

ARE WE LIVING IN THE LIGHT OF THE DAYS OF NOAH!

W. J. FARMER
Flat Rock, Mich.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all" (Luke 17:26-17).

Our blessed Lord here points out the parallel between Noah's



BILL FARMER

day and these latter days. These signs are many and of greatest importance.

I.

First of all, there was a prominence of Cain's cursed seed on the earth. The descendants of Cain were wicked and rebellious against Jehovah God. They were the major population of all the earth! They planned society, they built the cities, they worshipped (Continued on page 5, column 4)

MISSIONARY

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The Baptist Examiner

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

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Further Exposition Of Epistle Of James

By WILLARD WILLIS
Pastor Northland Baptist Church
Abington Road
Columbus, Ohio

"Is any sick among you . . . ?"
— James 5:14.

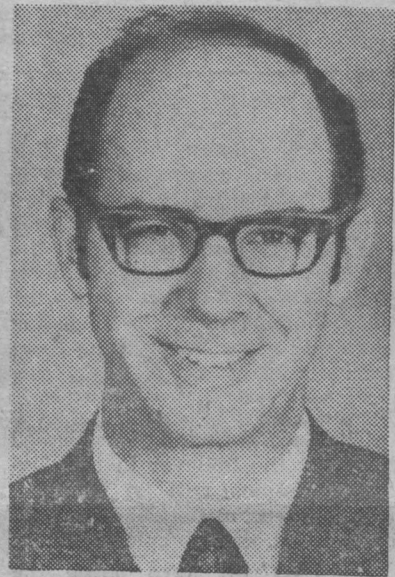
It is argued by some that we, when we are sick, should appeal to the atonement; since their contention is that Christ included our sickness in His atonement. Those who advocate this lie of reasoning believe that Christ was as much our sickness bearer as He is our sin bearer. They believe that He purchased healing for the body as well as salvation for the soul; therefore, they contend that we have as much right to health as we have to salvation. Two of the passages used in an effort to prove this theory are found in Matthew 8:16,17:

"When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick: That it might be fulfilled which was spoken by Esai as the prophet, saying, Himself took our infirmities, and bare our sicknesses."

We, when considering these verses, must understand that they do not have reference to the suffering our Lord endured while

on the cross. Our Lord was not sick while He hung on the cross, therefore, these passages do not mean that He bore our sickness while He hung there. It will be found from a close study of the above verses that the reference is to His public ministry, and even then He was not sick; but He, in deep tenderness and compassion, entered into the place of the sufferer. He, for example, wept at the grave of Lazarus. It will also be found from the following verses that He entered into the place of the sufferer and bore their sickness on His precious shoulders and in His own heart.

"And Jesus, immediately know-



WILLARD WILLIS

... but in theology, than he does with C. H. Spurgeon.

The title of Rice's article is: "LANDMARK BAPTISTS, HYPER-CALVINISTS, MISUSE SPURGEON." I want Rice to give me a statement which I made that would indicate that I did misuse Spurgeon! Give me a statement that I made which would indicate that C. H. Spurgeon was a Landmark Baptist! Give me a statement that I made that would indicate that I grouped him as a Landmark Baptist!!!! This is mud-throwing and diversion. If this is the best that Rice can do, then he needs one of his "ites" to help him a bit.

Furthermore, show me where either I or The Baptist Examiner, is different from C. H. Spurgeon on the five points of Calvinism! Rice has simply LIED ABOUT THE MATTER AGAIN! Show me this if you will, and then I will see it, and deal with it. It is nothing to make claims! That is good (Continued on page 7, column 3)

ing in himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched my clothes?"—Mark 5:30.

"And looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened" — Mark 7:34.

We would never die a physical death if our Lord bore our sickness on the cross. We, when we became sick, could appeal to the sacrifice of Christ for healing and God would surely heal us, in view of the fact that healing would be our redemptive right.

It is obvious from I Timothy

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5:23 and II Timothy 4:20 that Paul did not believe that healing was the believer's redemptive right. It will be found from these verses that he left Trophimus at Miletum sick and he advised Timothy to take a little wine for his stomach's sake, rather than appeal to the death of Christ for deliverance.

Those who contend that sickness was included in the atonement, argue that it has a part in the gospel message. They, in fact, preach what is called a four-fold gospel: namely, Christ for Saviour, Christ for sanctifier, Christ for healer and Christ for King. This four-fold gospel, however, will not hold up under the search light of the Word. One will search the Scriptures in vain in an effort to find the Apostles preaching the removal of sickness as a part of the gospel message. The Gospel is defined in I Corinthians 15:1-4, but one will find that sickness is not mentioned.

"Moreover, brethren, I declare unto you the Gospel, which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I de- (Continued on page 6, column 5)

MORE NEWS FROM FTH AS TO WORK IN NEW GUINEA

Dear friends:

Once again we greet you from New Guinea. We will attempt to give you some more on the report of our recent mission patrol. However, before we enter in upon that matter, I would like to digress just a little and make a few comments on our recent Conference held here at the Mission Station.

The Conference took place last week, and due to the time involv-



FRED T. HALLIMAN

ed in getting to and from the Mission Station, we have to limit these Conferences to about two days. Several of the preachers have to walk for two days each way so by the time they have spent two days getting here, and as many at the Conference, and two days to get back, you could easily see that if we went any longer they would miss their church services on Sunday. I know of a few Baptist preachers back there that have driven for two days in order to attend a Conference, but how many of you would walk for two days each way in order to do so?

The Conference was well at- (Continued on page 4, column 4)

A Reply To The Lies Of Editor John R. Rice

By R. E. POUND II
Gladwin, Michigan

This is a reply to the comments which John R. Rice made about me and others of the Baptist and Calvinistic position. In the course of the article I saw a new side of John R. Rice . . . I never did have much respect for him, but now even that little which I had, is gone. I am glad he wrote so that his remarks would give further chance to see that when men are Arminians, most of them will lie and misrepresent at will, more



R. E. POUND

and more, simply to try to prove their position and supply their ego-trips with fuel.

My reasons for answering are to show up the fact that among the Arminian Baptists, there seems to be very few men who have any Christian principles about them. I am dealing with John R. Rice and his usage of C. H. Spurgeon and his professed identity with Spurgeon, when in essence, Rice agrees more in theology and practice with John and Charles Wesley . . . not in moral principle

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"—Titus 2:11-14.

If you were to see a ship wrecked on the reefs, it surely would not be the part of wisdom to buy a lot of paint and gilding; it certainly would not be the part of prudence to hire a great number of house painters and interior decorators; it would be far from wisdom to work at the outside of the vessel. Instead, a wise man would gather sturdy men about him and with life lines, life preservers, and a life boat would set out at once to rescue the lives on board the doomed vessel. He

Speaking In Tongues Is Yet Another Sign Of Last Days

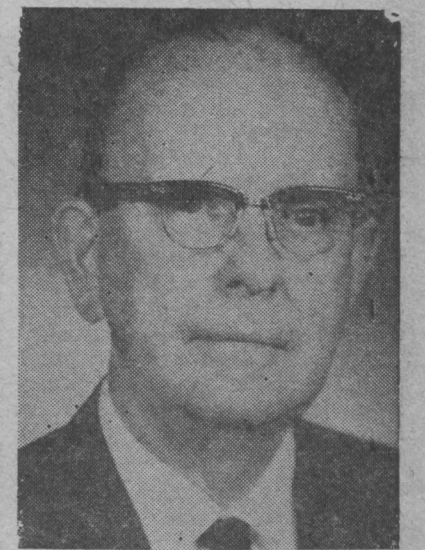
By E. G. COOK
Birmingham, Alabama

Now that so much in 'erest is being shown concerning speaking in tongues, you and I need to study the subject seriously and prayerfully. If the adherents of the tongues movement are right, it behooves us to join them. We want to be right. And we should be able to learn what is right. If true Baptists, who have had an indisputable succession from the days of Christ's earthly ministry, cannot learn the truth concerning this question, who under Heaven can do so? If the tongues movement is wrong, we certainly need to know that. This question is on the minds of many sincere saints. So may it please our dear Lord that we study it humbly and prayerfully together.

All the adherents of this movement that I know anything about tie it in with a second work of grace, usually called the baptism of the Holy Spirit. As to this

Holy Spirit baptism I know absolutely nothing. Though I have searched the sacred pages prayerfully, I have never been able to find such a baptism in the precious old Book. On the day of Pentecost our Lord baptized His church in the Holy Spirit. But there the Holy Spirit was the element in which the church was baptized (should be immersed). So far as I am able to see, the Holy Spirit has never baptized anybody, or anything.

It seems that most, if not all of the adherents of Holy Spirit baptism, hang their all on I Cor. 12:



E. G. COOK

13. And though this verse, like all the others, is stronger than Gibraltar and Thor combined, it still will not support this teaching. It is true that our translation says, "For by one Spirit are we all baptized into one body." Now if we say the Holy Spirit is doing the baptizing here, we must also say the "one body" is some universal, invisible thing. But there cannot be any such thing as an in- (Continued on page 6, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE BLESSED HOPE"

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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TULSA BAPTISTS ANNOUNCE CONFERENCE

The Grace Missionary Baptist Church of Tulsa, Oklahoma, is planning to have another Bible Conference, on Labor Day weekend. The conference is scheduled to begin on Fri., Aug. 31, and go through Sunday night or Monday morning. The conference last year was a great blessing, and it is hoped that this one will be even greater. The church invites all who were her guests last year to return, and all who read or hear about this conference are invited to attend this year. The church is pastored by Joe Wilson. Please begin now to make your plans to be with this church for this conference.

"The Blessed Hope"

(Continued from page one)
more beautiful and attractive. We are not to cover over its realities with paint and gilding. Instead, we are to tell men of the world's coming destruction, and thus:

"Throw out the life line
To danger fraught men."

Society is a positive failure. The governments of society have all failed. Every system of government from an absolute monarchy to the absolute socialism has been tried. Yet the economic, political, and moral conditions have grown worse every day.

The philosophies of society have failed. Philosophy reached its height in Greece. Yet society was never more corrupt than then. Paul himself would warn us against the philosophy of men. Listen:

"The world by wisdom knew not God"—I Cor. 1:21.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ"—Col. 2:8.

Regardless of how fine-spun and interesting men's philosophies may be relative to the remaking of society, through the centuries they have failed.

The hopes of society have failed. When the World War ended, it was declared that this war had been fought to end war. There was the statement that civilization was to make the world safe for democracy, educate the masses, abolish war, abolish all injustices, and weld all into one great brotherhood. What a colossal failure the League of Nations has been in its attempts. Truly through the centuries, all the

hopes of society have come to naught.

Even the true church of Jesus has failed to convert the world. The Lord Jesus Himself said that when He returned to this earth a second time that the good and bad, the righteous and unrighteous, would still be found on the earth.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just"—Mt. 13:47-49.

Instead of converting the world, it is prophesied that the world will grow worse and worse as time passes on.

"This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. But evil men and seducers shall wax worse and worse, deceiving and being deceived"—II Tim. 3:1-5,13.

In view of the fact that the philosophies, governments, and hopes of society have failed, and that even the church which Jesus built has failed, we are warranted in saying that society, from beginning to end, is a failure.

Our blessed hope then, is the return of the Redeemer. Yet, Christians for years have been taught that Heaven was their hope and that they could only get there by way of death, the undertaker, the shroud, and the grave. This is inconsistent and contradictory, for neither death nor heaven is held up as hope for the Christian. Instead, the hope which is offered to each child of God is the coming of the Lord Jesus Christ to this earth a second time.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ"—Titus 2:13.

I

The Second Coming is a blessed hope for the believer in that it means a resurrection. I travel a great deal in the course of my ministry, and thus see, among other things, many cemeteries. Large cemeteries and small cemeteries, beautifully kept cemeteries and those poorly kept, cemeteries in the city and in the country, and cemeteries on the top of hills and others in the valleys. As I see these various resting places of the dead, the thought always over-powers me that one day these dead shall gloriously live again.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which are asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: 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. 4:13-17.

When our blessed Lord Jesus was here in the days of His flesh, He raised three dead ones back to life. There was Jarius' daughter, the widow's son in Nain, and Lazarus. To each of these, when Jesus spoke, life returned. In each of these cases, the dead was raised by the personal coming of the Lord. It's only through His

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coming that the dead in Christ in me shall never die."—John 11:25,26.

Christ were not to return to this world, those who were dead in Christ would never come forth from beneath the sod. If you take the Second Coming out of the Bible, you pack the grave clouds down hard and fast upon the dead. Furthermore, the Christian dead will never be anything more than disembodied ghosts.

II

The Second Coming is a blessed hope for the believer in that living Christians will be changed, transfigured, made deathless, incorruptible, and immortal. Listen:

"And as we have borne the image of earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—I Cor. 15:49-53.

At that day, wrinkles will disappear from the brow of the aged. The sick will be cured, and those lying on beds of illness shall be immediately made well. Health will leap through every vein of each one living when Jesus returns, for at that time, each transfigured saint will be clothed with immortal youth. This was Jesus' message to Martha as they stood by the grave of Lazarus.

"Jesus said unto her, I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth

lives. When one is born in this life, he has only one nature, namely, the nature of sin. "Behold, I was shapen in iniquity: and in sin did my mother conceive me."—Ps. 51:5.

III

The Second Coming is a blessed hope of the believer in that henceforth we shall ever be with the Lord.

"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 4:17.

This has been our goal through life. Each child of God wants to be with the Lord; he wants to walk with the Lord; he wants to walk only with the Lord. He does not want his fellowship with the Lord broken; he does not want Satan to rob him of that joy of constant communion with Jesus. That which we have striven for in life, but never achieved, shall become a glorious reality when Jesus comes, for henceforth we shall ever be with the Lord.

IV

The Second Coming is a blessed hope for the believer in that the believer will then be beyond sinning.

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves, also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our body."—Rom. 8:22,23.

How it thrills our souls to know that some day we shall be beyond the rule of the flesh within our

lives. When one is born in this life, he has only one nature, namely, the nature of sin.

"Behold, I was shapen in iniquity: and in sin did my mother conceive me."—Ps. 51:5.

When he is born a second time, the first nature is not taken away, but rather in addition a new nature.

"Whereby are given unto us exceeding great and precious promises: That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust"—II Peter 1:4.

This means that each believer has both the nature of the flesh and the nature of God. Consequently, there is a constant warfare between the two.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would"—Gal. 5:17.

God tells us that we are to starve out the old nature.

"But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof"—Rom. 13:14.

Though this is our commandment, we are never able to fully do so. He further tells us that we are to feed the new nature.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby"—I Peter 2:2.

I am afraid that the majority of Christians just about reverse the order, in that they continue to feed that old nature and cause the new nature to be stunted and dwarfed by failing to feed it.

Thus each believer goes through life spiritually crippled. Each believer proceeds with his flesh causing him many difficulties and often resulting in his fall into sin. What a joy to know that some day, when Jesus comes, the believer will then be beyond sinning.

V

The Second Coming is a blessed hope for the believer in that we have an immortal, deathless, incorruptible body.

"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory"—I Cor. 15:53,54.

Several months ago, I visited Hollywood Cemetery in Richmond, Va. I saw there the graves of two United States presidents. (Continued on page 3, column 1)

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"The Blessed Hope"

(Continued from page two)

and the grave of the immortal Jefferson Davis, the only president of the southern confederacy. Close by, I noted the tomb of George W. McDaniel, the pastor of the First Baptist Church of Richmond until a few brief years ago. Then I noted the tomb of J. B. Jeter, who though buried many years, in his day was the foremost Baptist editor and one of the outstanding Baptist preachers of America. As I looked upon the tombs of these great ones, I thought: "What mighty mental powers have gone into the ground; minds and wills that shaped destinies are these; is this the best that God can do?" No, some day, Jesus is coming again and then each of us will have an immortal body.

The Second Coming is a blessed hope for the believer in that it will bring the believer to his rewards.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad"—I Cor. 5:10.

Often we pick up a paper to read of the death of someone, and we find that the editor or the reporter refers to that one as "having passed to his reward." I have even heard preachers make the same statement. Many times I have been handed obituaries for use at a funeral which use the same expression "having passed on to his reward," but not so brethren. When a child of God dies, he does not go to his reward then. He will not receive his reward until the Lord Jesus Christ comes to this world a second time.

"I have fought a good fight, I have finished my course, I have kept the faith: 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"—II Tim. 4:7, 8.

The day to which Paul refers is the day of Christ's return at which time all rewards will be handed out to God's children.

VII

The Second Coming is a blessed hope for the believer in that it will bring the believer to a glorious reunion. How often our homes are rudely broken asunder by the entrance of death. Weeping loved ones are parted and left to sorrow and battle alone the trials of life. One day there shall be a glorious reuniting of parted homes and parted hearts.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as also I am known."—I Cor. 13:12.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: 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.

In that day we shall have cognition as well as recognition. That is, we shall know those whom we have never seen, just the same as we recognize those whom we have seen. As proof of this, look at the Mount of Transfiguration when Jesus was transfigured before His disciples. This is a type of the future. Moses and Elijah appeared on the Mount with Jesus. Those disciples knew Moses and Elijah though they had never seen either of them before. Yes, the coming of our Lord is a blessed hope in that it brings not only reunion and recognition, but cognition as well, to the believer.

VIII

The Second Coming is a blessed hope for the believer in that it means the believer will be delivered out of the great tribulation. There is a terrible day

awaiting this godless world. It is described fully in God's word.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand): Then let them which be in Judea flee into the mountain: Let him which is on the house top not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give nourishment in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: For then

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shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be"—Mk. 24:15-21.

It is called the great tribulation. It will take place after the saints of God are removed.

We get a picture of this in the book of Revelation. In the fourth chapter of that book, the Apostle John is caught up into Heaven. Thus he represents the living saints who will be alive at Jesus' coming, and who will be translated at that time. In Rev., chapters 4 and 5, you find the 24 kingly and priestly elders enthroned in Heaven. These represent the saved. In the balance of the book of Revelation, from chapter 6 to 19, we have the tribulation period through which the earth passes. Thus beloved, the book of Revelation in type shows us that the saved are in Heaven

while there is tribulation on earth. How each believer should rejoice that he will not have to pass through that awful period. Truly, the Second Coming is a blessed hope for the believer.

IX

The second coming is a blessed hope for the believer in that it brings the believer into perfect knowledge.

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things"—I Cor. 13:9-11.

We don't have a great deal of knowledge today. Even at best, our knowledge is very poor and limited. We are just now in the childhood of knowledge, but when we get to Heaven, we will then attain unto full grown manhood. Then we shall have perfect knowledge. We will know then the mysteries of death, which none of us have been able to understand in life. We will know then all sciences and all languages. We will know then God's perfect love.

"God knows the way He holds the key
He guides us with unerring hand,
Some day with tearless eyes we'll see
And up in Heaven we'll understand."

X

The Second Coming is a blessed hope for the believer in that it is a purifying hope now.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth and also the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting

unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless"—II Peter 3:10-14.

Somehow stocks and bonds, houses and lands, sheep and cattle, do not mean so much to us when we remember that the Lamb of God is coming again. As we expect His return, it has a purifying influence on us. Just as a woman will put on her best garments to meet an expected guest, so we will put forth our best morality when we are expecting His return.

In the course of my ministry, I make many calls and go into homes all hours of the day and night. Quite often I arrive just as the housewife may be cleaning or mopping, and occasionally must wait to talk to her until she finishes tidying up the room, or perhaps until she tidies herself up a bit. Many, many times I have had such a one say, "If I had known you were coming, I would have tried to have had everything more presentable." This is just like the coming of Jesus. When we are expecting Him, we will try to have everything presentable. Yes, it is a blessed hope, for it purifies us now.

While it is a blessed hope for the Christian, it is not such for the unsaved. It means eternal destruction and damnation for all those outside of Jesus Christ. May God grant that you may be aroused now and may you, this night, receive Him as your Saviour, and then look for His return.

"Him that cometh to me I will in no wise cast out."—John 6:37.

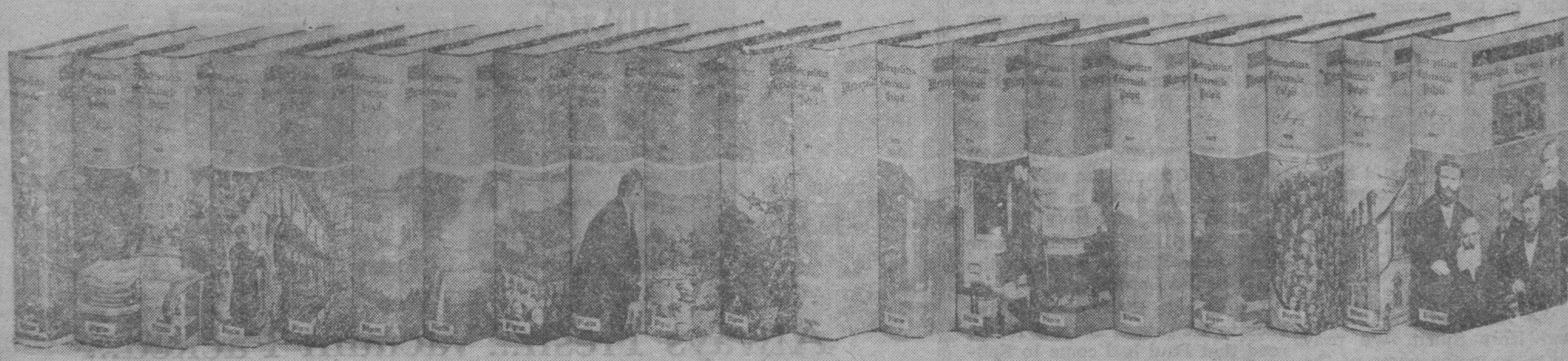
"Verily, verily, I say unto you, He that believeth on me hath everlasting life"—John 6:47.

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The Baptist Examiner FORUM

"Please reconcile Matt. 28:19 and Acts 19:5. Since Jesus represents Father, Son, and Holy Spirit, is there actually any difference?"

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In the outset of my answer, may I point out that these two verses do not clash or disagree for the Bible is one. Since they are in harmony, both are true, and we should not think that we can follow Acts 19:5 to the exclusion of Matt. 28:19. Our baptism is not complete unless we are baptized in the name of the Father, Son and Holy Spirit. Even though all three are the same, there is actually no difference in them. To everything there is a purpose, and there is definitely a purpose in our being baptized in the name of the Trinity. In fact, there was a triune purpose. These purposes were to reveal the work of the Father, Son and Holy Spirit in the realm of regeneration and salvation.

In being baptized in the name of God as the Father, we manifest that God, the Father, elected us unto eternal life and that He as the Father sent the Son to die for our sins. It was not God as the Son who chose and adopted us as His children, rather it was God, the Father. To be baptized in the name of the Father honors Him in electing us unto salvation from before the foundation of the world.

When I was baptized in the name of the Son, I confessed by so doing that it was God as the Son who came into this world by taking upon himself flesh like sinful men, yet without sin. It was not God as the Father who died and arose the third day; therefore, in baptism, we honor God as the Son, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" Eph. 1:7.

In baptizing disciples in the name of the Spirit, we honor God in the person of the Spirit, who hath quickened (resurrected) us from the state of spiritual death by making those alive whom the Father elected, and for whom the Son died. Thus, we confess by being baptized in the name of the Spirit, "It is the spirit that quickeneth, the flesh profiteth nothing" John 6:6.

Were one to be baptized in the name of Jesus only, with the exclusion of the names of the Father and the Holy Spirit, it would fail to manifest the complete work of God in salvation. In fact, such a baptism would manifest only one-third its purpose, thus it would be void because without God as the Father and the Spirit there would be no spiritual life. Thus, a complete baptism must be in the name of the Father, Son and Holy Spirit. Not only is it necessary to be baptized in the name of the Trinity, but our worship of God must be in the name of the Father, Son and Holy Spirit. We pray to the Father in the name of the Son and are energized by the Holy Spirit, "For we know not how to pray, except the Spirit helpeth our infirmities" Rom. 8:26. Without the names of the Trinity, our worship would only be a formality as would also be true of baptism.

In Acts 19:5, the Spirit in re-

ferred to baptism in the name of Jesus was expressing the fact that these were not only to be baptized in the name of the Father and the Spirit, but also in the name of Jesus. Many believed in the Father and the Spirit, but denied that Jesus was the Son of God; therefore, the Spirit emphasized the fact that Jesus was as much God, as was the Father and the Spirit. Thus, He instructed the church to baptize not only in the name of the Father, and the Spirit, but also the Son, by repeating the same command that Jesus gave in Matt. 28:19.

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In Mt. 28:19 our Lord gave instructions as to how baptism (should be immersion) was to be done. It was to be in the name of the Father, the Son and the Holy Spirit. And to do it any other way would not be following His instructions, or we might say, it would not be keeping His command. This verse not only gives us instructions as to how to do the immersing, it also commands us to do it that way.

On the surface there seems to be a contradiction in Acts 19:5 where these men were baptized (immersed) in the name of the Lord Jesus. When we run into something like this, we should begin begging and searching for light on it. We should know to begin with that the Holy Spirit does not, under any conditions, contradict Himself.

So with that in mind, let us do some searching as we beg for light on the question before us. The word "name" comes from ONOMA in the original Greek, and it means the name by which a person or thing is called. We are all very familiar with this meaning. But it also means by the authority of the person under consideration. So in Acts 19:5 it means these men were immersed on, or by the authority of the Lord Jesus. And since that is true it simply had to be done in the way He said do it in Mt. 28:19, that is, in the name of the Father, the Son and the Holy Spirit.

Yes, there certainly is a difference. There are actually three persons in the God-head who are separate and distinct from each other. I have a tract on the "Oneness of God" that I will gladly send to anyone who would like to have it, free of charge.

Matt. 28:19 tells those to whom the Great Commission was given, to baptize believers in the name of Father, Son, and Holy Spirit.

Acts 19:5 tells us about some people who were baptized in the name of the Lord Jesus.

Let us note the context. Going back to the first of chapter 19, we read that Paul had come to Ephesus, and there he found some professed disciples. He asked them the question, "Did ye receive the Holy Spirit when ye believed?" (This is the correct translation.) They replied that they hadn't even heard about the Holy Spirit. Paul wanted to know further about their baptism, and they told him that they had received John's baptism. Now John the Baptist had never been to Ephesus, so they probably heard about John and his preaching and baptism from others. What they heard

must have been distorted, for Paul then went on to tell them about Christ. John had preached Christ, One who should come. Paul could tell them that he had already come. Evidently when they heard of the Christ who had come, they received him immediately and were baptized in His name.

Did Paul fail to mention Father and Holy Spirit when he baptized them? I don't think so. Why then is Jesus alone mentioned in verse 5? Because the startling news they had received was that Jesus had come to earth, and thus it is specifically mentioned that they were

baptized in His name. That the Father and the Holy Spirit is not mentioned, does not prove that they were not included in the baptismal ceremony.

In answer to the question, "Is there actually any difference?" Yes, there are differences as relates to the ministry of the three, but there is no difference in the sacredness of the three Persons. They constitute the Godhead, and are equal in that regard. But I had better stop just here, for when I deal with the Divine Godhead I am dealing with something that I cannot explain with this poor human brain of mine. Moreover, we humans should not expect to be able to explain God.

In answer to the question, "Is there actually any difference?" Yes, there are differences as relates to the ministry of the three, but there is no difference in the sacredness of the three Persons. They constitute the Godhead, and are equal in that regard. But I had better stop just here, for when I deal with the Divine Godhead I am dealing with something that I cannot explain with this poor human brain of mine. Moreover, we humans should not expect to be able to explain God.

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In studying the word of God we must make certain that we understand the events surrounding the passage.

Matthew 28:19 is a portion of the commission given to the church. The Lord is teaching His church regarding her authority, message, and duty. This means that He will be more specific. For instance, the church is to evangelize. "Teach all nations" means to make disciples of all nations. We go and preach and souls are saved as a result. After salvation we have a very important duty. We must see that they are prop-

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erly immersed. This is why He told us "... baptizing them (the saved of all nations) in the name of the Father, and of the Son, and of the Holy Ghost." (Vs. 19).

Naturally, He gives details as far as this most important ordinance is concerned. Baptism (the door into the church) is not just for everyone. It is something that comes as a result of trusting Him. It represents the presence of the godly nature within us. It confirms the comforting of the Holy Spirit within us.

When we baptize we are to baptize in the name of the Father, Son and Holy Spirit. We are to fulfill the commission.

Acts 19:5 is a different situation. Luke is not teaching how it is to be done, he is telling about an instance in the ministry of Paul. These people had been immersed, but they had not heard of the Lord Jesus. They had been taught the importance of repentance according to John but not toward the Lord Jesus.

When Paul found this out he preached about Jesus and they were saved. Paul then baptized them. Luke simply says that they were baptized in the name of the Lord Jesus. He did not say that Paul baptized in the name of Jesus only. He simply stated that they were baptized for the proper reason.

Fred T. Halliman

(Continued from page one)

tended; 30 preachers in all were in attendance. Only two preachers were absent. One was on a mission trip in the Pogueaia area and the other one, Luke, is still on leave. Apart from preaching, we spend a good portion of the time at our Conferences discussing problems that have arisen, or that might arise, and try to find the Scriptural solutions to them. I usually lead these discussions, but also encourage the native preachers to take an active part. We had a long list of things this time for discussion, the majority of them concerning things as to how we might be more efficient and effective in the work here.

We have very good attendance at our preaching sessions and, without a doubt, the best preaching that I have ever heard these

native preachers do. Some of the sermons were fully equivalent to good sermons that we hear at Bible Conferences back there. There were at least a couple of messages whereby I was amazed at the preaching ability the fellows had. I can truly say that all of them are growing in grace and the knowledge of our Lord Jesus Christ.

I think each preacher returned to his respective area in high spirits and much better equipped to carry out the Lord's work than when he came. While the Conference is only a little over a week old at this writing, I have already seen some fruits being reaped from it in the preachers from around the Mission Station. Also the churches are already benefiting from it.

Lest we get you sidetracked too far, we will now take up with the report of the mission patrol. In our last report we left off at a place called Lewanda, and had completed the ninth day of the patrol.

Feb. 21. As we started on the tenth day we left Lewanda to visit the Hamaka Baptist Church. It is a little less than one-half day's walk in between these two churches and as we had a big mountain to climb just before reaching our destination, we tried to get away early so we could get there before the sun got so hot. The last mile of that trip just about drains every ounce of strength one has left.

We arrived at Homaka before noon and after getting things set up, and in order for our stay there, we held a preaching service. A good fellowship with the people was had in the afternoon and a while before late afternoon we held another service, this time the Lord's Supper. There was no special feast at this place as these people had brought their food to Lewanda the first day we arrived there.

Feb. 22. We had planned to hold an early service at Homaka on this day and then leave for the next place. We had been with most of these people for the two days that we spent at Lewanda and they had held their baptismal service there, so there was no real need for us to spend any more time here. After the early morn-

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"FREEDOM OF RELIGION"

There is an attitude that is pulsating thru the world today. It is contagious and could be very deadly. It is that of freedom. Now, I love the freedoms promised us by our country, but like so many other things, this freedom is being used and misused. People want freedom from things — not freedom to things. They want freedom from all responsibility. The criminal is no longer responsible for his actions but society in general. There is "no-fault" insurance and "no-contest" divorces.

The very word "freedom" is misunderstood even as so many other terms. We believe in freedom of speech. Yet, when it is used to slander someone or blaspheme God, it has gone too far. Freedom of the press is vital. But, when it is used to brain-wash the people or ruin the reputation of someone falsely, surely this is misusing our freedoms. We want to be free from censorship. Yet, the end result of this seems to be pornographic material in every magazine and TV in the land. What about freedom of religion? Do we really want this? Does man have the freedom to go contrary to God? Is he free to worship as he pleases? There was a woman in the Scriptures who thought so.

It was during the time of the Judges. "In those days there was no king in Israel; every man did that which was right in his own eyes" (Judges 17:6). This was in direct opposition to Moses' command in Deut. 12:8, "Ye SHALL NOT do after all the things that we do here this day, every man whatsoever is right in his own eyes."

Micah's mother was old enough to have a grown grandson. She was religious as well as a very thrifty woman. She had saved 1100 shekels of silver (a little over \$600.00). Micah, her son, stole the money. She had saved this money. Now it was gone. Her son was a thief. Micah evidently feared the wrath of his mother enough to confess the theft and

return the silver. Instead of rebuking him or chastening him, she calls on the name of the Lord to bless him. Such wickedness! It seems that permissive parents are not new.

In v. 3 we hear this mother saying she had dedicated this money to the Lord. That sounds very pious, doesn't it? She knew all the right terminology. But read farther. She says, "I had wholly dedicated the silver unto the Lord to make a graven image and a molten image." It is amazing the crimes that are committed in the name of Christ. Haven't you heard people say they had the "leading of the Spirit" in a matter that you knew was contrary to the written Word? How, then, can this be the leading of the Spirit? And then there are the prayers that are prayed, asking the Lord to bless something that is a compromise, and contrary to His Word. Isn't that what Micah's mother was doing? This mother was asking the Lord to bless her thieving son and called upon that holy name of the Lord to bless her idolatry.

She had freedom of religion. Everyone did that which was right in his own eyes. There was no king in Israel. This evidently meant that they did not recognize Jehovah as their King either.

Next week, Lord willing, we'll see the terrible results of this woman's freedom. She started a false religion that lasted over 800 years.

Fred T. Halliman

(Continued from page 4)

ing services was over, we departed to walk back to where we had left the vehicle several days ago. It took us about half a day to walk to where the car was parked.

I had sent a man ahead the day before, and among other things had given specific instructions that since the road would be bad in places, no one was to come back to where the vehicle was in order to get to ride back. When we reached the road, there was the map that I had sent with the instructions along with 4 others, waiting for us and to ride back. They had walked 13 miles that morning so they could ride back, and all in spite of the fact that I had given instructions for them not to come. On other occasions I have had them to ride farther than that, knowing that they would have to walk every step of the way back before they left.

I threatened to make them all walk back, but finally let them get in and we had not gone more than a mile, when we struck a soft place and got stuck. This gave me a good opportunity to prove to them why I didn't want them in the car. They seemed to not mind at all, and couldn't see why a car could not go as well in soft ground as it would on hard ground. Besides that, they didn't mind helping to get out.

It did not take too long to get out of the mud hole and we were on our way again. About 2 p.m. we came to Guhabia Baptist Church. The people at Guhabia are usually waiting when I arrive there and this time was no exception. They have been a church for several years and have quite a large membership. After we got things set up for our stay there and rested for a while, we held the first of a series of services with this church. This had been quite a long hard day, as we had started out with an early service at Homaka and then walked for about half a day, and then drove on down to this place and held another service.

However hard the day might have been, it was far from being over when this last service closed. I had thought that I would be able to get my evening meal and then get to bed early.

Our work in this valley is located right in between two Mission Stations, both of the same Protestant denomination and ever since our first appearance in the area several years ago, we have been strongly opposed. There has never been a direct confrontation between myself and the white missionaries that run the stations, but they always get the local natives worked up into a frenzy, and then send them after me, or else they will wait until I leave the area and then proceed to take on the local Baptist preachers. I have invited them to meet with me and I would show them with the Scriptures why I believe and practice what I do, but to date I have been unable to get them together for a discussion.

Several years ago one of them got so worked up because so many of their people were leaving and coming to the Baptist services, in spite of the fact that they were being offered all sorts of material benefits to stay, that he resorted to all sorts of verbal attacks on me personally, telling the folk that I was a thief and a liar, that I was not even a Christian, plus some other things that is not fit to be read on these pages. Then he said that I was soon going to die anyway, so why should they waste their time on a man who already had one foot in the grave — this was about 8 years ago. He has long since been removed from the scene here and by the grace of God I am still around. That other foot may slip into that grave he was talking about tomorrow, but not without the approval of the One who has kept it out thus far.

This mission (incidentally is one of the Brethren groups) has put one of their men through sixth grade at their mission school, and then has sent him out to a place here in New Guinea where they have a "Christian Training College," and have further schooled him for another three years.

This fellow, like many of the natives I know, can speak English to a certain degree, but seldom knows what he is talking about, especially when he gets over the vocabulary of about a third grader. It was he that came to my house that evening just as I had finished my evening meal and he wanted to talk for a while. It didn't take long for him to get around to the main reason for his coming, and that was to try to persuade us to leave the area — lock, stock and barrel. It was not long until he took three Bibles out of his bag to impress me of his education. One was in English, another one in Pidgin, and yet another in Duna. He started off try-

ing to talk to me in English and I soon switched him to Pidgin as he was not making sense in English.

He, like his white instructors, was so confused as to the meaning of many Scriptures, especially those pertaining to the Lord's Church, that he got so tangled up that he could no longer control himself and act like a saved man, if indeed he was. Also, not unlike those before him, he told me that I was a thief because I had stolen his sheep, and therefore could not lay claims to being a Christian unless I readily handed them back over and confessed my sin. It would take volumes to tell all that went on that night until 11 p.m., when I told him he would have to leave so I could get to bed. I further told him that I had come to stay until the people asked me to leave, and insofar as I was concerned the thing was settled and I would have no more to say regarding the matter. He left but assured me that he would have plenty more to say. I finally got to bed that night about midnight.

Feb. 23. On the previous day we had scheduled three services here at Guhabia for today. We started out that morning with a preaching service. I believe this was the largest crowd that I had ever seen here at this church. In spite of the persecution that is going on in this area, the work is growing.

Our second service for the day was a baptismal service. Another church joined with the Guhabia Baptist Church on this day for the baptismal service. There were ten baptized into Guhabia and four baptized into Pi Baptist Church. This service took place on the banks of a beautiful stream and the water we baptized in was crystal clear. It was a beautiful service.

Late in the afternoon we held our third service for the day when the church observed the Lord's Supper. Shortly after this last service was over, the man that had kept me up until mid-night the night before was back, and wanted to talk some more. I dismissed him by telling him I had no more to say on the matter and therefore refused to talk to him. See you next week, D.V.

Days Of Noah

(Continued from page one)

wickedness. We're told that they were cunning craftsmen, musicians, poets, and murderers! In

our day also, we have artists, musicians, skilled craftsmen, which supposedly are the "highest" efforts of mankind. Yet, these are the very things that allow mankind a place to hide his wicked mind! These cultural pursuits are wonderful provided that they are not used to help a man save his wicked guiltiness! The wife of the president of General Motors goes into the ghettos and swipes, mops, and dusts these rundown shacks. Yet, she doesn't lift a finger in her own home! Why? To save her guiltiness! TV, music, and philanthropy all are man's attempts to run away from the fact of his sin.

Cain himself was a killer; his sons and daughters were killers as well. We have more murders committed now in 1973 than any time in history. The wicked immoral teaching in public schools, the abolishment of the death penalty, the integration of the races, the general public approval of violence, have all contributed to the lack of concern over taking another's life! And law officials have the nerve to blame the handgun! When a killer does go to jail (if he's not white, he may go free!), he writes a book and becomes a hero! And then there's the wholesale murder of the unborn with legalized abortion.

II

There was an intermarriage of "the sons of God and the daughters of men." Now this writer used to be very firm in the belief that these "sons of God" were the righteous children of Seth, but is no longer as certain as he used to be. However, at the very least, it does picture the "sons of God" of this age as saved people with no second thought about marrying a lost person! Our time is one of race mixing, religion mixing, crazy mixed-up kids! Now in Noah's day, there were "giants" that were born from these intermarriages! This word "giants" also means "fallen ones" in the Hebrew. So, from this, we see "fallen giants" in our age as well. Ye say, "Where are any giants?" Well, how about the fact that each generation in this day is bigger and taller than the one before? And, how about the great athletic records that are broken year after year? Yes, there are many "mini"-giants in this day! And how about our national "idols"? Martin ("Lucifer") King, the Kennedys and the movie stars are all put up by

(Continued on page 6, column 1)

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THE BAPTIST EXAMINER

MAY 12, 1973

PAGE FIVE

Days Of Noah

(Continued from page 5)

this nation and worshipped as "giants." The writer further feels that as the age draws to a close, that **real**, tall, physical giants may appear!

III

Also, there was a great reverence for Cain, who was the first person in history who was typical of Anti-Christ! In our time, there is a great hunger for a phoney Christ. As Communism, Socialism, and Catholicism increase in popularity, we see that each one of these groups has, as a goal, a one-world government. Hitler, Karl Marx, Castro, Mussolini, Neitzke, were all Roman Catholics! The United Nations is now beginning to make arrangements for establishing a one-world bank. Think of it! Millions of our tax dollars each year are helping to prepare for Anti-Christ? A one-world bank, a one-world government, a one-world religion (check on "Key 73")! Just like it was in the offing in "the days of Noah." Our politicians are promising us the same things (peace, prosperity, etc.) that Anti-Christ will deliver for three and one-half years! When religious leaders of this age tell us how our young people "hunger after Christ" with long hair, sandals, and so on, we should be reminded that this is a hunger for Anti-Christ, not Christ!

IV

There was a faithful witness. Enoch lived in that day. Enoch is a type of the true New Testament church in this age. Enoch lived on earth a long time before "God took him." He was translated as Christians of our age will be in the rapture, which will mark the beginning of the great tribulation. Also, after Enoch was his son, Methuselah whose name means "when he is gone, destruction will come." This was also part of Enoch's witness, for Methuselah lived 969 years. That's longer than anyone else! (And this points that in this time, men are living longer than they have in about 3,000 years.) Noah preached, and he and his family picture those saved during the great tribulation.

V

The days of Noah show us those specific things that our Saviour mentioned in Luke 17:27.

"They did eat." America is the "eating-ist" nation in all the world. Satan first tempted Jesus in the wilderness with food! He tempted Adam with food! He tempts churches to become cafe-

terias and fellowship halls! The kitchen is the most important part of the average church building. The world crisis today centers not with money but with food! Food stamps, welfare, and handouts have done absolutely nothing to help America, except to breed another generation of loafers! But the old Book still says "if a man shall not work neither shall he eat!"

"They drank." In at least three parts of the country, there are homes for drunken Catholic priests! Alcoholics Anonymous (or unanimous!) has an overwhelming membership! Younger drunkards are added each year. Booze has become the center of American social, political, religious, and moral life. Indeed, "They drank" refers to this time! "They married wives, they were given in marriage." One in every three marriages, as you readers know, ends in divorce. Marriage has reached the point of being an enacted farce! Communal "marriages," free "love," and immoral sex are on the rise! Short skirts, short brains, nudity, loose conduct, are part of this whole business.

If this points out anything, it points out the fact that "today is the day of salvation." May the Lord convict each lost reader and cause him to receive Jesus Christ as Saviour!

Tongues

(Continued from page one)

visible body. Even our Lord and His accompanying angels took unto themselves bodies in Gen. 18 in order that Abraham might be able to see them. Our language just simply cannot accommodate an invisible body, whether it be a human body or whether it be a body made up of a group of people. There is just no way for a group of people to be an invisible body. They must be assembled in order to be a body. So any one who teaches an invisible body made of people is showing his ignorance of what a body is.

Some may say, Why does this verse say "by one Spirit"? That is a good question. And I must say I simply cannot see why our translators put it this way. I can understand why they say "baptize with water" in Mt. 3:11 and also in Mk., Lk. and John, because that supports their home-made mode of baptism. But so far as I am able to know, the Church of England did not espouse the teaching of Holy Spirit baptism. So I simply cannot understand why they say "by one Spirit."

This word "by" comes from the little Greek word EN. And in our King James version some authorities say this word EN is translated "among" 114 times. It is translated "with" 139 times, "by" 142 times and "in" 1863 times. So you see this word is translated "in" more than thirteen times as many times as it is translated "by." In a case like this is the responsibility of the translator to use the meaning that will make the passage under consideration harmonize with the plain teaching in other places. With that in mind, let us compare this verse with Rom. 8:9, where we read, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Here we see that they had to use "in the Spirit" simply because none of the other three meanings of EN would make any sense. So in order to make I Cor. 12:13 harmonize with Rom. 8:9, we simply have to say "For in one Spirit are we all baptized (immersed in the original) into one body." If we are in the Spirit (Rom. 8:9) we are eligible to be immersed into one body, the assembly.

In Luke 8:35 we see the man, out of whom our Lord had cast the demons sitting at the feet of Jesus clothed and in his right mind. But it seems that when people get this so-called Holy Spirit baptism they go completely out of their mind. They are in a state of frenzy and frustration, and seem to be ready to climb the wall. It is my firm conviction that it is some other spirit that brings about such a state of mind as this. It doesn't even resemble the workings of the precious Holy Spirit. In Isa. 32:17 we read, "And the work of righteousness shall be peace; the effect of righteousness quietness and assurance for ever." The effect of something causes these people to lose control of themselves and to act as if they were having an epileptic seizure. But righteousness causes quietness and assurance for ever. Paul says in I Cor. 14:40, "Let all things be done decently and in order," but those who do this so-called speaking in tongues seem to be devoid of either decency or order.

Now with all this in mind, let us see what the Book has to say about the tongues. Does it say anything about the jabbering these people do? The first reference that might be used by those who are devoid of quietness and decent order, so far as I am able to see, is Acts 2:4. Here we read, "And they were all filled with the Holy Ghost (Spirit), and began to speak with other tongues, as the Spirit gave them utterance." Here Peter and the other apostles were speaking in other tongues. But in verse 6 we read, "every man heard them speak in his own language." In this chapter, and in 21:40, 22:2 and 26:14 the word is DIALEKTOS in the Greek, and it means a language. It is so translated in 2:6. Here we see a miracle among miracles. In Gen. 11:7 God confused the followers of Nimrod by causing them to speak languages that others of the group could not understand. Due to this they were not able to finish what they had started. But those who were in the group that was speaking could understand what was being said. But these people who jabber like frustrated jay birds do not understand what they are saying themselves. That is confusion, pure and simple. In fact, that is the very worst kind of confusion when the one who is speaking does not know what he is saying. And in I Cor. 14:33 we are told that "God is not the author of confusion." So, since God is not the author of all this confusion, who is?

I Cor. 14 seems to be the little Bible to those who adhere to the tongues movement. In verse 2 we see the expression "unknown tongue." But this word "unknown"

is not the Word of God. It is the word of the translators. If you notice, it is in italics which means it is not in the original Greek. The original says, "For he that speaks with a tongue." The word "tongue" here is from GLOSSA which can mean the tongue in your mouth with which you speak or sing, or it can mean the ability to speak in another language. During the early stages of church history, and especially on the day of Pentecost, the Holy Spirit enabled the apostles to speak in other languages. If you check Acts 2:7-10 you will find there were some seventeen language groups present on the day of Pentecost. And in verse 8 we are told that they all heard in their native tongues.

So in I Cor. 14 when you see the word "tongue" just remember; it is speaking of another language. Several years ago, before Castro took over Cuba, my family and I were vacationing in Clearwater, Florida. One afternoon while we were enjoying the lovely beach, a group of people from Cuba came to the beach. They were a few yards away from us, but we could hear them as they all seemed to be talking at the same time. They sounded to us like a drove of black birds. We could not understand a word they were saying, but they could. That is what is meant in I Cor. 14:4 where we read, "He that speaketh in an (unknown) tongue edifieth himself; but he that prophesieth edifieth the church." If a preacher from some foreign country were to get up in your pulpit and preach in his native tongue he would be built up himself, but he would not help the congregation in the least, because they would not know what he was saying. However, in the case of someone speaking in what is commonly known as "tongues" in our day, no one is edified, because no one, not even the old devil himself knows what is being said. In fact, nothing is being said unless you express your thoughts in somebody's language.

Paul was a well educated man. He could speak in several different languages. Still in I Cor. 14:19 he says, "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an (unknown) tongue." He is saying that the congregation will get more good from five words they understand than they would from ten thousand words in a language they do not understand.

The word "unknown" is found one time in the New Testament in the original. And there (Acts 17:23) it is speaking of God. It comes from AGNOSTOS, and is never used in connection with the tongue. There is no such thing as a tongue, or language that nobody knows.

We should stop and think who it is that speaks in the so-called tongues. Are they a people who stand for the whole counsel of God? Have they been speaking like this from the days of Christ's earthly ministry. If so, we should join up with them. But if we find they had their beginning less than one hundred years ago, in 1886, and that they are made up of false cults, and in these last few years, false Baptists, we should shun them as if they were a rattlesnake with small pox.

Epistle Of James

(Continued from Page One)

livered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures"—I Cor. 15:1-4.

Those who believe that sickness was included in the atonement say that such relief must be obtained the same way salvation is obtained, that is, by faith. Thus, these healing cults teach that physicians and drugs set aside the blood of Christ as much as works for salvation set aside the blood. It becomes very obvious, therefore, that the healing of our bodies is not a redemptive right which our Lord purchased at the cross.

"Is any sick among you . . . ?" — James 5:14.

It is to be remembered that the question which James presents is applicable to those of you who are sick today as well as those who lived during the time of this writing. It is also to be remembered that our being a child of God does not make us immune from sickness. It is to be remembered, however, that the Lord loves us as much when we are sick as He does when we are not sick. This fact is made very clear from John 11:3:

"Therefore his sisters sent unto Him, saying, Behold HE WHOM THOU LOVEST IS SICK."

"Is any sick among you? Let him call for the elders of the (Continued on page 7, column 1)

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PAGE SIX

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Sovereign Grace Baptist Mission
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Epistle Of James

(Continued from page 6)

church and let them pray over him . . . — James 5:14.

The words, "over him" mean that the sick body was to be literally covered by the person who had been sent as an instrument in healing. The words, "over him," in fact, mean the same as the action that was taken by Paul as is recorded in Acts 20:10.

"And Paul went down and fell on him, and embracing him said, Trouble not yourselves; for his life is in him."

The meaning of the words, "over him," are clearly expressed in I Kings 17:21 and II Kings 4:34:

"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again."

"And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself

upon the child, and the flesh of the child waxed warm."

We also have an example in Mark 16:18 where the sick were made well by the "laying on of hands."

"... anointing him with oil . . . — James 5:14.

We read in Mark 6:13 where many were anointed, but I don't know of any other place where the anointing was done in the healing process.

This statement signifies from whence the power and authority comes. We find a similar statement in Acts 3:6,

"Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk."

"... anointing him with oil in the name of the Lord" — James 5:14.

The Catholics, as we stated above, use this verse as a basis for their sacrament which they call "extreme unction" (a sacrament is a sign or pledge of grace). Other groups today, such as Oral Roberts and numerous others, have made the anointing with oil a church ordinance from which they expect miraculous cures.

The question that confronts us is this, did God the Spirit intend, by the remarks of James, to bind us to praying over the sick; that is, literally covering them with our body and anointing them with oil? My first reply is that our Lord did not command the Apostles to anoint with oil when He gave them the commission to heal.

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover"—Mark 16:18.

We may safely affirm, by appealing to the above verse, that if anointing with oil is a church ordinance, then the handling of serpents is too. The ordinances, however, which the Lord assigned to His church say, "till I come," but the so-called ordinance of healing does not carry this ratification. It will also be found that those who practice this assumed ordinance do not literally cover the body of the one they are trying to heal.

It should be pointed out that the Apostles were not confined to oil when healing. They, in fact, healed by touch, by shadow, by handkerchief, by laying on of hands and by word of mouth. We, of course, are bound by Scriptural examples as much as we are bound by the spoken Word, since the example is always to conform to the precept. The Word, for example, teaches baptism by immersion. Our Lord conformed to this precept when He was baptized by John. It becomes obvious, then, that we would have great difficulty determining which practice to use if we were to make healing a

part of our worship service. Would we heal by the laying on of hands, by handkerchief, by shadow, by the use of oil, by word of mouth, or by touch?

We also know from the Scriptures that the water of Siloam was used as an instrument in healing the blind (John 9:7), and the pool of Bethesda was used as an instrument in curing the diseased. We also know that the waters of the Jordan were used as an instrument in healing Naaman's leprosy. We see, then, that healing was done in many ways, but this does not mean that we are to carry all or any of these over into the Lord's church today; yet, if we bring one, we must bring them all.

The church ordinances which we do accept (baptism and the Lord's Supper) were performed in only one way. There is no question regarding how these are to be conducted, but there would be no end to the confusion if we were to make the anointing with oil a church ordinance.

The gift of healing was only given to confirm the Scriptures. This gift acted in the same manner that a prop does to a weak limb on an apple tree. The prop holds the limb up and the gift of healing strengthened the weak knees of the early Christians. They were greatly strengthened when they observed God's great power in healing. We, today, however, do not need to have His great power displayed in this manner. We are strengthened as we, by faith, read the records of those who were healed. We do not need to see a person raised from the dead in order to believe that our Lord has power over death. We simply read of the resurrection of Lazarus and believe the record. I'm sure that those who frequent these healing campaigns are only looking for a shot in the arm. The records of the early healing as they are recorded in the Bible are not enough for them. They insist on seeing for themselves. They, in other words, are looking for a sign.

Let it be remembered that when James wrote the passage which is before us, the gift of healing was still in effect, however, let it not be supposed that the anointing with oil was the only way that healing could be accomplished. It should also be pointed out that the healing which was affected by the use of oil and prayer was not assigned by the Lord to the churches like a blank check. The people back there would still be living if this were the case, for every time any one became sick, he or she could have called for the elders and the oil. Let me emphasize again that such was only given here and there for the purpose of demonstrating God's power and thus strengthening the weak knees of faith of those people of that day and us today. They observed and were strengthened and we read and are strengthened.

The truth of what I have said is very obvious when we consider that all of those early believers are dead. We, in fact, have great difficulty today finding a person who is at least one hundred years old.

May the Lord bless you richly with the message which He has set before us.

John R. Rice

(Continued from page one)

for people who worship at the shrine of Rice and do not think for themselves or know the truth . . . but prove your statements — Can you do it — John R. Rice?

My reasons for ignoring the editor of the Pilgrim Publications is because I hold to the historic Baptist position that when a person has been excluded from one Baptist church, or churches, he is not to be recognized by other Baptists. First, let the editor get himself right with one or more of the Lord's churches and then I will be happy to deal with him.

ANSWER TO JOHN R. RICE

First, John R. Rice said: "In

The Baptist Examiner a small landmark paper . . ." Now, isn't this a nice way to do business? The size of something, in Rice's eyes, determines its value. Had Rice been in Jerusalem in Christ's day he would have then rejected Christ's truth, as he does now, since Christ was born in the small town of Bethlehem. He would have rejected the New Testament churches, as he does now because they would be too small . . . most of them met in private homes. Furthermore, had Rice lived in Paul's day he would have rejected most of Paul's writings, as he does now, because they did not have a very large circulation. Dear Rice: Do you believe, in the New Testament period, that Romans, Ephesians and Hebrews had a larger circulation then than the Baptist Examiner today does?

Arminians like to holler about THE SWORD OF THE LORD and Gideon's three hundred men, and that God does not make usage of large numbers . . . but then when they are lost for an answer, what do they do? They seek to evaluate their opposition according to size. Furthermore, I thought we were dealing with issues and not the size of a Baptist paper. THE BAPTIST EXAMINER HAS PROBABLY THE LARGEST CIRCULATION OF ANY BAPTIST WEEKLY IN AMERICA! Rice's sheet is not a Baptist paper for he is not a Baptist and his paper is sub-titled: "An Independent Christian Weekly . . ." Again, are there not some papers which are more liberal than yours, and they have a much larger circulation? Shame on you! You would not have business even to WASH THE FEET OF THE EDITOR OF THE BAPTIST EXAMINER and here you are trying to down grade it simply according to size. This is nothing more than Arminian, liberal snobism.

Next, the reason that I wrote the article which I did is because of the hypocritical usage of C. H. Spurgeon by John R. Rice. Now, I never said that it was WRONG FOR RICE to recommend Spurgeon. I DID NOT REPLY about Billy Graham and other Christian or Baptist recommendations. I only pointed out this by Rice because Rice lied and was hypocritical in this business. And why is it hypocritical? Because Rice made out like he and Spurgeon agreed in theology except for a stronger emphasis. Now NOTICE THIS WELL . . . Billy

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Graham did not play like he and C. H. S. agreed in theology. R. G. Lee did not play like he and C.H.S. agreed in theology. ONLY RICE PLAYED LIKE HE AGREED WITH SPURGEON EXCEPT FOR A STRONGER EMPHASIS BY C. H. S. on Calvinism. Only Rice had the dishonesty, among the recommenders, to do such a thing as this. BUT HAD RICE SIMPLY RECOMMENDED SPURGEON IN THE SAME MANNER THAT BILLY GRAHAM, AND R. G. LEE DID SO WITHOUT RICE'S TRYING TO TIE HIMSELF UP TO SPURGEON'S COAT-TAIL IN THEOLOGY, THEN I WOULD HAVE THANKED GOD FOR THE RECOMMENDATION, hoping that some of the Riceites might, for once, read the truth from Spurgeon's sermons. So get this point well — I do not condemn the usage of Spurgeon by Rice . . . but simply the lies and hypocritical impression by Rice that he and Spurgeon believed alike except for a stronger emphasis.

Furthermore, Rice and his revivals are now aired out . . . GOOD . . . I think it is time for Bible-believing Christians to get them aired out. Of course Rice denies the fact of Arminianism and old-Methodism . . . BUT ALL I ASK IS FOR THE BAPTIST, WHO IS CONCERNED, TO

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

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STUDY THE HISTORY OF ARMINIAN AND METHODIST REVIVALS AND LET HIM COME TO HIS OWN CONCLUSION IN THIS MATTER! The fact is . . . if you will read WHY I AM A BAPTIST AND NOT A METHODIST, in the old BAPTIST WHY AND WHY NOT . . . you will see that Rice's theology and practices are simply METHODOISM WITH A BAPTIST NAME PUT TO IT. DO NOT TAKE MY WORD FOR IT . . . READ THESE FACTS FOR YOURSELVES! On the subjects of regeneration, effectual calling, atonement, election, total depravity and perseverance . . . John R. Rice and his universal brotherhood, are METHODISTS, and are not in line with the historic Baptists. Does Rice agree with the Philadelphia and New Hampshire confessions of faith on election, predestination and regeneration? Let him say so or not? The point is . . . C. H. Spurgeon did. Historic Baptists did! Rice does not.

Now comes the airing out of the old Rice position of the baptism of the Holy Spirit, tongues, and divine healing and raising from the dead. Now when I tagged Rice with his old sins . . . what did he say . . . He indicated that I had lied about the matter . . . notice in part . . . "and other obvious falsehoods, as anyone acquainted with my widely published ministry for forty-five years can see." Since Rice said I stated an "obvious falsehood . . ." and I claim that he was wrong in the old days in holding such holiness trash . . . and that now he is lying about it . . . the only way I see to find out who is lying now is for Rice's people to read the Old Smith-Rice Debate.

DEAR JOHN R. RICE, WILL YOU PRINT IN THE SWORD, THE ARTICLES WHICH YOU WROTE IN THE SMITH-RICE DEBATE, AND LET THE READERS JUDGE IF R. E. POUND II OR JOHN R. RICE HAS LIED?

Will you give the readers of your paper the name and address of that old church member who (Continued on page 8, column 1)

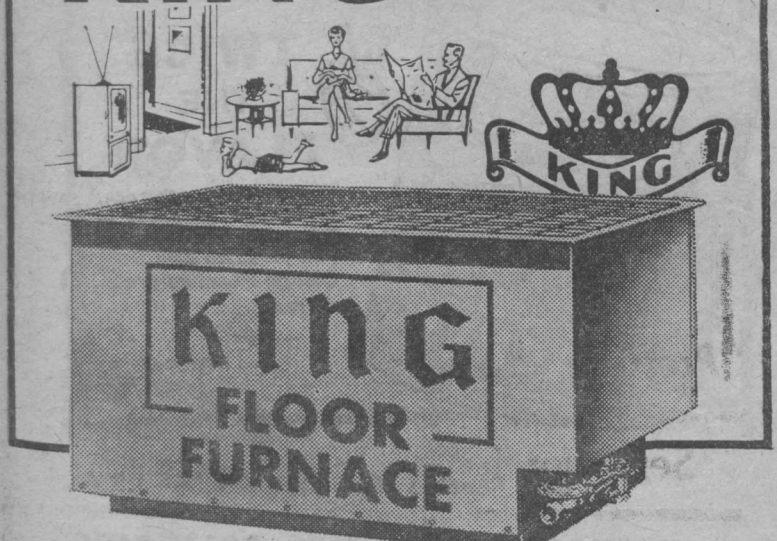
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PAGE SEVEN

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John R. Rice

(Continued from page seven)
was raised from the dead while you pastored in Dallas, Texas? When C. A. Smith sent you a letter with your name and address at 201 East 10th Street, in Dallas, Texas, dated March 31, 1936, was this one of R. E. Pound II's "obvious falsehoods?"

Also, when C. A. Smith spoke of your debating with that old Baptist preacher and Landmarker . . . T. T. Martin . . . was this one of R. E. Pound, II's "obvious falsehoods?" By the way . . . what did you and Bro. Martin debate about?

When you were pastor at Fundamental Baptist Tabernacle in Dallas, Texas and agreed to discuss the differences with C. A. Smith on these points . . . was that one of R. E. Pounds, II's "obvious falsehoods?"

When Bro. W. Lee Rector of Ardmore, Okla., said to C. A. Smith in a letter dated April 3, 1936 and placed in the debate: "Your challenge to John R. Rice is square and to the point. I do not know what John will do. He may feel disposed to accept the pro-

position . . ." Was this one of R. E. Pound II's "obvious falsehoods?"

When you affirmed the holiness position under the proposition "IS THE AGE OF MIRACLES PAST?" was that my falsehood or yours? When you stated "Miracles foretold for all future ages" were you stating a truth or my falsehood?

DO YOU STILL BELIEVE THE THINGS YOU STATED ON PAGES 12 and 13 of the RICE-SMITH DEBATE? Why not print them in your paper now so the readers can see if R. E. Pound, II or John R. Rice has LIED IN THIS MATTER?

When you said . . . "BIBLE MIRACLES OF PAST AGES ARE EXAMPLES OF MIRACLES FOR THIS AGE" was this my lie or yours? Now notice this filth from hell:

"A GOD WHO HEARS PRAYER AND HONORS FAITH MUST WORK MIRACLES."

This is pure hellish Arminianism and John R. Rice has never gotten away from it. He still thinks he can BOSS AROUND GOD AND TELL HIM WHAT GOD MUST DO BY HIS PRAY-

ERS! Also, on page 19 when you said: "UNLIMITED PROMISES REGARDING PRAYER AND FAITH INCLUDED MIRACLES FOR THIS AGE." Was this my "obvious falsehood" or not?

RAISED FROM THE DEAD

In your paper THE SWORD OF THE LORD, November 13, 1936, on page three, under the title . . . "MRS. WILLIAMS RAISED FROM THE DEAD." . . . and I quote now:

"Brother Banta and Brother Stroh and Mrs. Pence saw a good woman whom the doctor said was dead. I did not say she was dead, the doctors said it. They all thought so. HUMANLY SPEAKING SHE WAS DEAD. She had stopped breathing and the doctors said she was dead. Mrs. Pence went to the phone and called the daughter to tell her that her mother was dead, BROTHER BANTA, ON KNEES WAS PRAYING AND BROTHER STROH WAS PRAYING, after the doctors said she was dead, asking God to spare her, and she began breathing again . . . when the doctors said she was dead, WE HAD PRAYER AND GOD RAISED HER UP AND SHE WENT BACK TO WORK MONDAY MORNING" . . . was this my lie or yours?

These are taken from John R. Rice's own paper . . . why doesn't he print it all now for his new "ites" to see, I wonder? John R. Rice . . . I know you do not like the old Baptist position . . . so why not simply print, without altering it like you have done Spurgeon, your old statements from that debate so your readers can see who has lied here in this matter about your ministry of "forty-five years?"

I affirm that you again have misstated the truth and will continue to do so for it seems to be a habit with you. Give your readers your entire, unchanged remarks from the Smith-Rice debate and let them judge for themselves . . . will you?

CONCLUSION

John R. Rice claims that The Baptist Examiner is hyper-Calvinistic . . . here is a bit of a CHALLENGE . . . PUT YOUR FACTS WHERE YOUR PAPER IS . . . give the statements and facts from THE BAPTIST EXAMINER IN WHICH IT, OR JOHN R. GILPIN, OR MYSELF ARE IN A DIFFERENCE WITH C. H. SPURGEON OR THE OLD, HISTORIC BAPTIST POSITION AS STATED IN THE PHILADELPHIA AND LONDON CONFESSIONS on the following:

- 1) Total Depravity—
- 2) Unconditional Election—
- 3) Limited Atonement—
- 4) Effectual Calling—
- 5) Perseverance of the Saints—

Furthermore, John R. Rice, you said . . . "I do not take the Baptist Examiner and do not think good Christians should . . ." This is another good case to show the true character and nature of John R. Rice.

FACT ONE IS THAT YOU HAVE BEEN SENT THE BAPTIST EXAMINER FOR YEARS!

FACT TWO . . . YOUR ATTITUDE EXPOSES YOUR REAL COLORS TO THE FEW BAPTISTS WHO DO TAKE YOUR PAPER.

Roman Catholics say . . . do not take The Baptist Examiner . . . so does John R. Rice! Conventionites say . . . do not take The Baptist Examiner . . . so does John R. Rice! Deniers of the Virgin Birth say, don't take The Baptist Examiner. . . Jehovah's witnesses say . . . do not take The Baptist Examiner . . . Mormons say, do not take The Baptist Examiner.

All modernists and unionists say . . . do not take The Baptist Examiner . . . and John R. Rice too, says the same thing! I wonder if they all have more in common than John R. Rice wants his "ites" to know about? The Associations say . . . do not take

Bro. Dan Phillips Announces Bible Conference Program

The New Testament Baptist Church of Bristol, Tennessee is having a Bible Conference May 25-27. It is a joy indeed to tell our readers about this conference and to urge those who can to be in attendance. The following is the list of speakers and subjects:

JOE M. WILSON	Tulsa, Oklahoma
"The Necessity of Non-Essentials"	
JOE C. WILSON	Winston-Salem, North Carolina
"Is One Church As Good As Another"	
DON PENNINGTON	Covington, Kentucky
"Who Will Be In The Bride"	
WILLARD PYLE	South Point, Ohio
"Atonement — Universal Or Limited"	
JAMES HOBBS	McDermott, Ohio
"Where Do We Get the Doctrine of Grace, And What Does Grace Do In The Life of a Person"	
BILL JACKSON	Appalachia, Virginia
"Should We Be Concerned With Home Missions"	
DAVID O'NEAL	Raleigh, North Carolina
"Rewards And Chastisements"	
CHARLES SOUDER	Memphis, Tennessee
"The Gospel Of Christ In The Ordinances"	
MIKE KING	Oblong, Illinois
"If All Church Members Were Like Me, What Kind Of Church Would We Have?"	
MEDFORD CAUDILL	Hanover, Michigan
"How Free Is Free Will"	
GORDON BUCHANAN	Griffin, Georgia
"How Should We Worship The Lord"	
RICHARD FARNHAM	Noblesville, Indiana
"Description Of The Suffering Christ"	
JIM WASHER	Hollywood, Florida
"A Gospel Message"	
LEE HENDERSON	Benhams, Virginia
"Our Baptist Heritage"	
RALPH HAWKINS	Nappanee, Indiana
"What Is Repentance"	
CLAUDE DOOLIN	St. Charles, Virginia
"Love of God"	
ROBERT COPE	Rogersville, Tennessee
"Demonism"	
JIM EVERMAN	South Shore, Kentucky
"Providence"	
CARL JENKINS	Bluff City, Tennessee
"Fishing Without a License"	
WILLEY MURRAY	Bristol, Tennessee
"Miracles Of God and the Work Of Grace"	
OSCAR MINK	Crestline, Ohio
"Objections To Election"	

The Baptist Examiner . . . so does John R. Rice! I have always heard that BIRDS OF A FEATHER FLOCK TOGETHER! I guess it is true.

John R. Rice feels that The Baptist Examiner is not good for "good Christians" and has classed himself as a "good Christian" because he does what he thinks all good Christians should do . . . join with all the sects, "isms," "ites," and modernists to decry THE BAPTIST EXAMINER.

Oh, but you will be glad to know that The Baptist Examiner is fine for bad Christians, for not all Christians are warned . . . but simply those who are in John R. Rice's words "good Christians." Therefore you bad boys who are historic in church truths and the-

ology, John R. Rice feels it is fine for you to read The Baptist Examiner . . . doesn't that make you feel happy that John gives us bad boys a SMALL, LAND-MARK BAPTIST PAPER?

Rice and his classification reminds me of my old days in the associations . . . At these meetings for the glorification of the flesh, the older preachers would call their sons in the ministry up to the stage, pat them on the head, recommend them for preaching, revivals, and other things, and then tell us they were good preachers . . . and that made it so . . . you had better go along with it or you would be out! Spurgeon authority indeed . . . thank God C. H. Spurgeon is not here to see all this hellish folly!

LOOKS FORWARD TO TBE

It has been some time since I have sent an offering to your paper. It is a great little paper and I appreciate your stand on Bible truths. It has been a great comfort to me. May God bless and give you many more good years.

Mrs. T. C. Batchelor
Ringgold, La. 71068

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