, there's many a man who is confused in regard to this.

I say to you, the life of the man who is saved ought to be a life of perseverance so far as holiness is concerned. I do not believe merely in preservation; I believe in perseverance. I do not believe that God merely saves a (Continued on page 4, column 5)

The Baptist Examiner FORUM

"What Scriptural reasons do you offer for a pre-tribulation rapture?"

ROY
MASON

RADIO MINISTER
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There are a great many reasons, and I recall reading one book in which the author presented, as I recall, more than a score of reasons. One could wonder why it is that some people seem to WANT to go through the Great Tribulation. I have had letters from people who seemed just fixed and determined to go through the Tribulation. Others seemed quite sure that at least a lot of saved people will go through the Tribulation. Personally that is one thing that I positively DON'T want to do — go through the Tribulation. I suggest some brief reasons as to why I don't think any saved person will go through the horrors of that time.

THE WHOLE TENOR AND TREND OF SCRIPTURE SEEMS AGAINST THE IDEA OF CHRISTIANS SUFFERING THE GREAT TRIBULATION.

THE CHRONOLOGY OF LAST THINGS in the Bible seems to rule out the idea of Christians going through the Tribulation.

Referring to the catching away of believers, I Thess. 3 says, "THEM ALSO WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM." Verse 17 says, "Then we which are alive and remain, shall be caught up together with them." Note that nothing is said to indicate a partial rapture. All the living saints are indicated.

The troubles of life come from the devil. This is true of sickness. Jesus healed a woman and said, "Lo, Satan hath bound this woman these many years." He attributed her sickness to Satan. Job suffered many ailments. God didn't send them. Satan sent them. God merely removed his protective care from Job for a time. I am persuaded that this same thing happens when we receive chastisement — God merely removes his protective hand, and Satan works on us.

Now during the Tribulation, the most awful woes will come on this world. Read the book of Revelation and you will learn of afflictions that cause people to gnaw their tongues with pain, and to desire death. The things that will happen — the very predictions — cause chills to run up and down my spine. Will these things — these horrible things, be rained down upon born-again people? This is not Satan who is bringing these things — it is the judgment of God. Tell me that God will send such horrors upon his redeemed people! It is to slander the Name and Character of God to assert such! Over and over we find it taught that God loves His people. This would be a strange manifestation of his love!

Romans 5:9 exactly expresses what I am trying to say. Here it is: "Being now justified by his blood, we shall be SAVED FROM WRATH through him." We don't have to be purged and purified through the sufferings and woes of the Tribulation. We have been purged and purified by the blood of Christ. God may remove his

restrictive power and may allow Satan to afflict us as chastisement to correct us (See Heb. 12), but he will not put us on a common level with the people of the devil and rain fire and brimstone down upon us during the Tribulation.

REVELATION GIVES INDICATION THAT THE SAVED ARE ALL REMOVED FROM EARTH BEFORE THE TRIBULATION. In the first chapters of Revelation we have churches mentioned, but when we reach chapter 4 the scene shifts from earth to heaven. John sees "elders" there in heaven (4:4). Evidently these were formerly of this earth, but have been removed. Clear on through Revelation until we reach the very last of the book, we read nothing of churches, and seemingly nothing of Christians except those saved during the Tribulation period. This would argue for the catching away of the saved before the Tribulation begins.

Many other reasons could be given, but I don't see how anybody can get around those already given. Those who seem to want to go through the Tribulation, deserve to have that experience, but I don't think that God will allow even these to suffer this experience, for God has not elected us "unto WRATH, but to obtain salvation through our Lord Jesus Christ."

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Practically every Scripture that deals with the second coming would indicate, if not directly teach it. I have heard the mid and post theories and cannot justify their beliefs with the Scripture at all.

The first phase of the second coming is possible at any time. We can expect Him to appear anytime.

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or the cockcrowing, or in the morning: lest coming suddenly He find you sleeping." (Mark 13:35,36).

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth night." (James 5:8).

"And, behold, I come quickly;" (Rev. 22:12).

If we believed in a mid or post tribulation there could be no imminent return of the Lord. We would have to wait on the tribulation first. This cannot happen until the Holy Spirit is taken away.

"For the mystery of iniquity doth already work: only He who now letteth will let, until He be taken out of the way. And then shall that Wicked be revealed." (II Thess. 2:6-8).

He who letteth is the Holy Spirit and He will remain until our body has been redeemed.

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30).

When the Lord comes for His people during the first phase the righteous only will be taken to meet the Lord in the air.

"Then shall two be in the field; the one shall be taken, and

the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." (Matt. 24:40,41).

"... And the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16,17).

For those who cannot accept the two phases of the coming of Christ, let me point out that there is only one coming. He is coming in the air for His people, then waiting a period of time before He sets foot on the earth again to establish His kingdom.

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To me, the clearest teachings of pre-tribulation rapture is taught by our Lord in the parables, especially the wheat and the tares. In this parable, He gives a detailed description of the kingdom of heaven (church age), beginning with His own sowing then describing events that follow, and concluding the parable with a detailed account of the end of the age (church age). In this narrative, he reveals that the kingdom of heaven started with His sowing of good seed, and that the good seed was the children (elect) of the kingdom. Then His enemy sowed His field (world) with tares (non-elect).

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." (Matt. 13:38).

May I point out the sowing of the good seed by the sower Jesus Christ were children (human beings) of the kingdom. This was not the preaching of the Word. I realize that the preaching of the Word brings forth fruit in those who hear its voice, but one must be a child of the kingdom ere he can hear the word of God. The good seed (elect) was likened as wheat; showing forth the contrast between elect and non-elect. One was the work of Jesus Christ; the other was the work of the devil.

"And the Lord said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat." (Luke 22:31).

The servants (church) were desirous to separate them (elect — non-elect), but they were rebuked by the sower (Jesus Christ) saying:

"He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the

wheat with them." (Matt. 13:28-29).

Therefore, the church (Baptist) is to leave the separation of the wheat (elect) from the tares (sinners) in the hand of the owner of the field for we are not able to distinguish between saints and the sinners. Thus, we would perhaps destroy some of the saints (good seed) with the sinners (tares).

He then describes for us the separation: First He will gather the tares into bundles, which will take place at the harvest time and which He calls the end of the age (kingdom of heaven). It is my firm belief that at this present hour the union of so many Protestant denominations into groups is but the gathering of the tares into bundles preparatory to fulfilling of the portion of the parable. He then tells us that the tares to be burned in his field (world) which is but a picture of the terrible tribulation period. I would have you notice that they are not to be burned in Hell or the Lake of Fire at this time, rather they are to be burned in the field (world).

But before the tares are to be burned, the wheat is harvested and put into the barn. This of course is to secure the safety of the wheat while He burns the field from which the wheat was harvested. Brethren, to me, proof could not be more conclusive that the rapture (lifting out) of the wheat (children of the kingdom — elect) will precede the burning (tribulation) of the tares (sinners).

"Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:30, 41-42).

I would have you notice very carefully the words of Jesus in verse 41: "The Son of man shall send forth his angels." This will be fulfilled in the tribulation period. Read Rev. 8,9,15,16,17. Thus, the angels cast the ungodly into a furnace of fire (great tribulation), but ere the angels burn the field, the wheat is lifted out (raptured) of the field (world) and placed in the barn (Heaven) which is concrete proof that the rapture will precede the tribulation.

The parables of the 10 virgins and pounds and talents teach us the same great truths that the saints of the age will be judged alone, and not with the world. Rather, they are called to give an account of their stewardship. At the time they are in the barn (Heaven), God burns His field preparing it for another planting (millennial kingdom).

"Merchantmen"

(Continued from page three) man and preserves him, but I say that God wants that man to persevere likewise, so far as holiness is concerned.

Sometimes I am afraid that we Baptist preachers present the truth in such a slipshod, half-hearted manner that people get the idea that we think that you can be saved, join the church, and live any kind of life you want to, and go to Heaven when you die.

A man said to me sometime ago, "We Baptists believe that when you are saved once, you are saved forever." I said, "Yes, and here is one Baptist that believes that when you are saved, your life ought to persevere in holiness; and if you don't show some holiness in your life, I don't believe that you are saved. I don't believe in your security unless you have some holiness to back it up."

I say, beloved, the preacher that preaches safety without perseverance in holiness, you had better watch his message. You had better reject the commodity that he offers to you.

Again, there is the individual who offers a Bible that is un-inspired. If he says anything that even indicates or hints that the Bible is not inspired of God, check it closely. Listen carefully to everything else he has to say, and unless you have misunderstood his first statement as to the Bible not being inspired, then reject everything that he has to say.

I contend that the man who does not believe in the inspiration of the Scripture has no business to ever stand in a pulpit. He has no business to stand before a congregation. The man who does not accept the inspiration of the Word of God, and who doesn't believe that from Genesis 1:1 to Revelation 22:21 every bit of the Word of God is inspired, that man has no business ever to be considered as a Baptist preacher.

Beloved, check the commodity. Don't just buy something because it is preached from a Baptist pulpit. Check it and see if it is really the truth.

Then there is that individual who says there can be a resurrection without life.

I heard a man just a short time ago, say, "I do not believe in a resurrection that brings life out of a grave. I believe that Christ arose, but it was a sort of spooky thing, a ghostly affair, when the Lord arose; it was a vapor that came up out of the grave."

Beloved, I believe that when Jesus Christ arose, it was the same body that He had lived in for thirty-odd years here within this world, that came out of that grave. I think He laid aside those graveclothes. I believe He laid aside the shroud that was wrapped about His body. I believe He laid aside everything by way of the elements of death and came (Continued on page 5, column 1)

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(Continued from page 4)

out of the grave. I believe He opened up the tomb itself and walked out unaided, unassisted, and single-handed. I believe He did it, and it was the same body which was his tenement during the thirty-odd years of His life here within this world.

Beloved, the man who preaches and says he believes in a resurrection that is sort of a spooky affair — a resurrection that is a vapor with no life — that the body does not come alive again, mark it down that is a commodity you don't need to buy. The Word of God says, "Buy the truth."

Another person you have to be careful of, and check his commodity, is the man who preaches a Hell without any fire in it.

Beloved, I believe in a Hell that has plenty of fire in it. Listen:

"And whosoever was not found in the book of life was cast into the lake of fire."—Rev. 20:15.

I don't see how any man can read this verse of Scripture and get out of it, a Hell that doesn't have fire in it, yet an outstanding Baptist preacher said that Hell was only a figure of speech; that the fire of Hell was not literal; it was just the way a man suffered in his conscience after he died. I sat there within six feet of this man when I heard him make this statement, and I said, "How can a man claim to be a great preacher of the Word of God and tell people that the fire of Hell is only a figure of speech?"

Beloved, listen, when a man takes the fire out of Hell and says that all you have is a conscience that will gnaw you throughout eternity — when he says that, just check the commodity. You don't need to buy it. He is not presenting the truth. The Word of God says, "Buy the truth."

Then there is the individual who talks in terms of a universal church, whereby all the saved of all the world make up the church. I am convinced more than ever as I read and study the Word of God, that the church is a local institution.

There have been times in my ministry since I first began to preach when I have thought, well, maybe there is some question as to whether the local church is really the only church that is spoken of in the Bible. I have actually searched through

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the Word of God, trying to find the New Testament, and of the a universal church. I wanted to Old Testament, says today, "Buy be sure I was honest in regard the truth. Buy of me."

Certainly, beloved, you know that you can trust Him. After I have walked with Him for nearly fifty years I can say that you can trust the Seller. You can trust the Lord Jesus Christ as the Seller.

The man who talks in terms of a universal church, just look at him like you would examine a pair of shoes and find a flaw in them and say, "I don't want these," or like you would examine a dress and find three buttons off and say, "I don't want this." You examine that doctrine that a man offers to you whereby he talks in terms of a universal church and push it aside. It is not the truth. The Bible says, "Buy the truth."

There is also the individual who talks of free-will salvation and says that it is all up to the individual to do as he wishes, that he can either accept or reject that salvation that is offered to everybody on the same plane.

I think John R. Rice is the king of the compromisers in that respect. I have known Brother Rice for nearly fifty years and he has never preached the truth so far as salvation is concerned, and neither has he preached the truth relative to the church that Jesus built. He has been a universal-church man. He has been a haggler for free will all through the years since I first met him.

I say to you, whenever a man preaches and says, "Your will is free; you can accept or you can reject; there is no such thing as irresistible grace" — when he says that, know this: you don't want to buy what he has to offer. He is offering something that isn't according to the Word of God.

I tell you, beloved, the more I read the Bible, the more thoroughly convinced I am that the grace of God is irresistible, and that every one whom God chose unto salvation before the foundation of the world, are going to be saved; and they are going to be drawn irresistibly by the Spirit of God, and they cannot refuse to be saved.

I say then, check what is offered to you. Don't just buy it because you have gone to a Baptist church. Don't just buy it because it is presented from a Baptist pulpit. Don't just buy it because somebody who claims to be a Baptist, presents it, but check the commodity and see whether or not it is according to the Book, and then buy the truth.

IV
CHECK THE SELLER.
If I go somewhere to make a purchase, I am not only going to check the commodity, but I am going to check the seller. If that seller has a shifty look in his eye, I am going to question whether or not he is going to be offering me that which is worthwhile. If I think he is trying to put something off onto me that is of no value, I certainly am going to check him, as well as the commodity.

Who is the seller? We read: "Buy the truth, and sell it not."—Prov. 23:23.

Who is selling it? It is the Lord Jesus Christ. He is the seller.

May I remind you that He is no deceiver. He is not going to put anything off on you other than that which is the truth and which is for your spiritual benefit. Listen:

"I counsel thee to BUY OF ME gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."—Rev. 3:18.

Notice, it says, "Buy of me." My text says, "Buy the truth." Who said it? God.

Beloved, I would remind you that the God of the Old Testament is the Jesus Christ of the New, and the Jesus Christ of

SOME BUY WHILE OTHERS SHOP AND DON'T BUY.

That is true of the stores. People certainly go to the stores, shop, and don't buy.

I was in a shoe store in Charleston, W. Va., sometime ago and I saw the clerk bring out at least twenty pair of shoes, yet the woman walked out and didn't buy a single pair. When she left, I saw this clerk turn around and kick a pair of shoes at least twenty feet down the aisle. I am not excusing him, and I am not condemning him. I can understand that she had been shopping and didn't buy.

That is the problem so far as this text is concerned. It says, "Buy the truth." Some people buy, while others just shop. They don't stop and buy the truth.

I find Timothy saying to us: "Ever learning, and never able to come to the knowledge of the truth."—II Tim. 3:7.

This is like some people; they are always shopping, but they never come to the knowledge of the truth.

We have some examples of that in the Bible:

You remember the rich young ruler? The Word of God says he came running, one day, to Jesus, so earnestly, and bowed down before Him and said, "Good Master, what shall I do that I might inherit eternal life?" Jesus said, "You know the commandments," and He enumerated some of them. The young ruler said, "All these have I kept from my youth up." Jesus then put him to a stern

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test. He said, "You have wealth. Go sell all that you have and give to the poor, and come follow me."

Beloved, that man's gold, that might have become a golden key to unlock Heaven, became a golden bar to shut fast Heaven against his soul, and the Word of God says that he went away sad because he had much possessions.

Notice, beloved, he was shopping, but he didn't buy. The truth was presented, but he did not accept it. He didn't buy it.

We read in Acts 26 of a man by the name of Agrippa, before whom the Apostle Paul was tried. Paul was preaching, and seemingly the Spirit of God fell upon the congregation to whom he was speaking. You understand it was in a courtroom, and the people were really trying Paul. Actually, we would say it was Paul before Agrippa, but before he got through, it was Agrippa before Paul.

(Continued on page 6, column 3)

Theodosia Ernest

(Continued from page 3)

ness of the law that I called your attention to it; but to show you that they themselves *openly allowed and fearlessly exercised* the right to legislate for the Church of Christ, even to the extent of making *new terms of communion*, which Christ or His apostles never thought of making, and which they themselves presently receded from.

"I would like to have been present when the 'assistant' started round his circuit, with copies of the law and the slave-book in his hand, to make his 'record.' He comes to the house of a good old Virginia planter, who loves his servants, and who loves his Saviour, and has long been a member of 'the society.'

"My dear brother," says the 'assistant,' 'I suppose you are aware that we are now no longer societies, but a Church of Jesus Christ.'

"Yes, I have heard so, and think it a very good plan."

"I have called in to get the names and ages of your servants. You know WE passed a law that you must set them free so soon as they arrive at certain ages, specified in the document, a copy of which I now present you for your instruction."

"You passed a law commanding me to free my slaves!"

"Yes, sir; and if you don't promptly comply, I am positively instructed to *excommunicate you from the Church*, unless you will quietly *withdraw*, which you are at liberty to do if you see fit. Moreover, it is by this law made my duty to take down the names and ages of all the slaves belonging to all the masters in my circuit; so, as I am in haste this morning, you will please furnish me the catalogue at once."

"So saying, he draws up to a table, opens his book, gets out his pen and pocket inkstand."

"Now sir, if you please, I am ready. Begin with the oldest, and let me have names and ages in regular order, down to the infants; and, remember, those born hereafter are born free; for so WE have determined it."

"WE? whom do you mean by WE?"

"The Conference, sir, consisting of the travelling preachers and bishops."

"My dear brother, you know I have always been a consistent Methodist?"

"Yes, Brother A., I can certify to that."

"And you had no fault to find with me until you passed this law, which could justify my exclusion from the Church?"

"Certainly not; nor have we now, if you will comply with our demands, and promptly free your slaves."

"But my slaves and I have grown up together. I received them from my parents, and feel bound to care for them; and I conscientiously believe I can do more for their temporal and spiritual good, as slaves, bound to obey me, than I could if they were turned loose to prey upon society, as, like a set of lazy vagabonds, they would be sure to do. For a slave's idea of freedom, you know, is mere release from any obligation to labor."

"I cannot help what your conscientious convictions may be; OUR law must be obeyed, or you must leave the Church — quietly, if you will, forcibly if you must."

"But, my dear brother, my slaves will most of them prefer to stay in their present condition. They are not only better off than 'free negroes,' but they have the sense to know it. You may go out and ask them, one by one; and if you can find any that are willing to leave their old master, you may take them with you, and let the Conference provide for their wants, temporal and spiritual, as faithfully as I have."

"It does not matter, sir, whether they desire freedom or not; or whether they would be worse or better off by being free. You must set them free, or leave our Church; for so WE have decreed."

"Well, my dear brother, this takes me somewhat suddenly, and I would like to think about it."

"Certainly, we give slaveholders in other States only a year, but to Virginians we allow two years, during which you may consider, and withdraw if you don't choose to comply with our law, or be excommunicated."

"O, I don't want two years, I only want just time enough to search the Scriptures. I understand that the Methodist Church is the Church of Christ. Is that not so?"

"Certainly, we are the Church of Christ and of God."

"But I have somehow gotten hold of the idea that Christ Himself was the author of the laws of His Church. I am an old man, and may be old-fashioned in my opinions, but I don't exactly feel that I am bound by your law, though I am entirely willing to submit to the authority of Christ. Did you find in the Bible that slaveholders could not be members of Christ's Church? You are in a great hurry, I know, but please take a few minutes to show me the texts. I was a master, and had been for years, when it pleased God to convert my soul and make me a Christian. I very naturally went to the Bible to learn my duty as a master: I don't see where else I could have gone. I read there that I must treat my servants kindly and justly, and this, you know, I have always tried to do. But I did not see any thing which seemed to contemplate the dissolution of the relation of master and servant, or, as it is in the original, master and slave. On the contrary, I found that the Christians who were slaves were to be obedient to their masters, and to do them good and faithful service; and especially they that have believing masters."

"But, brother, you know the Conference has made the law and the Churches must obey."

"But what if I choose to obey God rather than the Conference? What if I deny the right of Conference to compel"

(Continued on page 6, column 1 and 2)

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POSTPAID

Theodosia Ernest

(Continued from page five)

me to free my servants? What if I ask them to read the language of Paul to Timothy, sixth chapter, first and second verses: "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed; and they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful [literally, "believing"] and beloved, partakers of the benefit." Paul said if any man taught otherwise than this, (verse 3,) "he is proud, [or, literally, a fool,] knowing nothing, but dotting about questions and strifes of words," etc. What if I say that not only Paul but Peter recognizes the relation of masters and servants among Christian people and Church members, just as plainly as he does that of husbands and wives? What if I ask them to show me where Jesus ever sent His ministers out with a book under their arm to take an inventory of His people's slaves, so that the Church might know if they were freed; or where Peter, or Paul, or John, or James or any other apostle, made the manumission of slaves a prerequisite to communion with the Church of CHRIST.

"O, as to that, we grant that it is a new term of communion, not made by Christ or the apostles. We expressly state in the law itself that it is new, and express our regret at the necessity for its enactment."

"Then what if I respectfully decline to acquiesce in your new terms of membership, and prefer to be governed by the old law of Christ?"

"Then, sir, after two years you can no longer commune with the Methodists; and if you lived in any other State but Virginia, we would turn you out in one year. You may be thankful, sir, that you live in Virginia."

"I wonder," said the Planter, musingly, "how it happened that Paul forgot, when writing to Philemon about his slave Onesimus, to tell him that if he did not file a deed of manumission in the county clerk's office within one year, or in two years at most, he would be excommunicated from the Church, unless he saw fit in the meantime quietly to withdraw, and go back among the wicked people of the world."

"Perhaps the Assistant found too many who preferred excommunication to obedience; for though the law was put forth with so much force of words, the next Conference resolved to suspend its execution for the present, and the matter stood thus for over ten years, when the Conference declared that they were more than ever convinced of the great evil of the African slavery which yet exists in the United States, and

(Continued on page 8, column 4 and 5)

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"Merchantmen"

(Continued from page 5)

Paul preached a marvelous sermon to Agrippa. Finally, he turned to Agrippa personally and said, "Agrippa, are you a Christian?" Agrippa said, "Almost thou persuadest me to be a Christian." Paul said, "I would to God that you were not only almost, but altogether."

Here was a man who was shopping. Agrippa was shopping, but he didn't buy.

In Acts 24, we read of Felix, before whom Paul was also tried. Felix and his wife were the play-boy type. They were more play-boys than anything else. I have often said, the least you say about his wife, who was a Jewess, the better off she is. That is, the least said about her, the better.

Paul preached of righteousness. Felix didn't have any. He looked at his wife. She didn't have any. He preached of temperance. It was the last thing they knew anything about. They had never known anything about temperance. They had been immoral worldlings, and had led immoral lives all the days of their existence.

Paul not only preached about righteousness and temperance, but he preached about the judgment. He said, "Someday we are going to face the judgment. Someday, without righteousness and temperance, we are going to face the judgment bar of God."

As Paul preached, Felix began to tremble. But he stopped there. He said, "Paul, sometime I am going to hear more of this." But he never did it. The Word of God doesn't tell us if he ever had the opportunity again to listen to Paul preach as he did that day. What was he doing? Felix was shopping, but he wasn't buying.

We have some examples in the Word of God of some people who bought the truth.

I remember the day that Moses stood in the forks of the road, in Egypt, and said to himself, "My mother is a Jew. My foster mother is an Egyptian. My foster mother has been good to me. She pulled me out of the water and saved me when I was in that little boat. My mother reared me. Now which am I going to be? I am standing at the forks of the road. Am I going to be a Jew in reality, or am I going to be an Egyptian?"

Moses looked down that road where his foster mother was—the road to Egypt. It was a bright road. Everything about it was beautiful. He could be king over Egypt. Treasures—lots of them, and also pleasures of sin. He could see that they would only last for a season. As he looked down that road, those pleasures got dimmer and dimmer, and he saw that road fading out in the end.

He looked down the other road. There was his real mother, who was a Jew. She had given birth to him, and had been chosen of God by His predestinated purpose that she should rear him, even though he was reared in the court of Pharaoh.

Now he looks down that road his real mother represented. There wasn't very much to offer

him then. But as he looked, that road got brighter and brighter, and out there, at the end of the road, he saw the Lord Jesus Christ standing. The Word of God says that Moses chose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season.

Beloved, Moses went to market. He shopped, and he bought. The Word of God says, "Buy the truth."

Then I think about Paul. I tell you, if ever there was a man that was in need of the Lord, it was the Apostle Paul. He really needed God.

Though Paul was a great man, one day he came to the realization that he had better get rid of what he had, and take what Jesus had. Look what he had:

"Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ."—Phil. 3:5-7.

Notice, Paul went shopping, and he bought. He laid aside everything that was dear to him—everything that was of value to him, and turned to Christ as the object of the believer's faith for righteousness. Paul bought it.

I say, some go shopping and don't buy. Some buy. Don't be like Felix; don't be like Agrippa; don't be like the rich young ruler. Rather, emulate Moses and follow the example of Paul.

VI

A PROHIBITION AS TO SELLING.

Many times you buy a piece of property and you'll sell it again from disappointed expectations. Or you buy a car and you are disappointed in it and you'll sell it. You buy a dress and you don't like it, and you'll put it aside, or maybe give it away.

Beloved, this text says you are to buy the truth and not sell it, but I am sorry to say that some brethren do sell the truth. I think some preachers sell the truth for a livelihood. I think there are some preachers who fear the moving van more than they fear God. I think there are some preachers who sell the truth because they are afraid to preach it. They sell it for a livelihood—a meal ticket.

There are others that sell the truth for respectability. They want to be recognized as hail-fellows-well-met. They want to

be recognized well by the Lions and the Rotarians and the Kiwanians. They want to be well thought of. For respectability, they sell the truth.

There are others who sell the truth for repute of being scientific. They like to have it said of them that they have a scientific approach to the Word of God. Some preachers sell the truth in order that they might have the reputation of thus being scientific.

Some sell the truth to gratify a friend. Yes, I am afraid that is true. I think our Sunday School superintendent who recently left us, has sold the truth, to gratify his wife, his children, and his mother-in-law.

Beloved, listen, the Word of

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God says, "Buy the truth, and sell it not." You are to stand up for it, and never sell it.

This past week, our used-to-be member, Lewis C. Hall, died. He had a heart attack. I told him in my last letter, "You know the truth. You are selling the truth. You are turning away from the truth. God is not going to allow you to prosper." Without a moment's time to say anything to anybody, God took him. He sold the truth to please his Methodist wife.

We read:

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us."—I John 2:19.

CONCLUSION

God says, "Buy the truth, and sell it not." You are to buy the truth at any price, but sell it at no price. Buy all the truth. Buy (Continued on page 7, column 1)



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"Merchantmen"

(Continued from page 6)
only the truth. Buy the truth now — not some other time.

Truth! The Written Word is truth. Jesus, the Spoken Word, is truth. "Buy the truth, and sell it not."

May God bless you!

John R. Rice

(Continued from page one)
tinally confused by terminology. But Rice denies this and seeks to cloud the issue by confused usage of terms.

Rice, throughout this book, has sought to avoid the odor and opprobrium of being called an Arminian. Now Rice is an Arminian. He falls in that camp of heresy that has historically borne this ignominious name. Rice does make the deciding factor in a man's salvation to be the decision of that man. Hence, he is an Arminian. But he is ashamed of this title and does not want to be so branded. Therefore, in this book, Rice has branded the doctrines that have historically been called Calvinism — Rice has labeled them as hyper-Calvinism. Rice has done this in order to leave it possible for him to wear the name of Calvinist. Now here

is a name to which Rice has no right, but he would rather wear it than that of Arminian. So he has deliberately, throughout the book, misrepresented the whole issue.

Rice wants to be known as a Baptist preacher. By no stretch of the imagination, can Rice be called a sound Baptist preacher. Rice is diametrically opposed to historical and sound Baptist doctrine on Church Truth, Grace Truth, Baptism and the Lord's Supper, and a host of other doctrines. Yet, he desires to pose as a Baptist preacher, and is accepted as such by the multitudes. But, brethren, this book brands Rice as an unbaptistic heretic.

Rice has continually, in his book, sought to line Spurgeon up with himself, as almost, if not altogether in agreement with him. Now this is a deliberate misrepresentation. If Spurgeon were living today and preaching what he preached when he was alive, Rice would brand him as a heretic, and would not have him connected with Rice's paper, and would not recommend him as a "Sword" evangelist. Why does Rice write a book of ten chapters making an all-out, bitter attack upon the doctrines that Spurgeon preached, and then try to make it appear that he and Spurgeon are almost alike?

Chapter ten of Rice's book is entitled, "The Harm Done by Hyper-Calvinism Heresy." Rice says:

"A doctrine cannot be unscriptural without doing actual harm."

He then tries to show different ways in which Calvinism has done harm. Well, at least, Rice has made one true statement in his little book, for surely, false doctrine does much harm. I might say here that Rice's false doctrine of Arminianism in salvation has done great harm down through the ages. It is a matter for debates as to whether Arminian salvation or universal churchism has done the most harm to the cause of Christ. For myself, I find it hard to decide which of these are the greater and more hurtful heresies. But I know that Rice holds and avidly promotes both of them. Rice's Arminianism (not just his, but all of it in the world) has done great harm to the cause of Christ. It has made men to compromise every doctrine in the Word of God, in order to get professions. It has brought the different, so-called churches together in a Babel of confusion, in order to get professions. It has filled so-called churches with those who are two-fold more the children of Hell. It has magnified man and set him upon the throne of the universe. It has blasphemed the name of God, drug Him from His throne, and made Him a beggar at the footstool of the almighty free-will of man. Beloved, Rice is right when he says unscriptural doctrine does great harm, and none of them have done greater harm than his unscriptural heresies.

Rice says:

"Hyper-Calvinists (actually Calvinists) actually hinder and oppose gospel preaching and soul winning."

Rice is simply a liar when he says this. It may be true that some who have held to Calvinism, have gone contrary to what the overwhelming majority of Calvinists have believed in this respect. It is grossly unfair to brand a group and a doctrine with the error of a few who have held that doctrine. I will oppose those who oppose gospel preaching as strongly as Rice will. And brethren, if any of you think that our doctrinal position opposes efforts to reach the lost for Christ, then you need to go back to the first grade and learn your doctrines all over again. The man who claims to be a Calvinist and does not invite sinners to trust Christ — yea, even beseech and urge them to — and preach the gospel to the lost — that man is as big a heretic on one side of the truth as Rice is on the other.

I have no sympathy for Rice's Arminian heresy. I have just as little sympathy for those few who hold Calvinistic doctrine, and then use that as an excuse for their disobedience as to evangelism and missions. We ought to visit. We ought to witness to the lost. We ought to support missions. We ought to pray for the lost. We ought to have a burden and a passion to see folk saved. If we don't, we are Hardshell heretics, no matter what we profess with our lips.

But Rice has taken the failure and rebellion of a few profess to be Calvinists, and has used that to brand them all. This is simply untrue. M'Cheyne was a Calvinist and yet one said of him, "He seemed almost a dying to have ye converted." Calvinists, by and large have been just as burdened to see lost people saved as have Arminians. It is right to want to reach the lost. It is wrong to have no concern over the lost. But we should not blame a doctrine for the wrongs of those who held that doctrine unless the doctrine produced that wrong. The doctrines of Calvinism have encouraged evangelism and missions from the days of the Apostle Paul and before until the present day. The great Spurgeon used Calvinism as an encouragement to his evangelistic ministry. He said that if you could persuade him that there were no election, and that some were not sure to be saved, he would quit preaching. But that since he knew God had an elect people, and since he knew they were going to be saved, and since he knew that God used the gospel in saving them, he would preach, believing that God would use him in reaching the lost. Paul endured all things for the elects' sake that they might obtain the predestinated salvation. Rice has branded here some of the greatest preachers the world has ever seen.

Rice then misrepresents and attacks Hoeksema's book on "Whosoever Will." He takes a statement of Hoeksema's out of context, ignoring that the man has said in the same pages that Arminians make it all depend on "accepting Jesus" — Rice makes it appear that Hoeksema is accusing Arminians of saying all the sinner must do is "kneel down and pray," or "raise the hand," or "come to the front." Now Hoeksema is dealing with the Arminian invitation, and its different expressions. He is not saying that the Arminians say you can be saved by raising the hand. He is saying that the Arminian makes it all depend on man accepting Jesus. Rice has here misrepresented Hoeksema and then he goes into a bitter tirade against his misrepresentation of the man. He says, "This prejudice, this enmity leads them to misrepresent the facts." Well, if any man's prejudice and enmity toward a doctrine has ever led that man to misrepresent the facts, John R. Rice is that man. Hoeksema has, in many respects, a great book, and he is opposing

the awful evils of Arminianism in its cheapening of the saving grace of God. He makes it hot for the Arminian, and Rice misrepresents the man in order to get the heat turned down a little.

Rice says:

"Most of the Presbyterians are not Arminian; practically none of the Baptists are Arminians."

Well, this may be true of real Presbyterians and real Baptists, but it is a fact, beyond dispute, that most of those who call themselves Presbyterians and Baptists are Arminians. Rice says, or rather implies that Calvinists say:

"To say to invite sinners to come to Christ is Arminian is a bald misrepresentation."

No Calvinist ever said to invite sinners to come to Christ is Arminian. We say to invite sinners to come to the front and be saved, and be saved — this is Arminianism. But to invite sinners to come to Christ is Biblical and entirely consistent with Calvinistic doctrine — in fact, a part of true Calvinistic doctrine. We believe that God calls the elect to salvation through the gospel. That God uses our inviting of the sinner to Christ in accomplishing His eternal purposes of salvation. So, to imply that Calvinists oppose inviting sinners to Christ is a bald misrepresentation.

Rice says:

"Some Christians, like Charles H. Spurgeon, have nominally held to Calvin's position without spending much time on it and without having their lives ruined by it . . . So Spurgeon nominally accepted Calvinism. And so there is an occasional reference to election and predestination in Spurgeon's preaching."

Here is misrepresentation carried to its utmost in a deliberate attempt to deceive. Spurgeon said that a man was not preaching the gospel unless he preached Calvinism, and that it was a mistake to call it Calvinism for it was nothing more than the old gospel preached by the apostles. Spurgeon spent so much of his time on it, that one of his enemies referred to Spurgeon as a 'camel with one hump: Calvinism.' Spurgeon replied that he would rather be a camel with one hump than no hump at all. Spurgeon did not occasionally refer to election. It was one of the staples of his ministry, and he majored on it. Here, again, Rice is either inexcusably ignorant, or he has deliberately lied in order to deceive his readers.

Rice says:

"Hyper-Calvinism is either indifferent to or opposed to foreign missions."

Well, this is another untruth. The great missions movement of history have been born in Calvinistic atmosphere. Paul was a Calvinistic missionary, and he was the first of a long line of the same. Look at our dear brother Halliman. What a missionary he is! and yet what a firm believer in the doctrines commonly called Calvinism! Who has heard him preach that did not recognize his tremendous concern for the lost

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and his firm belief in Sovereign Grace? Look at the churches that support Halliman. I suppose that nearly all of them are firm believers in the Doctrines of Grace (Calvinism). Yet, even though very small, they are giving to this great mission work. Look at THE BAPTIST EXAMINER. Here is a paper that is Calvinistic without reserve, apology, or compromise. Yet here is a paper that has continually preached and supported foreign missions. So, Rice's charge is unfounded and untrue. Now, it is true that Hardshells are anti-missionary, and that they profess to be Calvinistic. But their anti-mission sentiments come from their heresy as to God not using the Word in the saving of His elect. Most Calvinists do not agree with them in this. We believe that God does use the Word in salvation, and that it is our duty to get the gospel to the lost everywhere.

Let me say this on the matter. Some Arminians are hard at work in their type of evangelism, and strong supporters of their type of mission work. Some Arminians are not active in these things at all. Some Calvinists are cold and unconcerned about evangelism and mission work. This situation does not prove the truthfulness of either system. Calvinism is the doctrine of Scripture on how men are saved. The Scrip-

(Continued on page 8, column 3)



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Baptist Examiner by God's grace."

**Paul A. Tiber,
Cleveland, Ohio**



John R. Rice

(Continued from page seven)

tures teach that the Lord's people ought to be concerned about, and involved in evangelism and missions. The believing of one of these does not mean it is all right to neglect the other. Let us be strong Calvinists in our beliefs, and let us prove that Rice's charges against us are false by our sincere and dedicated evangelism and mission work. Amen and Amen. I will say that the men I know who are most interested in mission work are strong Calvinists.

Rice says that nine out of ten Presbyterians do not believe Calvin's doctrine of predestination. He is probably right on this. But if he is, it simply proves that nine out of ten Presbyterians are dishonest people and do not believe what they and their church profess to believe. The Presbyterian preacher who does not believe and preach Predestination is a dishonest man and is false to his ordination vows. For he professed to believe the doctrines taught in the Westminster Confession of Faith. (Rice's book was written before the new Presbyterian confession).

Rice says:

"Hyper-calvinism (Calvinism) is a spirit-deadening philosophy that ruins many individual Christians . . . it appeals to the arrogant and proud more than to the humble."

This is one of many times that Rice has charged pride, and arrogance upon Calvinists in general. This simply is not true, and I do not see how Rice can continually make such charges. It is beyond dispute that Calvinism, with its making little of man and much of God, is a doctrine which produces and promotes humility. And that Rice's doctrine, with its big man and little God, its making salvation finally to depend on the act of man, is that which produces and promotes pride. Let me give a brief quote from a great book along this line. "THE REIGN OF GRACE" by Abraham Booth is a great book and should be owned and read by every believer in Sovereign Grace. Order from Calvary Baptist Book Shop.

"This doctrine is adapted to promote genuine humility. For it shows that all mankind, in their natural state, are equally obnoxious to wrath and exposed to ruin; and, exclusive of that grace which appears and reigns in election, that their condition is absolutely desperate. It allows not the least liberty for any of the sons of men to claim superior worth, or to glory over their fellows . . . Those therefore, who are the favoured objects of distinguishing love, and who look for salvation by it; discovering that their persons are alike sinful and their state equally wretched, considered in themselves, as the persons or state of those that finally perish; cannot, according to the genius of this doctrine, but lie low in humility before God."

Now, this is certainly the true and proper effect of belief in election. Rice is simply making false and unfounded charges against this truth in order to bolster his own pride-producing heresy.

Of course, Rice is implying that his own doctrine produces humility. Those of us who have read Rice for several years have long since grown weary of his continual implications as to his humility and prayerfulness. Let a man be humble and let him pray much, and let him seek for more of this. But let others learn this about him without his continually telling them about it.

Well, I am through with Rice's little book. Much, much more could be said, but maybe enough has been said to show the awful heresy of this much admired man. Oh, that his readers might be turned from the false doctrines that he preaches. At least, I de-

Theodosia Ernest

(Continued from page six)

decreed as follows: Here is the law already referred to requiring the slaveholder to be talked to:

"No slaveholder shall be received into society till the preacher who has the oversight of the Church has spoken to him freely and faithfully on the subject of slavery."

"It seems that after being told of the sin, he might bring it with him into the Church, and keep it there if he saw fit. But slaveholders could not occupy official stations in the Church without giving security for the emancipation of their slaves so soon as the laws of the State would permit; and if any member sold a slave, he was to be excluded. If any one bought a slave, he was to execute a writing to set him free at the expiration of a time fixed by the Quarterly Conference, or be excluded."

"In 1804, the Conference passed an act declaring that 'the members of our societies in the States of North Carolina, South Carolina, Georgia, and Tennessee shall be exempted from these rules.' So that what in other States was so great a sin as to exclude men from the Church of Christ, was in these four favored States no sin at all, or at least none that required the attention of the Church of Christ."

"This law was changed again in 1808, so as to permit and authorize each of the Annual Conferences to make their own regulations relative to buying and selling slaves."

"And in 1820 this was repealed, and other enactments made, which have since been remodelled again, until the chapter on slavery as it now stands in the Discipline was ordained. When the Conference North or South will see fit to enact some other new terms of membership in relation to this subject, no one can tell."

"Let us thank God," exclaimed Mr. Percy, "that the terms of communion in the true Church were made by the Lord Jesus Christ Himself, and must be always what they have ever been. The Church that changes them is not a Church of Christ. But what has all this long story about slavery to do with our investigation?"

"I introduced it," said Mr. Courtney, "merely as one of many instances in which the Conference has claimed and exercised the right to make laws and change laws for the Church, affecting even the right to membership, and in which the Church had recognized its right, and thus I show that she has OTHER lawgivers besides Christ."

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

sire that my articles have helped to strengthen those who do believe the truths that Rice has attacked in his book, and to help them in their stand for the truth. Beloved, be warned of this man and his heretical position. I was saddened to see this man's name and the name of a dear friend of mine who does stand for the truths of Sovereign Grace both on an advisory board of a mission organization. Oh, beloved, do not allow yourself to be linked with Rice and his heresy. Stand without apology or compromise for the truth.

In closing, I will say again that I have used the term Calvinism for convenience sake. I do believe and insist that these doctrines were Baptist Doctrines long before the time of Calvin. May God bless you all. Pray for me.

Bible And Rewards

(Continued from page one) confirms in uprighteousness. It is a savour of life unto life to some, and a savour of death unto death to others." II Cor. 2:16.

Brethren, God requires one thing, and that is faithfulness. It may be that our ministry will amount to nothing more than to confirm to Hell this generation. So be it! Let us be faithful and preach the precious Gospel of Jesus Christ. We will be rewarded on the basis of faithfulness.

These crowns are going to be awarded only to a select few.

II Timothy 2:5: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

A man can hit a home run in a ball park, but unless he operates within the prescribed rules of the game, that home run is nullified. For example: If he doesn't step on the bases, it is no good.

That is what this word "lawfully" means. Unless we labor within his prescribed regulations of the game, our striving is of no benefit, and we are not crowned.

Let me say to you what I think that means. I believe it means that these crowns are not going

to be awarded unless the striving is done under the authority, and by the ministry, of a New Testament Baptist Church.

You say, "You mean a man can't look for Jesus Christ's coming outside of a New Testament church?" Yes, I suppose you can, but the book of Revelation tells me that there is a New Jerusalem, and it is going to be composed of only a select few. It is the Bride, the Wife of the Lamb, and I want to be in her, here, as well as there.

One more thought, and that is, these crowns might be lost.

II John 8: "Look to yourselves, that we LOSE NOT THOSE THINGS which we have wrought, but that we receive a full reward."

I am not talking about salvation. A man that says you can get saved and lost, and saved and lost — you show me a man that believes that, and I'll show you a man that doesn't have any idea what Jesus Christ has done for him. I am not talking about salvation. I am talking about crowns and the thing that John is talking about in the book of II John is apostasy and heresy.

You say, "That leaves me out!" Oh, no, it doesn't. There is such a thing as apostasy, and to be an apostate you must first of all adhere to the truth, and then depart.

I read of the churches in the Book of Revelation, and this makes me fear. It doesn't leave us out who are New Testament Baptists. I say, let's look to ourselves and make ourselves sure that we lose not our reward by apostasizing into heresy.

I am afraid that there are some "Demases" among us. I am afraid there are some who shall depart. God, keep Jon Rule from it! God, keep Independent Baptists from it! There is such a thing as losing our reward, and I think in this last year I was as close to it as I have ever been in my life.

May God help us, brethren, and comfort us, and give us consolation by the Holy Spirit of a Sovereign God, that we stand firm doctrinally and practically, in these last days.

May God bless you!

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PAGE EIGHT**