

He is truly rich who has a contended mind.

Here's How To Preach And Just Fool The People

By PASTOR FRANK B. BECK
(Now In Mansions Above)

Scripture reading: Titus, Chapter 1. "Beware of false prophets," warns our Saviour (Matthew 7:15). Be on your guard against false teachers. "For there are many... deceivers" (Titus 1:10), adds the apostle Paul. They are "false apostles" who transform themselves into "apostles of Christ... as the ministers of righteousness" (2 Corinthians 11:13-15). And John, the apostle of love adds: "... Many false prophets are gone out into the world" (1 John 4:1). To this collection zealous Peter adds still further: "There shall be false teachers among you" (2 Peter 2:1). Now you have been duly and amply warned. Or do you think that all the deceivers and false prophets, apostles, and teachers, died out in the first century?

Where do you think the Devil



FRANK B. BECK

would rather be, in the gutter, or in the pulpit? In the pulpit! I never read in any place in the Scriptures where the Devil got drunk. He is too smart for that. But I do read where he said: "I will be like the most High" (Isaiah 14:12-14). The Devil is a religious rascal! I mean in a vain sense. Who do you think the Devil was more proud of, and who accomplished his greatest work: the drunken sot, Belshazzar, king of Babylon, with his many wives, praising the gods of gold, silver, brass, iron, wood and stone? (Daniel, chapter 5); or the sober, smooth-speaking apostle Judas Iscariot (Mark 3:13-19)? Judas Iscariot, by far! The Devil himself is ashamed of drunken and idolatrous Belshazzars. They do his cause little or no good. It is the Judas Iscariots, who know how to preach and fool the people, who are his chief agents. Who are they? How can they be identified? How can we beware of them?

FIRST, THERE IS THE
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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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CHINA-JAPAN IN BIBLE PROPHECY

ELDER MILBURN COCKRELL, DORSEY, MISSISSIPPI

One of the most significant developments of the twentieth century is the awakening of the nations of the Orient. These one-time slumbering people east of the Euphrates are beginning to stir and to become a major factor in the international scene. Thus far in the history of the world these Eastern nations have no important role in shaping events in the land of Israel. In spite of past history, Bible prophecy reveals that the yellow people of Asia will form a great military confederacy in the last days of Gentile dominion. This yellow peril out of the East will march against the land of Palestine at Armageddon.

The Western World was awakened to the military power of the Orient by the Japanese attack on Pearl Harbor on December 7, 1941. In the war that followed

the Japanese army, navy and air force controlled the Asiatic scene. It was not until America dropped Atomic bombs on the Japanese cities of Hiroshima and Nagasaki that Japan was brought to the point of surrender to the allied forces. The downfall of Japan was followed by the rise of Communist China and independent India. That the far East poses a threat to world affairs in the future can be seen from America's never-ending conflict in Vietnam.

Before I call attention to the prophecies in the Bible about China and Japan, I want to look briefly at these two nations.

Modern China

One-fifth of the population of the earth is Chinese. There are approximately 750 million people living in Communist China. Numerically China is the most powerful nation on earth.

In past generations China has in the main limited her offensive warfare to those areas she considers within her sphere and influence. Her hostilities in Korea, Tibet and Vietnam indicate that she is thinking in terms of more aggressive action in international affairs. She has already entered the Atomic age. China could easily overrun bordering nations and rule them by sheer number alone. Some believe China is just waiting for the call to fight a bloody war to conquer all Asia.

China has plans to capture the Nationalist Chinese stronghold of Taiwan, which stands as a defiant symbol of anti-communism. Since the Vietnam rice surplus is needed by China's starving millions she may overrun it when the Americans pull out. China has an eye on all Korea. She has interest in Sinkiang and outer Mongolia.

While China at the present has ambition for conquest, she is temporarily held back by three problems — disunity, poverty, and a weak industry. These problems restrict her ability to wage war at the present. China cannot properly exist without Japan. She must have Japan's help to sell her goods to the free world. I expect China to shortly turn to Japan for leadership.

Japan

Rising from the ashes of total defeat in World War II, Japan today is undergoing a great industrial revolution. Japanese

products fill markets and stores the world over. Her economic growth rate is one of the highest in the world. Her gross national product was \$140 billion in 1968. It is evident to all that the Japanese are the Yankees of the Orient.

Japan is vitally concerned with international affairs. This is because her big industrial powers depend almost entirely upon raw materials from faraway ports. To protect her thriving industry she is rebuilding her naval fleet and air force. Japan has 1,000 aircraft, of which 200 are the F-104 all-weather fighters. Then she has 330 of the older F-86 fighters.

The Japanese are on the road to becoming a nuclear power. She plans to generate one-third of her electrical energy with nuclear power by 1985. There are
(Continued on page 7, column 4)

Do The Dead Know What Takes Place On Earth?

By ROY MASON
Aripeka, Florida

This is a highly important matter, and one that most every person is interested in. Those who hold to the doctrine of "Soul Sleeping" of course deny that the dead know anything. The Bible says that "the dead know not anything," but refer-



ROY MASON

ence is there to the BODY—not to the spiritual self that lived in the body.

Then many people DON'T WANT TO THINK THAT THE DEAD KNOW WHAT IS GOING ON. Why? Because they are so living and doing, that they don't want dead loved ones to
(Continued on page 6, column 5)

The Holy Spirit As Administrator Of Church Finances

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

Author of
"WHY BE A
BAPTIST?"



When Secretary Burroughs wrote me for an article for the November issue of the Board's new magazine, Church Administration, he suggested "you might wish to write very concretely telling how you have managed these things in Murray through your long pastorate." That pleased me. Church finances are easily managed when a church has the right manager. That is the main thing, getting the right manager. All goes easy and well when you have the right manager. That has been the secret of Murray's success in church finance. Nearly thirty years ago, after a careful study of church finances in the New Testament, Murray church turned the management of our church finances over to the Holy
(Continued on page 7, column 2)

A Challenging Study As To The Church Jesus Built

MARK PHELPS
Topeka, Kansas

The author is a 16-year-old lad who wrote this for his English Composition Class in high school. Mark will be remembered as one of the young musicians who used to provide the music for our annual Conference. His father is pastor of Westboro Baptist Church of Topeka, Kansas.

In contrast with many peoples' convictions, I am convinced that there is one and only one church where the Lord chose to meet with His people. I have had a lot of experience with the Bible, and I know a little bit about what is in it, or at least how to find what I am looking for. I have read works of the expositors who have written on the matter of the Church.

Every American has an outward respect for some organization where he serves a god. I trust that you will listen to me



MARK PHELPS

with open minds and hearts. I know that the average American reader is reading to learn, so I am sure you will listen open-mindedly.

I am certain that there is a true church. It is called the New Testament Church in this "Church Age" of today. Many people feel that there is no one certain church that is better than other churches. They feel that one church is just as good as another one. I am certain in my heart that the feeling that this mass of people has is incorrect.

In the books of Exodus, Numbers and Leviticus a vivid description is given of The Tabernacle in the Wilderness. It describes in minute detail all of the steps that went into building it, what it consisted of, and how the people were to use it in their worship.

Not only does the Old Testament, or more specifically the Pentateuch, consist of details concerning the place of worship,
(Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"BOUND TO LOSE"

"As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him."—Amos 5:19.

When I was a boy, there was a series of cheap books on the market, known as the Alger Books, written by a man by the name of Alger. One of those books was Bound to Win. The same idea prevailed in all 48 of those Alger books. The idea was, this poor boy goes to the city, or someplace, and makes good. He was bound to win. With pluck, determination and proper living he was bound to win.

I read all 48 of those Alger Books when I was a boy. When I was in my early teens, I considered those 48 Alger books as my library. They were inspiring to say the least, that a young fellow, maybe with great obstacles, great difficulties, yet by pluck and determination and hard work, was bound to win.

From the human point of view, they presented the right philosophy, but I want to turn it around, and instead of preaching to you on being bound to win, I want to show you that without Jesus Christ, you are bound to lose.

The text that I have chosen really is taken out of its context, as I plan to use it. The text actually looks forward to the coming of the Lord Jesus Christ back to this earth, and what is said in the text has to do with the second coming, primarily. I am taking it out of its context and using it as an illustration.

It is a very simple thought. A man is running from a lion. He gets away from the lion, but there is a bear standing in his way. He can't win for losing. Then he walks into a house, tired, and leans up against a wall
(Continued on page 2, column 1)

A Warning To Arminian Baptists

In the Life of John Wesley, Vol. II, page 34, by H. Brown, as quoted by J. R. Graves in "The New Great Iron Wheel," you find this report of a big hurrah meeting. I am not primarily after the Methodists. I am after the Arminian Baptists, who teach salvation by works: for practically all, who believe in the mourner's bench as practiced today, teach and practice salvation by works. The methods of Methodists and Holy Rollers and Cumberland Presbyterians, with their women preachers and boring for tears, are very much like the mourner's bench Baptists. Here is Graves' quotation: "God sent down a shower of grace upon the children, etc."
(Continued on page 8, column 5)

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"Bound To Lose"

(Continued from page one)

to rest himself, and a serpent comes out of the wall and bites him. He is bound to lose. He can't win for losing.

I think Genesis 3, shows that you can't win. You are bound to lose when you try to run from God.

Look at Adam. I don't suppose there were ever any happier pair of people in all the world than Adam and Eve. They were naked there in the Garden of Eden, yet without the realization that they were. They were supremely happy.

Eve was the prettiest thing that ever walked down the highway. No woman who has even won the title of Miss America or Miss Universe could begin to compare with Eve. Eve was a beauty. She was the prettiest woman that ever lived in all the world. Why? There wasn't any sin back there. There was no one there except God, Adam and Eve, and everything was absolutely perfect before the Lord.

One day, a snake glided into that garden. The serpent was used by the Devil to speak to Eve. Pretty soon you find Eve tempted — the first time temptation ever came on the earth. That temptation gave rise to sin when Eve disobeyed God and took the fruit from that tree, whatever it may have been, and ate thereof.

Then, of course, her husband went along with her. His idea was he would rather die with her, than to see her die alone. He knew what was going to happen. She didn't. She was deceived, and what she did, she did from the standpoint that the Devil had blinded her and deceived her. Adam sinned with his eyes open. He knew what was going to happen. He knew exactly what was going to take place, and the day that Adam sinned, the human race was plunged into de-

John R. Rice Stirred These Folk By His Falsehoods

Brother and Sister Gilbert Howard of Strongsville, Ohio, were so perturbed over the falsehoods published by John R. Rice against us that they recently



GILBERT HOWARD

sent a check for \$50.00, and they have followed it up this week with an offering of \$100.00.

Thank you Brother Rice for stirring up these folk in our behalf. Just keep on printing your unvarnished and unmitigated falsehoods against the Truths of God's Word. Doubtlessly others will be stirred up to take their stand, too.

We truly thank God for our fellowship with the Howards through the years and we pray God's blessings upon them today.

spair, and every individual from that time to this has been born with a sinful nature.

I can see Adam as he immediately hides because of his sin. Prior to that time they had not worn clothes. They had no need of such. They had no thought of modesty or immodesty. It was just a case where there was no need nor necessity for the wearing of clothes. But now they hurriedly turn tailors. They take fig leaves and make clothes for themselves.

The day comes to a close. It has been an eventful day. Temptation. Eve sinned. She presented the temptation to Adam artfully, and she successfully caused Adam to sin. They turn tailors. They make clothes for themselves. It has been a most eventful day in the history of the life of Adam and Eve and all the rest of the world.

Now the day draws to a close and it is time to meet God. But they didn't want to meet Him. At the close of the day, God came down and walked in the Garden of Eden, and Adam and Eve didn't want to meet Him. They hid themselves from the presence of the Lord amongst the trees of the Garden.

The Bible says that God spoke and said, "Adam, where art thou?" I can see Adam as he came

out from behind one of those trees in the Garden, with his coat of fig leaves. I can see him as he looks out from behind one of those trees and says, "Lord, here I am." I don't think he spoke very loudly. I don't think he was too enthusiastic about meeting with the Lord. I am satisfied that Adam was ashamed to come into the presence of God.

Notice, he tried to get away from God. He tried to hide from God. He did everything he could to keep from coming into the presence of God. The voice of God, which had been the sweetest music in the world to him when God came down to walk in the cool of the day in the Garden with him, was now repulsive. He didn't want to be with God. However, God ferreted him out. God brought him out into the open. He couldn't succeed at hiding from God. He was bound to lose.

I tell you, beloved, there are four reasons why you are bound to lose in the matter of sin.

I

YOUR SIN WILL FIND YOU OUT.

"And be sure your sin will find you out."—Num. 32:23.

Sin found Adam out. There is not a man nor woman who has lived from that day to this but what his sin has found him out.

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Sin finds man out in his own body. When a man sins, it affects his physical health.

Sin finds one out in his family. It finds one out in his children. It finds one out in his character. Sin finds you out.

I was in a town, several miles distant, a number of years ago, as a boy preacher. I picked up a morning paper. I read the story of how they had been exhuming a cemetery in the town, making way for a highway that was to be built in that section of town. When they had moved a number of graves, they came to one, that when they picked up the skull bone, there was a metallic rattle. When they observed it, they found there was a nail driven down through the top of the skull of the man whose bones they were taking up.

They put it in the hands of a detective, and he began to search and found that the man who had died and been buried there, 20 years before had died rather mysteriously in his sleep. No one knew anything about why he had died, except that he had just died in his sleep.

His daughter and son-in-law had taken over the estate, became the head of the bank of which her father had been the founder and head of for years, and for twenty years had lived in the family home. Nobody suspected for twenty years that they were the ones who had killed her father.

The detective went to their home and began talking in a roundabout way about the mov-

ing of the cemetery and about how her father had died rather mysteriously years before. As their minds were set upon the gruesome crime that they had committed years before in driving that nail into the head of her father as he lay sleeping, the detective pulled the skull from under his coat, took the nail and dropped it down the hole in the skull. When he did so, she jumped up and said, "Charlie, they've found us out!"

I sat in a bus station and read that story, about forty years ago, in a far-distant town from here, and I said to myself, "That's sin." Twenty years had gone by, but sin found them out.

Sinner friend, you are bound to lose. Sin will find you out.

II

YOU REAP WHAT YOU SOW.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7-8.

You are going to reap, sinner friends, exactly like you sow.

This is the end of the harvest season. In this area, all the crops that have been raised in the gardens and on the farms have long since been harvested. On my farm, I didn't harvest one single pound of marijuana. I didn't harvest one single pound of heroin. I didn't harvest one single bottle of White Lightning. Do you know why? I didn't raise any marijuana this year. I didn't raise any heroin. I tell you, you reap what you sow.

I planted corn in the early spring. I reaped corn. I planted a large garden, and I had a large garden of vegetables to harvest.

Brothers, sisters, you reap exactly what you sow.

I go back to the Old Testament and I see a boy by the name of Jacob, who looks different than he has ever looked before. His hands were ordinarily very effeminate. They weren't hairy hands, and the small of his neck wasn't hairy. He didn't look like an outdoorsman. But this boy who has been effeminate in his appearance comes into the presence of his own father one day and he has hairy hands. The small of his neck is hairy. He says, "I am Esau, your firstborn."

His father said, "It sounds like Jacob; it is the voice of Jacob."

Jacob said, "Father, feel me." He puts out his hands, and his father felt of them and felt of the small of his neck. He said, "It is the voice of Jacob, but it is the hands of Esau."

Jacob deceived his own father. What had he done? He had put goatskins upon the backs of his hands and on the small of his neck. He deceived his father with goatskins. The result was, the

Held Revival For Calvary Baptists

Calvary Baptist Church has just closed a Revival meeting with Elder Milburn Cockrell of Dorsey, Mississippi doing the preaching.

To say that the meeting was a blessing to all those who attended is but stating briefly an ac-



MILBURN COCKRELL

tual fact. In addition to the membership of our church, we had a great number of visitors for all the services present from churches round about, and the meeting was truly a blessing to all that attended, in every sense of the word. Truly it was a joy indeed to have fellowship with Brother Cockrell and the various folk who visited us from time to time for the services. I doubt seriously that any meeting that Calvary Baptists have ever had has revived the church as much as this one.

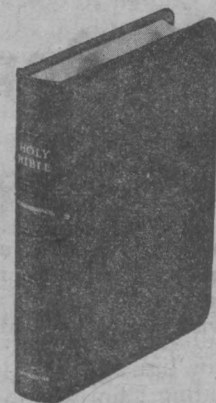
Often I have been asked for a recommendation concerning some preacher. In other words, churches often ask me to recommend someone for a Revival. I would unhesitatingly urge any church to invite Brother Cockrell to be the evangelist in their church. His sweet spirit, his pulpit manner, his Scriptural presentation of the Word of God and his real knowledge of the Book will be a blessing to any church.

father, in a state of deception, gave Jacob the inheritance, the patrimony. He gave to Jacob everything. Jacob deceived his father with goatskins to get the blessing.

Years pass by, and I see a large number of boys come into the presence of Jacob, and I see them as they lay down a coat of many colors. It is bloody, torn, and ragged. It shows that it has been torn and clawed by a beast. They said, "Father, when we (Continued on page 3, column 5)

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THE BAPTIST EXAMINER

MARCH 6, 1971

PAGE TWO

THEODOSIA ERNEST

(Continued from last week)

"But, Mr. Courtney," said the strange lady, "let me ask you if the advocates of provincial, and national, and other associated Churches do not present some texts of Scripture on which they rest their claim. I have heard so often of the Holy Catholic Church; Church militant and the Church triumphant, of the Church on earth and the Church in glory, of the ancient Church of the apostolic Church, and of the Church universal, that I am sure there must be some Scripture for such phrases."

"You have heard many things for Scripture, madam, which nobody can find in the Bible. Not one of these phrases is there. They are all mere human fancies—very pretty, and in a certain sense sufficiently true; but in the strict and literal Bible sense of the word 'Church,' there is no such thing as a Church, except it be a simple local assembly or congregation of believers, organized according to Christ's requirements, and for the specific purposes which He intended. *The Church of Christ is simply the visible judiciary and executive in His visible kingdom.*"

"But you don't deny that there is such a thing as the Church invisible, as well as the Church visible."

"You can conceive, madam, of a great ideal *invisible* REPUBLIC embracing all those who in every age and country have hated kings and kingcraft, and have longed for freedom. It is not a thing that exists. It never has existed. Yet you can think about it; you can talk about it; orators can make speeches about it; poets can write songs about it; and it might come to occupy a place in our minds and in our language, as though it were an actual reality. So I can conceive of an invisible 'assembly' of Jesus Christ, comprising all who in their hearts have loved Him, and obeyed Him in their lives, so far as they could understand His will. We can talk of such an assembly, and sing what a glorious and happy convocation it would be, but here upon the earth no such assembly has ever existed, or ever will exist. What may take place in heaven is another matter. Our friend, the Doctor, is looking for the Church of Christ on earth. He wants to join it. And this Church is a *visible* assembly. Our question is, whether it is a local independent assembly, containing within itself all that is requisite to constitute it a complete Church of Jesus Christ, or whether it is a part of some great visible organization to which it is subordinate and accountable. If it be a local independent body, then it must follow, of course, that those extensive combinations which are called Churches, such as the Methodist Church, the Presbyterian Church, the Episcopal Church, the Lutheran Church, and the like, are not and cannot be Churches of Jesus Christ; for they are not such local and independent organizations, but vast combinations of mutually dependent and subordinate societies. I say the Church of Christ is not any such combination, whether that combination includes a part, or whether it includes the whole of the professed disciples of Christ that are in any country, or that are in all the world, because the Church as we find it in this book was not a combination of any Churches, either more or less, but each Church was complete in itself, and independent of all others."

"I know very well," said Mr. Percy, "that no partial combinations are recognized as Churches in the Word; that there is, for instance, no such thing as the union of all the religious societies in any country, or province, or empire; or any union of all holding a particular set of doctrines, as the Methodist or Presbyterian Churches! but is it equally certain that there is no such union spoken of as existing between all the Churches, and binding them into one great UNIVERSAL CHURCH! I had regarded it as a fact conceded by all the authorities that there was such a Church, commonly called the 'Church universal.'"

"I recognize no authorities," said Mr. Courtney, "but the writers of the New Testament, and I know of no place where they have conceded any thing of the kind. It may be that there are some metaphorical allusions to such an imaginary or ideal Church. As the believers in any one place assemble and constitute an actual and visible Church, so we can well conceive of all the believers in the world as though they were assembled in one immense congregation, and might very properly call this ideal assembly the universal Church; but though we can conceive of it, and speak of it thus, no such universal assembly exists, or has existed, or ever will exist upon the earth. So that however numerous and plain such allusions might be, they could have no possible bearing upon the actual organization of the real and visible Church. That is no universal Church. It cannot be. Let us for a moment suppose this universal Church to be an actual existence. It is. Where is it? What is it? If it exists at all, it is the Church of Rome. She is the only body that claims to be in herself the Holy Catholic or universal Church, and to include, within herself alone, all the redeemed. The Church of England makes no such claim outside her queen's dominions. The Methodist Church North or the Methodist Church South makes no such claim. The Presbyterian Old School or New School makes no such claim. They only plead that they are parts of it, branches of it. But where and what is the whole? As I said before, it is something which can be conceived of, can be talked about, and quarrelled over, but it has only an ideal, that is, an imaginary existence. As a real and actual visible organization, there is not now, and since the disciples were scattered from Jerusalem, and went everywhere preaching the Word and founding Churches in every place, there never has been any thing of the sort; and if we suppose any passages of Scripture to refer to any such thing, we must suppose them to refer to a nonentity."

"But why not let us have the passages at once, that we may judge for ourselves?" asked the Doctor.

"Certainly, sir, I ask pardon, I know I have talked too long. Mr. Percy seems to think that he can find this 'Church universal,' perhaps he will do us the kindness to point us to the texts which he thinks teach its existence."

"I acknowledge, sir," said Mr. Percy, "that I have not in-

vestigated this point. I had taken it for granted. I was not aware that anybody questioned it. But suppose we turn to Matthew xvi. 18: 'On this rock will I build my Church, and the gates of hell shall not prevail against it.'"

"This is the first place," said Mr. Courtney, "in which the word *ekklesia* occurs in the New Testament. The question before us is, What did Christ mean by it? What was it that He said He would build? How can we ascertain?"

"Very easily, I should think," said Theodosia; "we have only to look when He had done it, and see what He did build. That we have done already, in almost a hundred of the different places where it is referred to, and have found it invariably to mean a local and independent assembly."

"It does not seem so easy to me," returned Mr. Percy, "for there are to my mind at least two very serious difficulties in the way of that interpretation. One is that Christ uses the term My Church in such a general way that it can hardly be limited to any particular individual body. He does not say, I will build my Churches each one by itself, but my Church in general. The other is, that this Church, whatever it might be, was to be perpetual. The gates of hell should not prevail against it. But this could not be true of any one local organization. They are continually falling. The first Churches have long ago vanished from the earth, and Satan has reigned with undisputed sway in the very cities where the apostles themselves were instruments to build them. Christ must, therefore, have designed to speak of some more extensive and more permanent organization."

"Very good," replied Mr. Courtney, "I love to meet objections, and will examine your last one first. You say that this Church must have been a perpetual organization, since the gates of hell should not prevail against it. But no local organization has been perpetual; therefore, it could not have been any local organization, but something more permanent, that Christ intended. Your logic is good, and you have, of course, some knowledge of the more permanent organization to which He must have referred. Can you tell me what it was? It was a *visible* organization founded by Christ, and which has continued to the present time. It is not the Methodist Church, for that was founded by John Wesley. It is not the Presbyterian, for that was founded by John Calvin. It was not the modern English, for that began with King Henry the Eighth. It was not the Roman Catholic, for that is Antichrist."

"Of course," replied Mr. Percy, "no Baptist pretends that it was any of these. It was the 'Church universal.' It consisted of all the true Churches of Christ, viewed collectively as one great united organization."

"If the thing you are speaking of, Mr. Percy, was a mere ideal organization, something conceivable, but not existing as a reality, we have nothing to do with it; but if you mean that there was an actual and visible organization established by Christ, and which included in one Church all the members of all His Churches, you can doubtless produce some record of its sayings or doings. We have very particular accounts of the acts of the Church at Jerusalem, and of that at Antioch, and of some others, and surely we must have some history of this general Church. When did it meet? What were its powers? What business came before it? We have searched carefully, and have found nothing of it. It surely did not exist in the lifetime of the apostles. The Churches which they founded continued separate and independent. They were never amalgamated into one great central organization; or if they were, not only has the organization been destroyed, but even the record of it has perished."

"I confess, sir, that I had no very clear conception in my mind as to what it was that the Saviour said He would build, and since He did not build any universal *visible* Church, I suppose it must have been His *invisible* Church that He referred to."

"But the language will hardly apply to any thing invisible and ideal. A building is a *visible* and *tangible* object, and the reference must have been to some actual and visible organization."

"How, then, do you get round the difficulty, Mr. Courtney?"

"I don't go round it at all. I simply set it out of my way, thus: Christ did not refer to any particular individual local organization when He said 'my Church.' He did not mean the Church at Jerusalem or the Church at Corinth. Much less did He refer to all the Churches combined in one great Church. But He simply used the word as the name of His institution. And what that institution was we have already seen."

"I am not sure that I quite understand you."

"Then, let me illustrate. You are a lawyer. A client comes to you for legal information. You tell him that the law is thus or so; and so 'the court' will instruct 'the jury.' What do you mean by the court? and what do you mean by the jury? Not any particular individual judge whom you may have in mind, much less all the judges in the world comprised in one gigantic 'universal' judge; but you mean any one of all the judges before whom the suit might be tried; and not any particular set of jurymen, much less all the jurymen in the world united in one vast conglomerate 'universal' jury; but simply that jury, whichever or wherever it may be, who may chance to be empanelled on the case. 'The court' is the name or title given to a certain official personage, when engaged in the performance of certain official duties. 'The jury' is the name or title given to a certain official body or assembly, when employed in a certain official capacity. Now, as the courts and juries in the British empire transact business and administer justice by the authority of Queen Victoria, and in her name, they may very properly be called her court, and her jury, meaning thereby simply her institutions, organized by her authority for the transaction of this specific business, in her name. The first courts and juries which were organized may have been dis-

(Continued on page 5, column 4 and 5)

"Bound To Lose"

(Continued from page two)

were out today, we found this coat. Do you know whether it is your son's coat?" When Jacob picked it up and looked at it, he recognized it. There wasn't but one coat in all the land like this one — a coat of many colors which he had given to his son Joseph. Jacob said, "It is my son's coat; An evil beast has no doubt devoured him," and he wept and sorrowed and grieved for years, thinking that Joseph had been killed by a wild beast.

Actually, Jacob's boys had sold Joseph into Egypt as a slave, and had taken his coat and dipped it in goat blood. Jacob had deceived his father with goatskins on the backs of his hands and the small of his neck. His boys deceived him with goat's blood. He reaped what he sowed.

I think about David. The Bible says he was a man after God's own heart. At the same time, he was as weak as any human being that ever lived, and he did things that were wrong. I think David did more things that were wrong, probably, than any man in the whole Bible — so much wrong that God wouldn't allow him to build a temple — so much wrong that a building that was to be used as a religious institution couldn't be built by David. God said, "I won't allow



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a man whose hands are so stained with blood to build a house for me. You can get the material ready, but your son will have to do the building."

Though David was a man after God's heart in the main, he likewise was a man of the flesh. I see David as he fell for Bathsheba. The Word of God tells us how that David and Bathsheba sinned. I don't blame David. I don't blame Bathsheba. I just say it was sin.

The Word of God tells us how, years later, David's son, Ammon, committed adultery with David's daughter by another wife, by the name of Tamar. Still later, Absalom, another son, who was a brother of Tamar, rose up and killed Ammon. Still later, Absalom drove David off his throne, took possession of the kingdom, took his father's concubines, and committed adultery with them in the sight of all the people.

Beloved, listen, David committed adultery; he committed murder, in that he had the husband of Bathsheba, whose name was Uriah, put to death in battle. He committed adultery, and he committed murder to cover his adultery. The same thing came true in his own family. I tell you, you

(Continued on page 4, column 5)

The Baptist Examiner FORUM

"Should the Lord's Prayer be used in public church services where both saved and lost are present to repeat it?"

**JAMES
HOBBS**

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McDermott, Ohio

**RADIO SPEAKER
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Kings Addition
Baptist Church

South Shore, Ky.



What would be the purpose in quoting the 17th Chapter of John in a church service or any other service as a part of some sort of ritual? If the preacher wishes to read it as a devotion service or expound on it in a message, that would be fine. Naturally, the Lord's prayer was the prayer where Christ prayed for all His people and at the same time committing His work to Almighty God in preparation for the crucifixion.

I assume, however, that you are referring to the sample prayer that Christ gave the disciples rather than the Lord's prayer. Let me impress upon you that the prayer of Matthew 6:7-13 and Luke 11:2-4 is merely a sample or guide and not a prayer to be used.

Christ teaches against repetition (or ritual, if you will) in our service. In the same sermon that He gives the sample prayer He says, "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." (Matt. 6:7). It is not necessary for the entire congregation to stand up and repeat out loud a set form or group of words. This does not avail a thing. It does more harm than good. A sinner is given the impression that he can pray when he cannot. "But your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear." (Isa. 59:2) This causes a sinner to lie when he says "Our Father" and "Thy will be done." He neither recognizes God as Father nor does he want God's will to be done.

Let me remind you that when Christ preached this entire sermon it was to His disciples and not the multitude. "And seeing the multitude, He went up into a mountain: and when He was set His DISCIPLES came unto Him: and He opened His mouth, and taught THEM." (Matt. 5:1-2). Luke tells us that a disciple asked Him to teach them how to pray in Luke 11:1.

Matthew tells us very clearly that Christ was only giving them an example or sample prayer as He quotes Christ saying, "After this manner therefore pray ye..." (Matt. 6:9).

Christ is not telling us to use

this prayer as a form or ritual, but simply teaching us how to pray. Our prayers should have humble reverence for the sovereignty of God and His will. It should seek forgiveness and guidance as well as assertion of our Christian actions. Our prayers should also stress the glory of God.

No, my friend, God does not tell us to quote this prayer. All prayers should be from the heart with the present needs brought forth. I might also add that there should never be a time when all members of the congregation are praying out loud together. This is nothing but confusion and all things must be done decently and in order.

**E. G.
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Birmingham, Ala.

BIBLE TEACHER

Philadelphia
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If you desire to teach people to lie it is all right to use the so-called Lord's Prayer any place, any time. God is not the Father of the non-elect, and never will be. So when we lead them to say "Our Father which art in heaven" we cause them to lie. And we are more guilty of lying than the lost person is, simply because we have more light than he has. The same thing is true (or more so) when we teach a group of children to sing "Jesus loves me, this I know, for the Bible tells me so." Here the non-elect child is being taught to lie, not just one time, but three times in one sentence. In the first place, Jesus does not love the non-elect child in our day any more than He did in Esau's day. And since He does not love that non-elect child, he cannot truthfully say "this I know." Neither can he truthfully say "for the Bible tells me so" simply because the Bible does not say any such thing.

I know Jno. 3:16 says, "God so loved the world." But I also know that Jno. 17:9 says, "I pray for them: I pray not for the world, but for them which thou hast given me." And until we can convince ourselves that the word "world" in 17:9 means all of Adam's race, we should not be too sure that this same word "world" means all of them. We are not being very consistent if we say that we know that the word "world" in Jno. 3:16 means everybody when we are forced to admit that the same word in Jno. 17:9 cannot possibly mean everybody.

Furthermore, to have an au-

dience recite the so-called Lord's Prayer is to make a sham of praying. Real praying is an honest and sincere expression of the desires of a child of God's heart. These desires should, first of all, be concerned with praise and thanksgiving for past blessings. And then comes the pleading for future blessings that they may honor our Lord as they help us. And I might add, no mortal man can pray the Lord's Prayer. If you doubt that statement, turn to John 17 and see just how far you can pray His prayer.

**AUSTIN
FIELDS**

PASTOR,
Arabia Baptist
Church

Arabia, Ohio



No. I am assuming that the querist is referring to Luke 11:4 which is generally referred to as the Lord's prayer. These verses do not contain His prayer for He could not, and did not pray, to God with such words and phrases as mentioned in Luke 11. The Lord's prayer is recorded in John 17, and no one but Christ could ever pray that prayer. My Lord did not pray with sinners — He was separate from them. Therefore, He went alone to a mountain, or separated Himself, to pray because He was God manifested in the flesh. Thus sinners were never inside the circle of prayer with Him. In Luke 11, the Lord taught His disciples how to pray and what to say when they did pray.

Luke 11 is therefore an example prayer for God's sinning saints. He was not teaching the unsaved, nor the self righteous people. Rather it was His children who had sin in their lives for we hear Him tell them to say when they pray, "Forgive us our sins" (verse 4). God's sinning saints need to pray daily for forgiveness of sins, whereas the sinners need to be regenerated (new life) in order to ask for forgiveness of sins, for we clearly and unmistakably hear God speak through a man who was healed of blindness that He does not hear the sinners prayer.

"Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." — John 9:31.

Since God does not hear the sinner when he prays, to have him repeat the example prayer would be of no value to him, nor to anyone who may hear him. Though he (sinner) were to repeat this prayer a 100 times, all it would constitute would be lip service, thus vain worship.

"He answered, and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me." — Mark 7:6.

A further reason that I am against having the sinner repeat the example prayer is it denies the spiritual condition of all sinners before God. The Scriptures tell us that each unregenerated sinner is spiritually dead, but if he can pray, then it becomes evident that he is not spiritually separated from God. Thus, to have a sinner repeat the prayer is to deny the doctrine of Total Depravity.

"And you hath he quickened, who were dead in trespasses and sins." — Eph. 2:1.

His condition before God is such that there could never be any improvement toward God until God moves him. The dead do not speak; the dead do not call out; the dead do not pray. Therefore, it is wrong to ask him (sinner) to repeat the example pray-

er in public worship service when he cannot speak, or pray to God. In fact, when we who have been saved regard iniquity in our hearts, we cannot pray. We may go through the form of prayer, but it would only be a formality.

"If I regard iniquity in my heart, the Lord will not hear me." — Psalms 66:18.

If we (saved) cannot pray when there is unconfessed sin in our lives, then it is impossible for the unsaved to come into God's presence though he repeat the words which Jesus gave to us to use when we pray. As far as having the entire congregation read or repeat certain portions of God's word, the Comforter tells us to let one speak at a time.

"For ye may all prophesy one by one, that all may learn, and all be comforted." — I Cor. 14:31.

The reciting by the entire congregation of the example prayer is not according to Scriptural order, and it is therefore out of order.

**ROY
MASON**

**RADIO MINISTER
BAPTIST PREACHER**
Aripeka, Florida



No, it should not be so used for it induces people to audibly lie. Unsaved say, "Our Father," when God is not the Father of any who are not saved. Jesus plainly said, "No man cometh unto the Father but by me." People can't come by him, when they have never personally received him as Saviour.

I will go further and say that I do not believe the Lord's Prayer should be used at all in church gatherings, even if all of those present are professing Christians. Why?

1—The prayer was never TO BE REPEATED OVER AND OVER AGAIN. Jesus said, "After this MANNER pray ye." It was given as a sample prayer, to show in outline just how we ought to pray. I have seen instructions that were given as to how to compose a business letter, but in sending business letters I have never known any person to copy and send out the exact letter given in the instruction manual. The form letter is merely to give the general idea as to how the business letter should be written.

2 — The Lord's Prayer BECOMES RITUAL when it is mumbled over and over. I believe that if there is anything that God abhors it is ritual — mumbling, chanting and growling a lot of set words. The more formal denominations specialize in ritual, and the ministry studies and learns how to chant that stuff. If God should speak audi-

bly to such when they are going through such mumbo jumbo, I wonder if He wouldn't say, "Shut Up!"

God wants us to express the real sentiments of our hearts, and in our own words, when we pray to Him.

"Bound To Lose"

(Continued from page three)
reap what you sow.

We read about the man who has had his thumbs and his toes cut off. As he looks at his thumbless hands and his toeless feet, he says:

"Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, So God hath required me." — Judges 1:7.

Adoni-bezek is saying, "I cut the thumbs off seventy kings. I cut their great toes off. I made them get their meat under my table, hopping around like dogs. What I did has come home to me. God hath required me."

I tell you, beloved, you are going to reap what you sow.

III

THERE IS A JUDGMENT DAY COMING.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness." — Acts 17:30,31.

God has appointed a day of judgment. Right now, He is just winking at sin. If I speak to somebody who has never yet trusted Jesus Christ as his Saviour, let me remind you that God isn't punishing you now, and God isn't dealing with you now for your sin. God is just winking at it. He is just passing it by. But He has appointed a day "in the which He will judge the world in righteousness."

In view of the fact that there is a judgment day coming, I say to you, would you want to meet your life at the judgment bar of God? Let's be frank; would you want to meet your life, the life you have lived, the life you are now living — would you want to meet it at the judgment bar of God?

Listen again:

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." — Eccl. 11:9.

There is a judgment day coming. You can't escape it. You may escape lots of things, but you can't escape the judgment bar of God?

My text says that if a man will flee from a lion, then there is a bear standing in his road. Or he

(Continued on page 5, column 1)

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PAGE FOUR

God's Eternal Love

ROMANS 8:35-39

Who shall separate me from His love?
Shall anything beneath or above?
Shall death or life or angelic host?
Cause one of God's children to be lost?

Shall anything present or that's to be?
Shall powers or principality?
Diminish the love He has given?
Or pluck one from the Father in Heaven?

"None" is the answer from God's own mouth.
Search where you will from north to south;
Look toward the east and then toward the west,
You'll not find one He casts from His breast.

Now turn your gaze up into the sky,
Then downward let your swift glances fly;
You'll find there's naught that's able to sever
This Heavenly bond forever and ever.

JOHN W. REYNOLDS
Henderson, Texas

"Bound To Lose"

(Continued from page 4)

goes into the house and leans on the wall to rest and a serpent comes out of the wall and bites him.

Beloved, you can't escape God. You are bound to lose. You'll lose because your sin will find you out. You'll lose because you reap what you sow. You'll lose because you are going to meet God at the judgment bar.

IV

THERE IS A HELL AWAITING EVERY PERSON OUTSIDE OF JESUS CHRIST.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." — Rev. 14:10,11.

If this isn't sufficient to convince you that there is a Hell awaiting you, then listen again:

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

The word "cast" means "tossed" — tossed into the lake of fire.

Don't tell me that a man can win in this world running from God, hiding from God, trying to order his own course, trying to live his life without Jesus Christ. No, you are bound to lose. You'll lose because your sin will find you out. You'll lose because you

reap what you sow. You'll lose because there is a judgment day coming. You'll lose because there is a Hell gaping, yawning, waiting for you.

CONCLUSION

May I say to that individual who is without Jesus Christ, if this were all that I had to preach, I would have nothing for you. In fact, I have given you nothing tonight to be of any help to you spiritually. All I have given you is that which will arouse you and awaken you from your sleep and your lethargy. But there is no salvation in what I have preached thus far. God's Word says:

"Therefore by the deeds of the law there shall no flesh be justified in his sight." — Rom. 3:20.

If all I had to offer was what I have preached to you thus far, I would have no message of grace at all for you. All I have preached is law, law, law. But I thank God that I have a message for you beyond this, and that message is the same message when Jesus walked along the shores of Galilee and John the Baptist saw Him and pointed and said:

"Behold the Lamb of God, which taketh away the sin of the world." — John 1:29.

I say to you that are outside of Jesus Christ, "Look to Jesus. Behold the Lamb of God, which taketh away the sin of the world." There is no hope for you in the law. There is no hope for you by the deeds of the flesh. But, thank God, there is hope in the Lord Jesus Christ. You are bound to lose, living without God; you are bound to win with the Lord Jesus Christ as your Saviour.

My text says that a man runs from a lion, and a bear meets him on the way. He leans against

the wall and a serpent crawls out and stings him. You try to live your life without God and you are certain to lose, as each of these individuals that I have spoken about. But with Jesus Christ as your Saviour, thank God, you have a hope. That hope is a sure hope — a hope that will carry you straight through this life and on into Glory.

May God bless you!

Preach And Fool

(Continued from page one)
PREACHER IN THE PULPIT WHO QUESTIONS THE HOLY BIBLE, WHO DOES NOT BELIEVE THE SCRIPTURE.

He has learned the knack of preaching and fooling the people.

How does this unbelieving minister do it?

He impresses his audience by his so-called scholarship. One of his terrifying bludgeons whereby he beats any who might dare disagree with his precepts is the declaration: *Scholars agree!* "All of us well-learned scholars agree on what I am telling you, hence who are you, you scrawny-necked little pebble-head to question it?" Question the Word of God, question the sacred Scriptures, but do not dare to question this unbelieving Doctor of Deviltry in the pulpit. If you do you are an ignoramus!

He also overpowers his congregation by the guesses and theories of science "falsely so called" (I Timothy 6:20). I do

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not mean true science. True science is based on proven facts, but the science the doubting preachers binds himself to is based on *fat*, which usually gathers around the area of the ears, and the empty space between. Therefore the great fish could not have swallowed Jonah and delivered him again alive. The sun could not stand still. Jesus could not be born of a virgin. He could not turn water into wine. He could not actually walk on the water. He did not really feed 5,000 men with just 5 loaves and 2 fishes. He could not really die and rise again from the dead in the body. It is not scientific. Oh, he believes in the wonders of the modern submarine, but doesn't believe that the mighty God could make one. He can turn his watch back five minutes, but doesn't believe that God can stop the mechanism of sun, moon and stars; if He please. That is not scientific!

But what about the people in the church (?) who still believe the Bible? Will they not object? Not too much, if at all, for he has also learned how to preach the Scriptures, and mix them in to convince them that he still believes the Bible. He knows quite a number of verses on love. Also on giving. One of his favorite texts is "Judge not that ye be not judged" (Matthew 7:1), which he uses to judge those (Continued on page 6, column 3)

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MARCH 6, 1971

PAGE FIVE

Theodosia Ernest

(Continued from page 3)

solved; others may have followed, and, like them, have disappeared; but still the institution continues: the jury is still an essential part of the apparatus for the administration of justice. A thousand juries are every year empanelled and dismissed, but still the jury (using the word as the name of the institution) is perpetual. It has continued since the right of trial by a jury of their equals was first conceded to his subjects by the reluctant king. It will continue so long as the constitution of the English or the American government shall endure. And if I should say that the jury is 'built' upon the 'rock' of the constitution, and that the councils of tyrants can never 'prevail against' or overthrow it, I should speak of it just as Christ did about His Church; but you would not, in that case, insist that the jury must be something much more extensive and permanent than the little company or assembly of twelve chosen men, properly qualified and authorized to transact certain specific business, which everybody knows the jury to be.

"So, you see, Mr. Percy, both your difficulties are removed by the same process."

"I give it up, sir. But if it will not at all divert us from our object, I would like to hear Mr. Courtney's exposition of this whole passage. I know that it has given rise to such diversity of opinion; and my own mind is not quite settled in regard to it. I am now perfectly satisfied about what is meant by the Church; but what was the rock on which Christ said that He would build it? Was that rock Peter? or was it Christ? or was it something Peter had said?"

"If wise men had not disagreed about it," replied Mr. Courtney, "I am sure I should never have felt that there was any mystery in the text. To me it has always seemed as plain and easy to comprehend as any other figurative language."

"Christ had been asking His apostles what was said about Him in the world. 'Whom do men say that I am?' They answered, 'Some say John the Baptist, some Elias, some Jeremias, or one of the prophets.' 'But what,' said He, 'is your opinion? Whom do you say that I am?' Peter, with his characteristic promptness, answered for them all: 'Thou art the Christ, the son of the living God.' This was what they believed. This was the confession of their faith. They held Him to be Messiah. They believed He came from God. They took Him for their Lord. They trusted in Him as He who should redeem Israel."

"Jesus replies, that such faith has come from God alone. Blessed, or happy, art thou, Simon, son of Jonas; for flesh and blood hath not revealed this unto thee; but my Father, who is in heaven. And I say likewise unto thee thou art called 'petros,' (the masculine form of the Greek word signifying rock,) and then, (changing the gender to that form which signified a literal rock,) on this 'petra' I will erect or build my *ekklesia*. This faith in Me, as the Messiah, the Son of God, shall be the basis of my institution called 'the Church.' The comparison seems to have been suggested by Peter's name. Your name is Rock; and as rocks are used for the foundation of buildings, so on this metaphorical, or figurative rock. He would, metaphorically speaking, erect His building. If He had meant that He would build it on Peter, himself, He would not have changed the gender of the word. Peter as an individual man, was petros, and not petra, but it was on this *petra* that He was about to build."

"But now, let us see more particularly wherein the force of the comparison consists. In what particular way did this confession of Peter's bear the same relation to Christ's *ekklesia* that the foundation does to the building? Simply thus: the foundation of a building is first laid down, and the superstructure is then reared upon it. The foundation is the necessary prerequisite for a permanent edifice. So this confession, this profession of faith in Christ, as the Messiah of God, was to be an essential prerequisite to the organization of His Church. This faith in Christ lies at the base of this metaphorical building. The Church consists of individuals; but before these individuals can be erected into a Church, the foundation must be laid by a profession on their part of faith in Christ. The Church erected on this basis will stand for ever. On any other it will be like the house which a man built on the sand; the winds and storms of adversity and persecution and temptation will soon cause its utter overthrow. Christ says to every one who seeks to be built into this holy temple, as Philip to the Ethiopian officer, 'If thou believest with all thy heart, thou mayest.' No other condition will suffice. And just as the jury, which, if not composed of persons properly qualified and duly sworn, is no jury in law or in fact, though it may be in appearance and in name; so that Church which consists of those who have not in form or in fact made a personal confession of faith in Christ, is not a real Church of Christ. It may be one in appearance and in name, but it is not built upon this rock; and according to the constitution and laws of His kingdom, it is not a legal Church, and has no authority to transact His business."

"If I do not mistake," said Theodosia, "this comparison of the Church to a building is not uncommon in the Scriptures. I have an indistinct remembrance of having seen it in several other places."

"Certainly, madam. It is employed several times by Paul," replied Mr. Courtney, "and that in such a connection as to remove every shadow of a doubt, if we have one remaining, as to its applicability to a local Church. To the Church at Corinth he declares (1 Cor. 3:9) 'Ye are God's building.' To the Ephesians he says, (Eph. 3:23,) 'In whom ye also are bonded together for an habitation (not the habitation) of God through the Spirit.' To the Colossians he says, (Col. 2:6, 7,) 'As ye have received Christ Jesus, the Lord, so walk ye in him, rooted (founded) and built up in him, and established in the faith that ye have been taught.' So, (Jude 20,) 'But ye, beloved, building up yourselves on your most holy faith,' etc."

"What we learn from this text, then, is simply this: Christ (Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

was about to set up an institution which should be called 'His *ekklesia*,' or His assembly, now commonly in English called 'His Church.' But this Church could not be built before its foundation had been laid in an open profession of faith in Him as the Messiah of God. His *ekklesia* should rest upon this basis. Its members must be believers in Christ. This is the necessary and indispensable prerequisite; and *that* institution *which* He erected on *this* foundation shall never be overthrown. It is *an institution of Christ*. He calls it 'my *ekklesia*.' It rests on the rock of *faith*, and not on external forms. It, therefore, consists of *believers*, and not of believers and their baptized children. It is a *perpetual* institution, and has continued from the time that He established it till now, and will continue till He comes again. 'The gates of hell shall not prevail against it.' It can, therefore, never *become apostate*, and needs never to be *reformed*; for it will ever continue in its pristine purity and simplicity. Just such an institution now exists; and I trust before we have travelled many days longer in search of it, we may come upon it.

"But, now, lest you may have some *lingering doubt* whether *this Church*, which Christ and Paul so beautifully compare to a building, may not after all be some vast centralization of ecclesiastical authority — some multitude in one — something, the parts of which were 'Churches,' and the whole combined 'the Church' — let us spend a few minutes on the next place, which is indeed, the only other place in which Christ used the word. That will dissolve the last remaining shadow of uncertainty."

"I am sure," said Mr. Percy, "I do not see how the case can well be made any plainer than it appears to me already. The momentary doubts which came up in my mind arose from the fact that I did not look at the term '*the Church*' as the general title or name of the *Christian institution*, but was trying to apply to some *individual example* of the institution. With your explanation the difficulty vanished. I only wonder that I could not see the truth as easily as my wife, before it was pointed out to me."

"You know, my dear," she said, "that we ladies have a way of jumping at our conclusions, while you gentlemen must take time to reason up to the same point. We get there first; but you have this advantage, that you can look back and see the road you came, while we only know that we are there. But now, since Mr. Courtney and you have discovered the principle on which the text is to be interpreted, I have thought of another illustration of it."

"Pray, madam," said the Doctor, "do let us have it, for I con-

(Continued on page 8, column 4 and 5)

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Preach And Fool

(Continued from page five)

who are judging him!
THE SECOND TYPE OF PREACHER IS FAR MORE DANGEROUS THAN THE UNBELIEVING MINISTER WHO EXPRESSES HIS DOUBTS. I hardly know what to call him. Shall I call him the conventional preacher? He fits anywhere, and flits everywhere. Now he is a Baptist. But he no sooner has time to remove his soaking wet robes than he has arrayed himself in the stately garments of the Presbyterian or Methodist Church.

He preaches the Bible! He believes it, he says, and acts like it. But — he only preaches that part of the Bible that will suit his congregation, and that will advance himself. Pretty clever! The only way to catch this wary old (he may be young) fox is to notice what he does *not* preach, and not so much on what he *does* preach!

He omits preaching on *Hell*. That would offend some of the haughty members of his herd, and make him unpopular.

He does not preach against *worldliness*. The page in his Bible whereon I John 2:15-17 is printed is just as nice and new and daisy-fresh as the day he first purchased the Bible. Oh he may mention worldliness but he will not go into detail. He will not tell you what that means. "Why shouldest thou meddle to thy hurt?" (II Kings 14:10).

He does not preach on *election or predestination*, except to say that it does not mean what it says. Why if a man preached right out on that we would drive everyone away! Says he. So he doesn't preach on it. Even though it is in the Scripture (as in Romans 8:28-30; II Timothy 1:9).

As I said, he preaches the Bible (suitable parts of it!). He preaches to his audience in every sermon as if they are all saved and ready to step right into heaven.

Fervently does he call them to *Church Membership*, and that with Scriptural appeal (Acts 2:37-47).

Furiously does he preach Bible messages on *tithing and giving and stewardship* (Malachi 3:8-10).

Faithfully does he urge his people on to greater and greater service for Christ and the Church (Luke 22:26).

But there he stops. He has learned how to preach and fool the people. Mention sin, but not specific sins, "Why shouldest thou die before thy time?" (Ecclesiastes 7:17). Preach holiness, but do not become involved. That is the way to preach and fool the people.

FINALLY, THERE IS THE ORTHODOX, BIBLE-BELIEVING AND PREACHING PREACHER. He is God's man. He is one out of a thousand. I have met very few of them, but there must be about 7,000 around (I Kings 19:18). Let me be but his armour-bearer as he goes forth in the name of the Lord to smite every Goliath that raises his slimy head against Christ and His Church. How can I tell him? By what he preaches, and by the

way he preaches.

1. He preaches on whatsoever he believes God has laid upon his heart. Once that is done that settles it. You might as well move heaven and earth to turn him away. It will do no good. "We cannot but speak the things which we have seen and heard" (Acts 4:20). This is his testimony.

2. He preaches messages which he believes are *needed* by his congregation, even though they may not be especially wanted or welcomed. In that respect, Acts 4:35 is not only good for the distribution of silver, but also for the application of *sermons*; "and distribution was made unto every man according as he had need."

3. He preaches as if he *means* it! He does not preach apologetically. He is not a scared rabbit, but a bold lion (Proverbs 28:1). You are afraid to go to sleep on him, lest you arouse yourself to discover that he has taken advantage of you and placed the cross on your back while you were drooping in the pew and also taken your wallet or purse you have kept so stringently and relieved you of your tithes through the years! Yet you wish you could fall asleep, or fall unconscious, for while he preaches

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he looks right at you, and you feel the hot blast of the Holy Spirit breathing upon you. Hallelujah! God give us such preachers! Oh preacher, so divinely zealous that you have never learned or forgotten how to preach and fool the people, so that all you can do is to preach the God-given, pure truth as needed! Oh preacher, baptized with the Holy Ghost and fire (Luke 3:16), "fervent in spirit" (Romans 12:11), Ghost and fire (Luke 3:16), "fervent in spirit" (Romans 12:11), "zealous of spiritual gifts" (I Corinthians 14:12), filled with fervent charity (I Peter 4:8), though your zeal hath provoked "very many" (II Corinthians 9:2): may your number be increased and multiplied until the whole earth ring out with "all the counsel of God" (Acts 20:27).

Amen!

Dead... On Earth?

(Continued from page one)

know about it. They are like the man whose wife died and who married very speedily — he did not want his dead wife to know how quickly he had taken another wife!

Do The Dead Know?

The Scriptures seem to teach that THEY DO. Suppose we look at some of these Scriptures:

Matt. 17:3 and Luke 9:27-31. Note several things from these Scriptures, as follows

1. Moses and Elijah were not asleep. Moses died centuries before — yet here he is active and conscious.

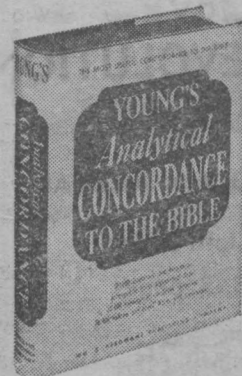
2. Moses and Elijah were recognizable.

3. They evidently knew Jesus — knew what He had come to earth for — knew where Jerusalem was — knew what was going to take place there. If Moses, who had been long dead, remembered Jerusalem and knew where it was and knew what was going to take place there, why shouldn't we believe that others who have died know just as much? No answer to this.

4—Hebrews 12:1-2. The 11th chapter of Hebrews recites the list of the "heroes of faith." The 12th chapter says "seeing we also are compassed about (or encircled) with so great a cloud of WITNESSES..." The picture is that of a great stadium filled with spectators. Who are the spectators? None other than the "heroes of faith." They are WITNESSES. A witness is one who SEES. What do these witnesses see? They see us running the Christian race. If the heroes of faith are looking on — seeing — then aren't all the saved doing the same? Just let this passage say what it wants to say, and we have the conception clearly before us that the dead know what is taking place here.

5—Luke 16:22-31. Here is a passage that relates to the WICKED dead. Note that the wicked man in torment recognized Abraham and Lazarus. He had his memory. He knew he had some brothers back on the earth — he knew their number and he knew their unsaved state. (Continued on page 7, column 1)

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PAGE SIX

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Dead... On Earth?

(Continued from page 6)

How could he unless he knew what was taking place here? Abraham knew the same things and knew about Moses and the prophets. All of this argues unmistakably for the truth that the dead know what is taking place on the earth.

6—Rev. 6:10. Here we have THE SOULS of those who had been killed for the Lord's sake (their bodies were sleeping), and they are asking how long it will be before God will avenge their death at the hands of wicked men. You will observe that they remembered how they had died; at whose hands, and that it was on the earth. Likewise they knew that their deaths had not at that time been avenged. All of this speaks of conscious existence and knowledge of things both in Heaven and on earth. Desperate attempts are made to explain all of these Scriptures just submitted, but it requires artificial juggling to make them mean other than what we have just suggested.

A Problem

Some will say, "How can the saved be happy and know that their loved ones are living in

sin?" That is God's problem, and He will certainly solve it. The problem of making us happy is God's problem. We know that there will be no unhappiness in His presence. We shall see everything in a different light then for we shall see things from God's viewpoint. God knows what is taking place here does He not? And is God happy or unhappy? You know the answer to that question.

Church Finances

(Continued from page one)

Spirit. He has been in charge ever since. When a young pastor, I read A. J. Gordon's little book "How Christ Came to Church," which tells his own experience in church finances. After his death I read his life by his son, Ernest B. Gordon. That book discusses more fully the place of the Holy Spirit, both in the management of church finances and also in the management of the New Testament mission program. I found both books very suggestive and very successful. This is no theory, I have tried this plan for thirty years and it works gloriously. It could not do otherwise, for the New Testament reveals it and the Holy Spirit is the administrator of it. A few very simple suggestions may be helpful.

1. The Holy Spirit the Real Administrator.

If this plan works the management has to be turned over to the Holy Spirit. He will not play second fiddle to the pastor or the deacons or a financial secretary or any kind of manager. Mr. Babson and Mr. Agar are both wholly wrong about that. Their so-called business methods greatly multiply expenses, without increasing receipts, especially mission receipts. I give it as my deliberate judgment that financial experts will bankrupt any Baptist institution on earth. There is a reason. They are usurping the place of the Holy Spirit in church finances. The Book says: "Do ye think that the Scriptures saith in vain, The Spirit that dwelleth in us lusteth to envy?" If church finances are to succeed, the Holy Spirit must be the real and only administrator of church finances. He wants no partners and will have none. He will be boss or nothing. In I Cor. 2:11 and 16, we find these words: "For what man knoweth the things of a man, save the spirit of man, which is in him? Even so the things of God knoweth no man, but the Spirit of God. For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ."

The Holy Spirit will counsel with nobody about church finances. He does not think that plan can be improved on by Mr. Babson or Mr. Agar or by anyone else. Baptist Churches will prosper financially and otherwise as they get back to the New Testament methods of church finances, church discipline, church management and church every-

thing else. Most churches are a long way off from all of them now; but I am asked to speak on church finances.

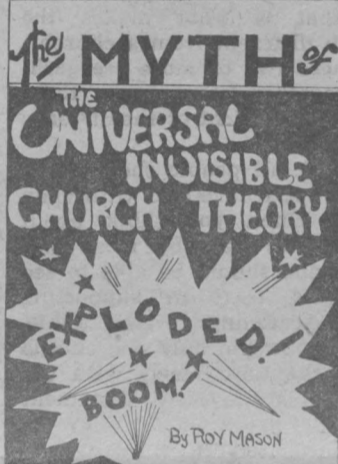
Baptist church finances succeed only when the Holy Spirit is the sole and only administrator of church finances. He needs no helper.

2. The Pastor the Teacher.

Paul couples the pastoral office with the teaching office in Eph. 4:11: "He gave pastors and teachers." Murray church finances have succeeded so gloriously because the pastor has not tried to usurp the Holy Spirit's place and become manager of church finances. The pastor has found his place and stayed in it. The pastor is the divinely appointed teacher of his church. It is as much his business to teach church finances as it is to teach baptism or church government or any other Baptist doctrine. The Holy Spirit is the administrator of church finances; the pastor teaches what the Word has to say on that subject. When the pastor teaches the truth as to church finances, then the Holy Spirit has something to work on in his administration of church finances. The Holy Spirit can get more money out of regenerate men and

der the compelling power of the Holy Spirit. The Scripture plainly commands the lovers of the Lord Jesus to give weekly as the Lord prospers. Pledges and subscriptions violate that command. If a man makes \$10 one week and \$100 the next he is recreant to a solemn obligation to the Lord Jesus and grieves the Holy Spirit of God, if he gives the same both Sundays. Neither is tithing the New Testament standard of giving. The poorest ought to tithe. The new Testament standard of giving however is "not by commandment — but to prove the sincerity of your love." Tithing does not prove the sincerity of the love of multitudes of Baptists. Many ought to give at least one-half; quite a few ought to give all they make; some ought to sell their property to give. That is the New Testament standard of giving. Whatever it takes to prove the sincerity of your love to your crucified and risen Lord is the measure of what you ought to give. Nothing short of that will honor or satisfy Him. Many members of Murray church do not tithe. Their lives show little love to their Lord. A large number do tithe. Some are too poor to do more; some tithe as a matter of honesty and duty. As many more probably give more than a tithe as an expression of their love and devotion to the Lord Jesus. That is the New Testament standard of giving — Church Administration.

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women than all the committees in Christendom. There is as little place and as little use in the administration of church finances by the Holy Spirit for financial experts or efficiency experts or enlistment men or church secretaries as for a fifth wheel on a wagon. They are costly and inefficient additions to the machinery of New Testament churches. The Holy Spirit is not using them and will never bless the use of them because it would be an admission on His part that His plan had failed and new machinery had to be added to make a church go.

3. The Holy Spirit's Method.

What is the Spirit's method in church finances? That is easily answered because it is very simple. The Spirit always works on the voluntary principle, never otherwise. In the building of the Tabernacle these two facts are patent and open. The Spirit of God made them willing and they brought the Lord's offering. Those two principles run straight through the Bible. The Spirit administers; all gifts are voluntary. The Scriptures forbid collections. I Cor. 16:2. No pledges, no subscriptions, no suppers, no bazaars, no pageants, no entertainments; but all gifts voluntary and under the control of the Holy Spirit. The only gifts the Master commanded were that kind, the widow who gave her all and the two women who gave the alabaster box of ointment. The Macedonian churches, who gave more than they were able out of their deep poverty, were voluntary givers. The Jerusalem church, when they sold their homes to give, gave freely and gladly un-

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China - Japan

(Continued from page one)

other plans for nuclear-powered cargo ships and tankers. Japan has the basic ingredients for a great modern military power.

Little known to many, the Japanese have a big stake in the Middle East. Most of her oil already comes from there. Japanese businessmen are presently negotiating for additional interests in rich Mideast oil fields. This includes slices of Red Sea offshore fields, where Japanese investments already total \$83 million. She is also in the race with France, the Soviet Union and the United States in buying and developing oil and natural gas deposits of the Algerian Sahara.

The Oriental Threat

What kind of military threat would a united Orient be to the Western World? Think of combining the scientific and inventive brain power of Japan with the numerical strength of Communist China? Add to this the other nations of the Orient like India, Korea, Burma, Malaya, Formosa and Thailand. It is to such a united military force of the yellow people that Bible prophecy predicts will come against Palestine.

Invasion From The Far East

Daniel chapter 11 gives a prophecy of the time of the end of Gentile dominion and the destruction of the coming world dictator. Daniel tells of the defeat of Egypt by the King of the revived Roman Empire in verses 36 to 43. In the period just prior to the Second Coming of Christ

in the latter part of the Great Tribulation large portions of the world will rebel against the Antichrist. This prophecy is stated in Daniel 11:44: "But tidings out of the east and out of the north shall trouble him." It seems that the tidings out of the east will be a military invasion from the Orient.

The New Testament adds support to the thought of a military invasion from the Orient. In Revelation 16:12-16 I read: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

This passage reveals the gathering of the kings of the whole world to participate in the last war on earth. The focal point of this battle is said to be Armageddon in verse 16. This refers to the ancient plain of Megiddo, the (Continued on page 8, column 3)

WORD STUDIES

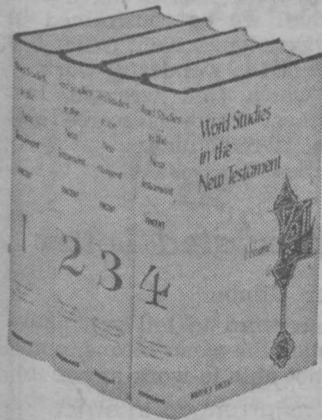
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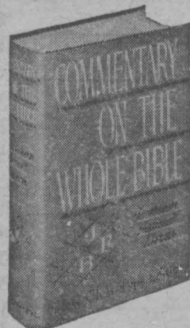
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THE BAPTIST EXAMINER

MARCH 6, 1971

PAGE SEVEN

The Church

(Continued from page one)
but time and time again it warns the Israelites against worshipping in forbidden places. The heathen of that time were all tribes out-

side the tribes of the Israelites. Each one of these tribes of heathen such as: Hittites, Perizzites, Hivites, Jebusites, Canaanites, Amorites, and Philistines, had its own method of worship. Some of them built groves of trees, set up their small idols under them,

and worshipped their own gods. Some other tribes built brazen altars, and burned sacrifices to their gods. Others built their places of worship on high places, or under every green tree. These are the methods of worship that the Israelites were warned against. They were given a place where they were to worship their God of Israel, and they could not worship Him anywhere else, because God told them that His divine presence would be only in the place where He chose to put His name. At that time it was "The Tabernacle in the Wilderness."

In this day and age the people of God are warned against the very same thing. They must beware of the heathen's places of worship. These places will usually be found very attractive, as the groves of trees in the Old Testament time period. You will find them on most street corners, as they were on high places and under green trees in the Old Testament era. As stated before, the people of God today are warned against all of the worship places and procedures of the heathen. If the church is not a Calvinistic, Baptist, Independent, New Testament Church that keeps the ordinances in the proper way, and that contends for the faith once delivered to the saints, then it is not a true "Tabernacle in the Wilderness" — not a true Church. God is not present there, and that is what makes the Church different from a church.

"Where two or more are gathered together in my name, there am I in the midst of them!" says the Saviour.

I think all people should consider what I have said with open minds. When you think about these views held by most Calvinists one should be able to see the facts used in supporting them. According to the Bible, there is one and only one church where the Lord meets with His elect. It is the New Testament Church.

China ... Japan

(Continued from page seven)
great battlefield of Palestine.

Notice in verse 16 the phrase, "the kings of the east." This phrase has many different interpretations. The non-literal method of interpretations of this passage are legions. All these conflicting opinions of men refute the foolishness of such erroneous thinking.

As always the most suitable and simple interpretation is the literal. The kings of the east are the kings of nations east of Palestine. This refers to China, Japan, India and other Oriental nations.

Notice the mention of the Euphrates River. This river is referred to 19 times in the Old Testament and two in the New Testament. There is never any indication of it having anything but a literal meaning. This river is the historical dividing line between the white man's world and the yellow man's world. Kipling, the British poet, said: "East is east and west is west, and never the twain shall meet." Yet Revelation 16:12 tells us that this dividing line will be wiped out. The Euphrates River will be dried up so the hordes from the Orient can move into Palestine. Genesis 15:18 gives the Euphrates as the eastern boundary line of the Promised Land. An army which marches across the Euphrates to the west by this act invades Palestine.

But who ever heard of a river having a part in a military invasion of a country? Let me remind you that the Euphrates was diverted from its usual course through Babylon in the days of Daniel the prophet. The armies of Cyrus marched up the dry river bed and took the city on the night of Belshazzar's feast

Theodosia Ernest

(Continued from page six)

fess these views of the Church are so new to me, and so different from all my preconceptions, that I am somewhat bewildered, and need all the light which can be thrown on the subject."

"The principle," said she, "is the same as that on which the name of an individual is every day applied to the species, genus, or family, to which it belongs. As when we say of the oak that it is the most majestic of forest trees, we do not mean any one "universal" oak. Each oak is still a separate and individual tree; but we apply the name of the individual to all the species — not considered collectively, as the great oak, but separately, as hundreds and thousands of trees, each having the same name. But I don't know whether I am making myself understood: perhaps the example will do it better than my explanation. When God tells Job to look at His behemoth, or at His leviathan, which He had made, He does not mean any particular individual behemoth or leviathan. What He says of them is characteristic of each individual, and so applies to all the race of these mighty monsters of the land and of the sea."

"Or, to take a more familiar example, Theo.," said Mr. Percy, "when he directs his attention to the horse rushing to the battle, he does not mean any particular individual warhorse, but includes all that class of horses to which his description will apply; and we are accustomed every day to use the word horse in common conversation just as the word church is employed in the text we have been discussing. We speak of a horse, referring to any individual specimen of the race, as Paul talks of every church; of the horse, meaning thereby some particular individual horse, as he speaks of the Church at Jerusalem, and the like. Of the horses, meaning those on some plantation, or in some State, as he talks of the Churches of Judea, or Galatia, and of Asia; and we every day speak of the horse as the most desirable of domestic animals; of the docility of the horse; of the speed of the horse, and the like, just as Jesus here, and Paul elsewhere, speaks of the Church as founded on a rock; as bought with His blood; as the body of Christ, who is its head; and, as we do not mean by the term 'the horse,' when used in this generic or representative sense, all the horses in the world combined in one vast horse, visible or invisible, no more do we mean by the term 'the church,' when employed in this representative or generic sense, all the Churches in the world, combined in one great visible or invisible Church. Now, my illustration, if not so beautiful as Mrs. Percy's tree, or so sublime as the behemoth, has at least this recommendation, that it is perfectly familiar."

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

(Dan. 5). If the drying up of the Euphrates contributed to the downfall of Babylon, why can it not be dried up again and this drying up contribute to downfall of the revived Roman Empire. Remember that this revived Roman Empire is spiritually and politically identified with Babylon. (Rev. 18).

The drying up of the Euphrates is an act of God. I do not think it refers to the declining power of Turkey as some believe. Turkey has receded in power, but I feel the reference here is to a physical act on the part of God. It will be like the time God dried up the Red Sea and Jordan for Israel to pass over without difficulty.

I further believe others are in error in making "the kings of the east" or literally from the Greek "the kings of the sunrising" to refer to Japan's political power alone. The rising sun is the symbol of Japan, but it is more likely the term "rising sun" means the east as indicated in the King James Version. The passage mentions "kings" not just a king. So the prophecy points to the nations of the Orient which includes Japan.

There is another passage in Revelation which indicates the very number of the invading army. I read in Revelation chapter 9, verses 13 to 16: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them."

Notice the invading hordes are mentioned in connection with the Euphrates River. The number of horsemen is the staggering figure of "two hundred thousand thousand" or two hundred million. There never has been an army of this size in the history of the world. The total number of men on both sides in World War II never exceeded fifty mil-

lion. But since the population explosion such an army can easily be assembled. The combined forces of China, Japan, and the other Oriental nations would easily be two hundred million. According to the May 21, 1965 issue of TIME, China alone claims to have a man and woman militia numbering two hundred million.

Without doubt the prophecies in Daniel 11 and Revelation chapters 9 and 16 refer to a literal battle to be fought in Palestine between the kings of the Orient and the emperor of the revived Roman Empire. The rise of the Asiatic powers in our time strongly indicate we are moving toward the time of the end of Gentile dominion on earth. The stage is being set for the coming of the kings of the east for the rich oil fields of the Holy Land. Soon there will be the shout from Heaven and the coming of our blessed Redeemer for the elect.

Arminian Baptists

(Continued from page one)

Twelve months afterwards he makes the following entry: "I spent an hour among our children at Kingswood. It is strange! How long shall we be constrained to weave Penelope's web? What has become of the wonderful work of grace which God wrought last September? There is scarce any trace of it remaining."

Appreciated Letter

Brother Gilpin,

Just a word to tell you again how much the paper means to me. I'm not able to work any more, so I have a lot of time on my hands.

I read every Baptist Examiner from cover to cover, and a lot of it over.

It is the best I have ever read. It has always been a blessing to me, but more than ever now.

May the Lord bless you and supply your needs.

Leroy Wood,
Bethalto, Illinois

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