

The Baptist Examiner

F.T.H.'s Answers To Your Questions Are Interesting

Paid Circulation In All States And In Many Foreign Countries

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

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THE COMING OF JESUS

E. G. COOK
Birmingham, Alabama

In the prophecy found in Nebuchadnezzar's image and in Daniel's beasts we see what is called in Lk. 21:24 "the times of the Gentiles", that is, it is the time in which the Gentiles are ruling over the Bible world. It began when Nebuchadnezzar captured Jerusalem and carried the Jews away into captivity. And it will end when the great battle of Armageddon is fought and our Lord takes His seat upon His father David's throne in Jerusalem and rules over the whole world, but over the Jews in particular, for one thousand years. And then from His throne in the Holy City New Jerusalem, He is to reign over the Jews for ever.

I believe that if we study the prophecy connected with this image and these beasts we will

become convinced that the time spoken of in Dan. 2:44 as "the days of these kings" is near, even at our very door. And if we really study what our Lord taught in Mt. 24:37-39 we will be further convinced that His second coming is literally staring this old wicked world in the face at this very moment. The gist of His teaching in this particular Scripture is that the people in Noah's day did not know the flood was coming, and in the same way the people in the day of His second coming won't know He is coming. It is really pathetic to see how few of the people who call themselves Baptists are really expecting our Lord to come at any moment.

As I studied this subject through many years I came to believe that what you see in II Pet. 3:8 speaks of, or in regard

to, the second coming. There Peter says, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." For a long time I would shrug this Scripture off, and say this means that time does not mean anything to my Lord. But then one day I woke up to the fact that God did not make anything that did not mean anything to Him. So when I really began to look at this Scripture I saw that it was wedged in between a couple of references that



E. G. COOK

tem is in use among the large denominations today. Lessons are outlined by a central, interdenominational agency, and these are treated by lesson writers of the various denominations in their "quarterlies." This system results in more than half of the Bible never being studied at all. Some years ago a man made an elaborate study of this lesson system during a long period, and he discovered that if a person had studied the International Lessons for a lifetime—every one of them—he would be in complete ignorance of more than 50 per cent of the Bible. Is not Satan back of a plan that cuts out more than half of the Scriptures?

2. The Hop, Skip, and Jump System. Not only does the International System leave out much of the Bible, it involves a plan of teaching that is non-sensical—a plan that would not be used in the teaching of anything but the Bible. The Sunday School student is led to jump around all over the Bible, without regard to chronology, continuity or connection. One Sunday a lesson may be in Genesis, and the next Sunday it may be in the heart of the New Testament. What teacher of mathematics would assign a lesson (Continued on page 7, column 3)

He must needs go through Samaria." The land of Canaan at that time was divided up into three separate countries. Judea was the southern part and Galilee was the northern part of Canaan. And in between these two countries lay Samaria. The people of Samaria were a mixed breed, half Jew and half Gentile. And the Jews looked down upon the Samaritan as if they were dogs. When an orthodox Jew went from Judea up to Galilee he would cross over the Jordan River and go up on the east side of the river to keep from becoming contaminated by coming in contact with the Samaritans.

However, I did not want to build a doctrine on one verse of Scripture, because Peter said in II Peter 1:20 "that no prophecy of the Scripture is of any private interpretation." This means to me that we are not to take one statement found in the Bible and build a doctrine upon it unless we can find other references to support it. So I began to search for other Scriptures that would substantiate my new found belief. And in Jno. 4 I believe I found just such a Scripture. There in verse 3 we are told that "He

FRED T. HALLIMAN
New Guinea Missionary

Dear Friends:

It is with pleasure that I can write to you once again and report to you on the mission work here in New Guinea. While my time is more occupied these days since I am here without my family, seemingly I find myself wanting to write more. This, I suppose, gives me an outlet to talk to someone in my own language and therefore it helps to take up the slack to some degree.

Things around the Mission Station are going on pretty much the same as they have for some time. There is preaching and teaching here at the church on the Mission Station four times every week, and of course at the 19 other churches and as many or more mission points the regular weekly services go on as usual, in some areas there are services held up to twice a day seven days a week. These daily services are not something new that has been started, but in some areas they have been going on for years.

I have often wondered if there ever was a time in America where continual services went on, without a break, having up to two and sometimes more services every day, for as much as six months. Perhaps there may have been and if so I thank God for it,

but I have never heard of such a case. I could cite you areas under our ministry here in New Guinea where services have been going on, without a break, for as much as two and a half years. Furthermore each time I go to these areas to preach myself there is always an increase in attend-



FRED T. HALLIMAN

ance and seemingly the folk enjoy the Word preached more than they ever have before. To me this seems to be evidence beyond a doubt that many of these folk are true believers in our Lord and Saviour Jesus Christ.

I believe most anyone can have (Continued on page 5, column 2)

How Satan Perverts The Study Of The Word Of God

By ROY MASON
Aripeka, Florida

The Devil can't prevent some things, so he injects a weakened down version of the things he can't prevent. He can't prevent preaching for instance, so he gets



ROY MASON

the preacher to do topical preaching rather than that which gives expositions of the Word of God. He can't prevent the Bible from being studied, so he manages to have it studied in such a way as to leave people with as little knowledge of it as possible. Satan always has a "second best" and if he can't prevent the study of the Bible, he will slip in a plan of study that is as ineffective as possible. Let us note how his fine hand appears in this.

1. The International Sunday School Lesson System. This sys-

The Baptist Examiner Pulpit

"SPIRITUAL CONTRASTS"

(PART 11)
"And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?—Mark 8:34-37.

This is a continuation of the

message which I brought to you this morning in which I gave to you some spiritual contrasts. I mentioned a number of them, such as: the Lord Jesus Christ descended, that we might ascend; He became poor that we might become rich; He was born, that we might be born again; He became a servant in order that we might become sons; He had no home, that we might have a home in Heaven; He was hungry, that we might be fed; and He was stripped, that we might be clothed.

Now I would like to call at-

tention to my text, and have you notice some contrasts that are found in it.

This is spoken to saved people. It is talking about a man wasting his life. The word for "soul," as found in the 36th verse is actually the word for "life," and in reality it is saying in contrast, that if a man might gain the whole world and yet waste his life and his influence, he has gained nothing. What a contrast!

Let's notice some more contrasts as to Jesus and us. (Continued on page 2, column 2)

Lord and the Samaritan woman at Jacob's well in Sychar. As you may recall, He revealed two things to this woman. One was, who He was, and the other was, what she was. When she had come to see these two things she forgot her waterpot and went into the city witnessing for Him. And in verse 39 we find that many believed because of her testimony. Then in Verse 40 the Samaritans asked Him to tarry with them, and we are told that He abode with them two days. And in verse 41 we see many more believing because of His own Word.

There are some things in Jno. 4 that lead me to believe that our Lord's staying two days in Samaria is a type of this church age. Let us keep in mind that He had left the Jews (Judea). In Rom: 11 we find that the Jews have been given "the spirit of slumber, eyes that they should not see, and ears that they should not hear." And in verse 11 we find that "through their fall salvation is come unto the Gentiles." So it was through His leaving Judea in Jno. 4 that salvation came to the Samaritans.

We find that the Jews believed on Christ because of His mighty works. When He changed the water into wine, some believed on Him. When He raised Lazarus from the dead, some believed. But, so far as the record goes, there were no mighty works performed in Samaria. No sick were healed, no blind were made to see, no deaf were made to hear, and no dead were brought back to life. Rather these people believed because of His Word. Is that not why people believe on Him during this church age? So we see that our Lord's leaving (Continued on page 7, column 4)

Appreciated Letter

Dear Brother Gilpin:

In the past I have enjoyed the Baptist Examiner very much. To my regret I have let it expire and there has been a spiritual vacuum ever since. We pray that the Lord is dealing kindly with you and we realize that whatever He does that it is in mercy. Enclosed find a check for a subscription for myself and one for a VERY NEEDY neighbor who is supposed to be a Baptist.

Yours in Christ,
Robert W. Mahoney
(South Carolina)

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Bro. Kent Clark Has A New And Excellent Tract

Brother Kent Clark of Bryantsville, Kentucky, who is one of the finest young preachers of my acquaintance, has recently prepared one of the best tracts it has been our privilege to read and print in a long time.

The title of this tract is "Mt Zion" and it is a marvelous presentation of Truth showing



KENT CLARK

the vast superiority of Christ and all things related to Him, over all that the Jew had under the law. I have heard Kent preach this message and I also have read the message. I can unhesitatingly say that this is a masterpiece, deserving the widest of circulation. Perhaps many of our readers will recall it, as it was printed in TBE within the past year.

Brother Clark is offering to send this tract free to all that request it, but may I remind you, it costs money to print tracts, and to mail them out. I would certainly suggest that when you re-

quest it that you enclose a little offering to Brother Clark to assist with this publication. It has cost Brother Clark about 5c each to have it printed. Why not write him today and ask him for a supply of these and at the same time enclose an offering to him for the publication of this tract, and others which he desires to print. Brother Clark did not ask me to make this statement but I am doing this of my own accord because I am anxious to see this tract given a wide circulation.

Write directly to Brother Clark (do not write us), at the following address: Box 17, Bryantsville, Kentucky, 40410.

"Spiritual Contrasts"

(Continued from page one)

I THE LORD JESUS CHRIST WAS THIRSTY, THAT WE MIGHT DRINK OF THE WELLS OF SALVATION.

Jesus said:
"I thirst."—John 19:28.

The Lord Jesus Christ was thirsty at Calvary. He had been on the cross for some period of time. He had been suffering. They had given Him vinegar mixed with gall, which certainly would produce in itself excruciating agony so far as thirst was concerned. As He hangs there, He says, "I thirst."

The Word of God tells us that He remembered a verse of Scripture, and in order that that verse of Scripture might be fulfilled, He said, "I thirst." He loved the Scriptures so much that He would not die without seeing the very last one of them fulfilled. So as He hung there on the cross of Calvary, He said, "I thirst."

Beloved, why was it that the Lord Jesus Christ thirsted? I think I can easily say, and I believe that you can easily see, that the Lord Jesus Christ's thirst at Calvary was in order that you and I might drink of the wells of salvation.

We read:

"Therefore with joy shall ye draw water out of the wells of salvation."—Isa. 12:3.

What a contrast! Christ suffered at the cross, that you and I might draw water from the wells of salvation.

Of course this is speaking figuratively of our own spiritual experience. It is very similar to the passage that we find in John 4, when the Lord Jesus Christ sat on Jacob's well at noontime, while the disciples had gone away into the city to buy food. The Word of God says that as Jesus sat there, a woman of Samaria, a notorious character, came out of the city. She was a woman who had had five husbands, and who was then living with a man in open sin. She came out of the city to draw water at the well. Jesus said to her, "Give me to drink."

Here Jesus was thirsty. The Word of God tells how that by a very shrewd manner, He caused this woman, who had no spiritual concern, to come to the place that she manifested a tremendous spiritual interest. Then she went into the city after she was saved. She forgot her water-pot; she forgot all about Jacob's

well; she forgot all about everything pertaining to the natural water, and she went into the city and knocked at the doors throughout the city, and said:

"Come, see a man, which told me all things that ever I did: is not this the Christ?"—John 4:29.

Jesus thirsted at Jacob's well. This woman had her thirst quenched, and she went into the city and told her companions in sin about the one who had caused her thirst to be satisfied.

I say, then, Jesus was thirsty in order that we might drink of the wells of salvation.

II

THE LORD JESUS CHRIST WAS WEARIED IN ORDER THAT WE MIGHT REST.

We read:

"Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour."—John 4:6.

Here is Jesus seated on Jacob's well at the city of Samaria, and the Word of God says that He sat there, "being wearied with his journey."

Do you realize that Jesus Christ became wearied in the flesh? I am afraid that too many times we think of Him only as God, and do not remember the human side of Jesus. It is well for us to remember that Jesus was human as well as divine, and that His flesh could become wearied just the same as yours and mine.

Jesus Christ was wearied from His journey. He was tired. He was wearied with what He had done. I say to you, Jesus Christ

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was wearied that we might have rest.

The Lord Jesus Christ talks to us about the matter of rest, when He says:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." — Mt. 11:28-30.

Notice, Jesus said, "If you want rest, come to me." He doesn't say to join the church. He does not say to go into the waters of the baptistry. He doesn't say to take the Lord's Supper. He does not say for us to keep the Ten Commandments. He doesn't say for us to live up to the Golden Rule. He doesn't say for us to do anything as far as the elements, or the ordinances, or the commandments are concerned. Rather, He said, "If you want rest, come to me."

I say then, Jesus Christ was wearied, that you and I might find rest in Him.

III

JESUS CHRIST WAS FORSAKEN IN ORDER THAT WE MIGHT NOT BE FORSAKEN.

We read:

"And about the ninth hour Jesus cried with a loud voice,

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PAGE TWO

saying, **Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?**"—Mt. 27:46.

God did something here that God had never done before. David said, "I have never seen the righteous forsaken, nor his seed begging bread" but here, Jesus was forsaken.

God didn't forsake the Jews as they were encamped by the Red Sea. When the Egyptian army was pursuing them and it looked like they were going to be swallowed up by the Egyptians, God opened up a way and led the Jews through the Red Sea. God didn't forsake His people then. Three million of them escaped from the Egyptians, and the Egyptians, in an attempt to follow, drowned in the midst of the Red Sea. God didn't forsake His people then.

When those Hebrew children were cast into the fiery furnace, the Word of God says that it was so hot that the men who cast them in were killed by the intensity of the flames, yet those Hebrew children walked around in the fiery furnace, unharmed and unhurt. When they came out, the Word of God says that you could not even smell the fire upon their clothes. God never forsook His children then.

Beloved, you can turn through the Word of God, through the length and breadth of it, and you will find this to be true, that God took care of Elijah, and God took care of Jeremiah. Each of them had difficulties. Elijah had plenty of problems. Jeremiah was cast down into a dungeon, and he sank into mirey clay, almost to die. God took care of Him. God never forsook him.

But God forsook Jesus Christ at the cross. I say that He did here what He had never done before. He forsook Jesus, and Jesus died, alone, for our sins. The Father wasn't even present to comfort Him. The disciples, who had pledged their allegiance to Him so faithfully within the garden just a little while before, now fled away in cowardice. The angels that had ministered to Him so many times during His earthly ministry have now taken wings and flown to other worlds. The Father turns His back upon Him, and Jesus Christ is forsaken to the extent that He cries, saying, "My God, my God, why hast thou forsaken me?"

Beloved, though He was forsaken, it was that you and I might not be forsaken. Listen:

"Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."—Heb. 13:5.

Isn't it wonderful to know that despite any problems that might come up, and any suffering that you might have to undergo, and in spite of any difficulties that may surround you, we have a promise in which He says, "I will never leave thee, nor forsake thee!"

Many times I have been supported mightily by this text. Many are the times that I have seen some child of God who has leaned heavily upon this text. I tell you, it is a mighty comforting pillow to be able to put your head upon when you have difficulties, to know that He has said, "I will never leave thee, nor forsake thee."

So I say by way of contrast, that the Lord Jesus Christ was forsaken that we might not be forsaken.

IV

THE LORD JESUS CHRIST WAS SAD THAT WE MIGHT BE GLAD.

Isaiah says:

"He is despised and rejected of men: a man of sorrows." — Isa. 53:3.

Certainly those sorrows began early in His life. When He was but a babe, the Word of God tells how that the sinful king had all the babes of Bethlehem put to death in an effort to kill the Lord Jesus Christ. Surely we can say that His sorrows began early in life.

Look at Him as Jesus stood be-

fore the tomb of Lazarus, in the city of Bethany. Those sisters are heartbroken. Mary and Martha, who loved our Lord probably as no one else did, humanly speaking, were terribly crushed because their brother had died. He had been lying within the grave now four days, to the extent that decomposition has already set in so far as his body was concerned. As Jesus stood there, the Word of God says:

"Jesus wept."—John 11:35.

I say He was a man of sorrows.

Look at Him when He came to Gethsemane. He was so sorrowful, and so bent down with sorrow, that as He prayed, He sweat great drops of blood. It wasn't just ordinary saline perspiration; it wasn't just ordinary perspiration of salt; but the Lord Jesus Christ sweat great drops of blood in the Garden of Gethsemane.

Talk about a man of sorrows! See Him as they pulled His beard from His face. See Him as He was maltreated at the hands of His enemies, to the extent that Isaiah says that His form was more marred, and His visage more marred, than that of any man. Look at Him as He came to the cross. I say that He was a man of sorrows.

But while He was sad, you and I are made glad. Listen:

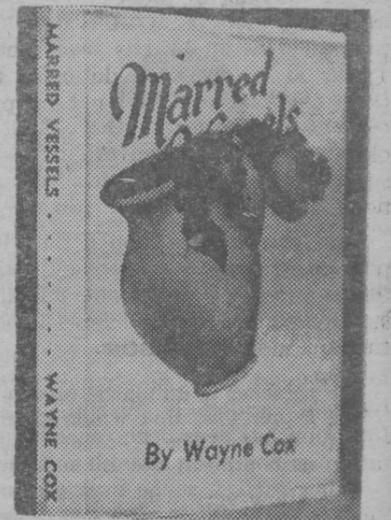
"Rejoice in the Lord always: and again I say, Rejoice."—Phil. 4:4.

Paul was in jail when he penned this epistle to the Philippians. It is one of his prison letters. He doesn't sound like a prisoner. He doesn't sound like a man who is suffering in prison. Instead, Paul writes, saying, "Re-

(Continued on page 3, column 5)

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By WAYNE COX



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THEODOSIA ERNEST

(Continued from last week)

"My dear sir," replied Mr. Courtney, "do you suppose one ceases to be his father's child when he is old enough to believe the gospel? The child among the Greeks did not *legally* become a man until he was *twenty-five*, just as he does not legally become a man with us until he is *twenty-one*. Till then he was in the language of that age, called a child — sometimes a *little child*, though old enough to have been counted a man with us. But not to quibble about words, one thing is certain: *these* Ephesian and Colossian children *could not* have been *babes*, otherwise it was folly to address them. They must have been old enough to *understand the epistle*, otherwise it could with no propriety appeal to them. And if old enough for this, they were old enough to understand the gospel and believe in Christ. Hence the apostle, in the beginning of the letter, addresses the Colossians as 'saints and faithful brethren in Christ,' (Col. 1:2), and the letter to the Ephesians is addressed to 'saints' who were 'faithful in Jesus Christ.' (Eph. 1:1.) Moreover, they were people who 'trusted in Christ,' and 'who loved the saints,' (1:13-15.). They had been dead, but brought to life by the gospel, (2:1). They had been in darkness, but were now light in the Lord, v. 8."

"But is there *nothing*," asked the Doctor, "in the history of any of the other Churches at variance with the remarkable facts at Jerusalem? Were *all who* at any time united with any one of the Churches as evidently believers as those were in the first Church?"

"You shall judge for yourself, sir. The next Church of which we have any account is that at Samaria, and of that we read, (Acts 7:12,). 'They believed Philip, and were baptized, both men and women.' If there were also children, Luke was a false historian, or he must have mentioned them. The members of the Church at Rome are spoken of as believers, and such believers that their faith was spoken of throughout the world.' (Rom. 1:7, 8.) To the Corinthians Paul wrote, 'Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.' (I Cor. 1:2.).

"The Church of the Thessalonians, Paul says, 'received the word in much affliction, with joy in the Holy Ghost. (Thess 1:6.). And *nowhere*, in any place, is there any intimation given that any Church consisted, or *could* consist, of any but professed believers. In fact, the admission of any others must be for ever precluded by the very objects for which the Church was constituted. It was to be, as we have seen, the judiciary and executive in Christ's kingdom. It is the Church that is to receive members. (Rom. 14:1.) The Church is to cast out the wicked (I Cor. v. 4, 5.) The Church is to restore the penitent. (2 Cor. 2:7, 8.) The Church is to set apart ministers. (Acts 1:23; 6:5.) The Church is to send out missionaries. (Acts 13:3.) The ordinance of the kingdom are in the keeping of the Church; and in the Church, when it has come together, the Lord's Supper is to be observed, as a perpetual memento of His love, until Christ comes again. I Cor. 11:20, 33.) Now, such duties as these *cannot be performed by little children*, and will not be properly performed by the unconverted. To suppose that Christ gave such duties in charge to children and the unconverted, in short, to any but believers, is to suppose Him guilty of such folly as we would expect to find in none but an idiot or a madman."

"But you forget," replied the Methodist, "that the Church did not consist *entirely* of such, and in *our* communion they have none of the privileges of membership until they have professed a desire for conversion, and have joined the class and gone through their six months' probation."

"Though the Church has always admitted little children by baptism," added the Bishop, with dignity, "yet the rite of confirmation has ever been regarded as indispensable to their recognition as complete Church members."

"I know very well," said Mr. Courtney, "that you have both of you these unscriptural and anti-scriptural appendages of what you call the Church. I do not wish to discuss them now. We will come to them in regular order by and by. We have seen in the Scriptures that Christ set up a kingdom on the earth, as had been foretold by the prophets. In that kingdom He alone is king. He made the laws: He appointed the ordinances. The visible administration of these laws and ordinances He vested in 'the Church,' which, we have also seen, consisted of the *believers* in any place who were gathered into an official assembly to transact this business in His name. You say that this Church consisted of 'believers and their children,' or of believers and *all* children who can be procured to be baptized. The only proof you offer that has even the semblance of testimony is, that several *families* were baptized by the apostles. Now I say, first, there is no proof in the record that there was a single child, or an unbeliever in any one of these families. You can find whole families of adults, and of believers, in every neighborhood, and such these might have been, for aught that is in the record. Then, I say, in the next place, they are called brethren, and are said to believe, rejoice, speak with tongues, glorify God, and give themselves to the work of the ministry."

"This is enough, surely, to set aside your proof; but now I go still further, and say that to have received the unconverted, whether children or adults, would have utterly subverted the very objects for which the Church was instituted, and consequently it would have been no less than madness to admit them. I know we differ here, because we differ in regard to what the *objects* are for the accomplishment of which the Church was constituted. You Episcopalians look upon it as the instrumentality of salvation. You baptize the children and receive them into the Church to *save their souls*. You pretend thus to *regenerate* and *make them members of Christ*. The Scriptures teach, however, that they must be *first* made members of Christ, (by faith,) and *then* made

members of the Church of Christ. They do not come into the Church for salvation, but they are entitled to its privileges and required to assist in the transaction of its business, because they are already of the saved. They must *belong to Christ* before they can be qualified to *act for Christ*. He does not set men and women (or little babies either) to administer the laws and ordinances of His kingdom until they have first become the willing subjects of the King. And if the Church be, as we have seen that it is, the authorized executive of His kingdom, it follows, of course, that *none who are not professed believers upon Him can be admitted to its membership*. To admit them would be to place the management of the affairs of His kingdom in the hands of His enemies."

"But, my dear sir," exclaimed the Methodist, "we do not intrust the management of the *business* of the Church to the hands of the baptized children of the Church."

"That is very true, sir. You do not intrust it to the children nor to the adults. You do not intrust it to the Church, at all. You preachers have usurped the whole authority, and vested it in yourselves. The Church has nothing to do but to reverently obey you, as you have sworn reverently to obey your bishop, or chief minister. And you, sir," addressing the Episcopalian bishop, "have also taken upon yourself to lord it over God's heritage. But we will come to speak of these things hereafter. What I wish to say now is simply this: you both baptize little children to make them *members of the Church*. When you have done so, I suppose you will not deny that they *are* members; and if they are members, *how dare you exclude them from any right or any privilege that Christ conferred upon Church members?* Does the Word anywhere authorize you to exclude Church members (except for open sin) from the table of the Lord, until they become 'seekers,' or until they have learned a few questions and answers in the catechism, and have had the bishop's hands put on their heads? Does the Word anywhere authorize you to drive any Church member (except for open sin) out of a business meeting of the Church, or to deprive him of equal privileges there with any other members? If it does, you can show me the text. If it does not, your baby members are entitled to equal privileges with any other members."

"Not at all sir," replied the bishop. "They would be excluded from an equal participation in the privileges and duties of Church members, from their very incapacity properly to enjoy or perform them; and, consequently, no express scriptural injunction was required."

"But if that be so," replied Mr. Courtney, "it is surely an act of most consummate folly on your part to make Church members of them. If they can neither enjoy the privileges nor perform the duties of Church members, what business have they in the Church? Why make them members till they are qualified to act the part of members?"

"It is useless, sir," said the bishop, very solemnly, "for us to dispute upon this point, until we have agreed upon another; and that is, whether Christ did not institute the ordinances of His house as a means of salvation?"

"O, well, if you baptize the baby to *save its soul*, that is another matter; and if you make it a Church member to give it the benefits of Church forms, it can perhaps receive them. But I have not been able to find in the book any authority for conferring these or any other Church privileges upon any but the penitent and the believing. The Christian dispensation was introduced by John; and John received and baptized none who had not professed their penitence and faith."

"Christ was Himself the next preacher in this dispensation; and He like John, proclaimed that men should first repent — should first believe, and *then* should be baptized."

"Peter was the first to preach the gospel, after Jesus had gone up; and he said, like his Master, 'Repent and be baptized.' And they were not baptized till they had 'gladly received the word.'"

"When Philip preached Christ to the Samaritans, they first believed, and then they were baptized."

"When the eunuch asked for baptism, he was informed that it could be given only on condition of his faith."

"Paul was not baptized until he was a penitent believer."

"The household of Cornelius were not baptized until the Holy Ghost had fallen on them, thus giving evidence that they belonged to Christ."

"Lydia was not baptized until the Lord had first opened her heart, so that she attended to and believed the gospel, as it was preached by Paul."

"The jailer believed in Christ, with all his house, and then they were baptized."

"Crispus, the chief ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians, hearing, believed, and then they were baptized."

"All the Churches to whom the epistles were addressed, consisted, as we have seen, of believers in Christ. And, in the language of the famous Pedobaptist, Richard Baxter, author of the Saint's Rest, I can say: 'In a word, I know of no one word in Scripture that giveth us the least intimation that ever man was baptized without the profession of a saving faith, or that giveth the least encouragement to baptize any upon any other faith.'"

"I think, gentlemen," said Doctor Thinkwell, "we shall be obliged to let this test stand on our tablet. It seems to me that, if *any thing can be proved* from Scripture, this has been, namely, *that the first Churches consisted only of professed believers*. And now let us hasten on, or we will finish our voyage before we have completed our examination. Is there any other

(Continued on page 5, column 4 and 5)

"Spiritual Contrasts"

(Continued from page two)
joice in the Lord alway: and again I say, Rejoice."

I tell you, beloved, Jesus Christ sorrowed. He was sad that a man of sorrows. He was sad that we might be made glad.

There is not one of us but what has had our experiences of sadness, but there is not one of us but what has had our experiences of gladness when the Lord Jesus Christ fills our souls to overflowing, and we are made glad in Him. Why? Because of Jesus. He was made sad, that you and I might be made glad.

V

THE LORD JESUS CHRIST WAS BOUND IN ORDER THAT YOU AND I MIGHT GO FREE.

We read:

"And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor."—Mt. 27:2.

As a common criminal of the worst type, He was bound, shackled, and led away.

Can you imagine what it would be like to wear chains on your hands? Can you imagine what it would be like to wear handcuffs and to have someone lead you about in such a manner? That is



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what Jesus experienced. He was bound and led away, to be delivered to Pontius Pilate, the governor.

But, beloved, though the Lord Jesus Christ was bound, you and I go free in Him. Listen:

"And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily verily, I say unto you, Whosoever committeth sin is the servant of sin."—John 8:32-34.

Don't you see, then, that every one of us has committed sin? We have all been a servant of sin, but by the knowledge of truth, we are made free in Christ Jesus.

What is it that has made you free from sin? What is it that has removed the shackles of sin from you? Just one thing: The knowledge of the truth of Jesus Christ. There is not a man who would ever have been free apart from the knowledge of the truth that we have in Jesus Christ.

So I say that the Lord Jesus Christ was bound in order that we might go free.

VI

THE LORD JESUS CHRIST WAS MADE SIN IN ORDER THAT WE MIGHT BE MADE RIGHTEOUS.

We read:

"For he hath made him who

(Continued on page 4, column 4)

THE BAPTIST EXAMINER

APRIL 3, 1971.

PAGE THREE

The Baptist Examiner

FORUM

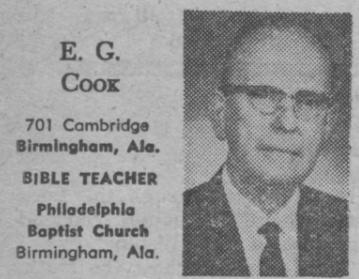
"Apparently there are some saved folk in some Protestant Churches and some lost ones in some Baptist Churches. Who is going to make up the Bride?"



ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeko, Florida

Each genuine local church is a Bride of Christ — or perhaps I should say a betrothed Bride to be. Paul writes to the Corinthians and says (2 Cor. 11) "I have espoused you to one husband that I may present you as a chaste virgin to Christ." But down yonder ahead there is to be the great Wedding and the Marriage Supper of the Lamb. The Bride will consist of all of the truly saved of all the true local (Baptist) churches of the centuries. This is what the writer is seemingly writing about in Heb. 12 where he speaks of the "General Assembly and church of the first born." No unsaved Baptists are allowed, for the writer says, "Whose names are written in heaven." What about the saved people of other, false churches? They will be present, for the writer states, "And the spirits of just (or justified) men made perfect." They will be there, but merely as wedding guests. There is a great difference between being the bride, and merely being a guest at a wedding.

Yes, there are often good people — saved people — devoted Christians among those who belong to man-founded churches, but that won't make up for the fact that they didn't honor the church that Jesus started. One should be very careful about his church relationship.



E. G. COOK
701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.

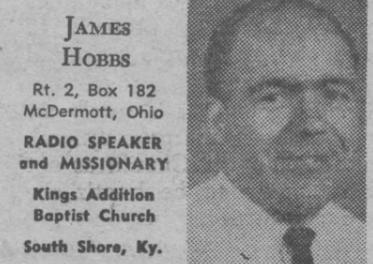
I once thought that if a person had experienced the new birth, and had become a member of a Baptist Church, he was automatically in the Bride. But after many years of study I have been forced to modify that position somewhat. It was entirely too broad, and all inclusive. A Baptist preacher sometime back looked back in the audience and saw me, and even before he read his text, he made the remark, "I do not believe in predestination." The fact that this preacher was, not only a bonafide member of a Baptist Church, but was the assistant pastor of that church

could not nullify his denial of Scriptures like Rom. 8:29, Eph. 1:11 and others.

Paul said, "Whom He did foreknow, He also did predestinate." But this Baptist preacher said, I do not believe it. There are people who have their names on Baptist Church rolls who hold to just about every false doctrine that man, with the help of old satan, can invent. But, beloved, our Lord is not so hard up for a Bride that He must take anything He can get.

Paul, in writing to the church at Corinth says in I Cor. 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." It goes without saying that I believe the Bride will be made up of born-again Baptists who meet the above qualifications.

I have a tract, "The Wall That Encloses the Bride" that will be sent free of charge to anyone who may desire it.



JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.

All through the Bible we are taught that God's people are to practice separation from the world, even in marriage. The chosen nation was not to marry with people of other nations. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shall thou take unto thy son." (Deut. 7:3).

Just as the chosen nation was to be separate from the world, so are God's chosen people to be separate, even in marriage. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" (II Cor. 6:14).

One of these days our Lord will marry. He has a bride being prepared for that marriage. If He demands separation of His people and His nation, do you think He will be careless with whom He marries? He will not marry the wicked. "... God is angry with the wicked every day." (Ps. 7:11). I know from II Cor. 6:14 that He will not marry the unbeliever.

Will He marry those who are in false churches? "A false witness shall not be unpunished, and he that speaketh lies shall not

escape." (Prov. 19:5). Does it seem reasonable that our Lord would say He will punish one who gives false witness and yet marry that one? We are told that Christ is the head of the church. "For the husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." (Eph. 5:23,24). We are shown very clearly that the husband-wife relationship is compared to the church-Christ relationship. Does it seem right that Christ would demand obedience by a wife and yet would take a wife from a so-called church who has a dead head?

My friends, not all Christians will be in the bride. Remember there must be guests at the wedding. Remember, there are some who will be saved without reward. (See Rev. 19:9 and I Cor. 3:11-15).

Where will the Lord get His bride? The bride will come from His church. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (II Cor. 11:2). As we read in Ephesians 5:23-27 the church is the body of Christ. Obviously, then, the bride will be taken from Baptist people.

Will all Baptists be in the bride? No, they will not. Revelation 19:7, 8 tells us about it. "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, AND HIS WIFE HATH MADE HERSELF READY. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." The bride will be those who have "made herself ready." This is done by being obedient to the Lord. "Seeing ye have purified your souls in obeying the truth through the Spirit..." (I Pet. 1:22). Let me remind you that a person cannot be obedient if he refuses to be baptized scripturally into His church. The bride will be one who is obedient in service. "Then Peter and the other apostles answered and said, we ought to obey God rather than men." (Acts 5:29).

The bride will be taken from Baptist Churches. Those Baptists who are worthy will be in it. There will be some who will not be included in the bride. No Christian who stays in a false church will be in the bride.



AUSTIN FIELDS
PASTOR,
Arabia Baptist Church
Arabia, Ohio

The bride will be selected from among the saved membership of true Baptist Churches. Those selected to this honored position will be those who were faithful to the bridegroom (Jesus Christ). Those who were members of true Baptist Churches, but were unfaithful to the commandments given to the church will find at the judgment seat of Christ that they will be rejected as unfit, and their wedding dress (which is made up of righteous acts of the saints) has been spotted by their unfaithfulness.

"Thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."—Rev. 3:4.

This is very vividly pictured for us by our Lord when He spoke the parable of the ten virgins. See Matt. 25. All 10 were members of New Testament

churches. This is shown forth in the fact that they had a light. Jesus told His church that she was the light of the world. Read Matt. 5:13-16. The five foolish virgins had the light as well as the five wise, but their light was going out, and this pictures their hope of being in the bride fading. Brethren, salvation is not in view in this parable. Our Lord was teaching the marriage of His son, which He pictures as a bridegroom and the bride as virgins. The five foolish virgins were rejected because they had not prepared themselves for the wedding. Therefore, the door to the marriage was closed, not the door of salvation. We hear Jesus, as the bridegroom, say, "Verily, I say unto you, I know you not" (verse 12). He knew them not, as what? His bride.

From this parable, it becomes clear that not all the saved (virgins) will make up the bride. Many who are members of true Baptist Churches will find the door to the marriage barred against them while others will hear the bridegroom say, "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Matt. 25:23.

The Holy Spirit gives to us another beautiful picture of the bride when He tells us about her home which He calls the New Jerusalem. Read Rev. 21:9-12. The entrance to the home of the bride is guarded by angels, one at each gate. Those who are worthy to enter are commandment keepers.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city." Rev. 22:14.

Unless one is a commandment keeper, he could not hope to be admitted into the home of the bride. These commandments are not Mosaic commandments, rather they are the ones contained in the law of Christ. It is my belief that the first commandment is baptism. I do not mean any kind of baptism, but the immersion authorized by the church that Jesus built. Another commandment is the observance of the Lord's Supper, which can only be observed in a true church. He who has never confessed Christ before men, who has refused to obey the first commandment (baptism), who has never partaken of the Lord's supper to eat and drink in memory of its author at the table of the Lord, and who refuses to be known as one of those who contend for the faith (Word of God) has not yet begun to equip himself to go forth to the wedding. These are like those going out without sufficient oil to light them to the city of God.

Rev. 22:14 called those who keep the commandments as blessed (happy) for they, and they alone, make up the bride who is to occupy the New Jerusalem. Therefore, if one were a member of a Baptist Church, and then failed to keep those commandments, he would be rejected and

set aside at the judgment seat of Christ, for the Lord will present His church (bride) to Himself as a glorious bride, not having any spot nor wrinkle, but that she should be holy and without blemish. Read Eph. 5:26-27.

"Spiritual Contrasts"

(Continued from page three)
knew no sin, to be sin for us; that we might be made the righteousness of God in him.—II Cor. 5:21.

This tells us that our sins were laid on Jesus Christ, and Jesus Christ was treated just exactly like you and I ought to have been treated. Jesus Christ suffered just like we ought to suffer. He suffered just like a murderer, or an adulterer. He suffered just exactly like a thief. He suffered just exactly like a perjurer. He suffered just exactly like a liar. In other words, He suffered just exactly like every sinner ought to suffer.

Oh, what it must have cost the Son of God! He who was purity itself, had the sins of all the elect of God laid on Him, to the extent that He was made sin for us. For what purpose? That we might be made the righteousness of God in Him.

God looked on Jesus Christ on the cross, when He was covered with my sins. God turned His face. For three hours, there was darkness over all the land. God refused to look upon that gruesome scene. He turned His face and wouldn't look.

Today, what does God do? God looks down, and He sees me clothed in the righteousness of the Lord Jesus Christ. He does not see me as a filthy sinner. He doesn't see me as the dirty, repulsive, filthy sinner that I am. Rather, He sees me clothed in the righteousness of His Son.

Oh, it thrills my soul that He was made sin, that I might be made righteous! Jesus got my sins at the cross; I got His righteousness the day I received Him as my Saviour.

VII HE DIED THAT I MIGHT LIVE.

I ask you, how do you feel about death? Death is certainly nothing entrancing. It is certainly nothing that is interesting. It is certainly nothing that you are looking forward to with any expectancy. To me, death is a terrible experience, and only as God would give us grace, can any of us face death.

Every once in a while somebody will say to me, "Brother Gilpin, do you have dying grace?" No, not now. I don't need it now. I need living grace. But when I come to die, He will give me dying grace.

I say to you, beloved, I dread death. I dread to think about death. But Jesus died, that we might live.

We read: "But when they came to Jesus, and saw that he was dead already, they brake not his legs." (Continued on page 5, column 1)

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"Spiritual Contrasts"

(Continued from page 4)

—John 19:33.

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Can you imagine God who made the world — God who made those soldiers who were breaking the legs of the malefactors — God who had made the very clubs that they were using to break the legs of the malefactors, that God had died on the cross of Calvary? Beloved, He died that we might live. Listen:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—John 5:24,25.

Thank God, He died that we might live. There isn't one of us who would ever have had spiritual life if He hadn't been that Jesus suffered spiritual death. If He hadn't died, we wouldn't have life.

VIII

THE LORD JESUS CHRIST WILL COME DOWN, THAT WE MIGHT BE CAUGHT UP.

Someday, Jesus is coming down. Someday, I am going to be caught up. Listen:

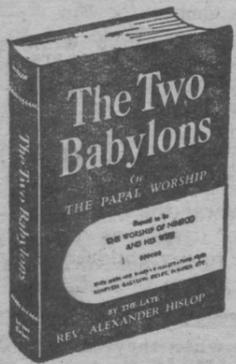
"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up

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together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—I Thess. 4:15-17.

This says that we are going to be caught up together with them in the clouds. He will come down, that we might be caught up. What a glorious thought! What a marvelous truth! He is going to come down, that we might be caught up.

When is that day coming? I don't know. When will the hour be that Jesus Christ will come down for us? I don't know. He said Himself that the angels of God didn't know, that it was reserved only for the wisdom of Almighty God Himself. I don't know when He is coming, but I do know this: He is going to come down, that I might be caught up.

#### CONCLUSION

Let's look at these hurriedly. He was thirsty that we might drink of the wells of salvation. He was wearied, that we might rest. He was forsaken, that we might not be forsaken. He was sad, that we might be glad. He was bound, that we might go free. He was made sin, that we might be made righteous. He died, that we might live. He'll come down, that we might be caught up. Aren't these precious truths?

I come back to my text and I find Jesus saying, "What shall a man give in exchange for his soul?"

This is a lesson in profit and loss — a contrast between profit on the one hand, and of loss on the other. Though this is spoken to the saints of God, I would apply it to that individual that is lost, and I would say to you, what is it going to mean to you to gain everything and yet lose Heaven itself. What a contrast! May God bless you!

Fred T. Halliman

(Continued from page one)

a head knowledge of Christ and perhaps put in an appearance at the meeting house occasionally, but I believe only the Holy Spirit can create a new life in an individual and then give that individual the desire to hear and love for the Word of God as is mentioned in the paragraph above. I know one thing for sure, it is not in my vocabulary to present the Word of God in such a manner to make folk desire to hear it, and while these native folk seem to be natural born orators I personally know that, left to them alone, they could not attract folk to such a degree to keep them coming back continually for two and a half years, and without any let up in sight. Frankly speaking, when I compare myself with some of these Christians here in New Guinea I have to "... examine myself to see whether I be in the faith or not." On the other hand we have some here that appear to be professors only and not possessors.

#### QUESTIONS ANSWERED

In the years gone by, I have often had appeals in The Baptist Examiner, asking folk to write to me asking any questions that you desire about the work here, my doctrinal position, or any question of any nature and I would do my best to answer it or them whatever the case might be. In this manner I can talk about and tell you exactly what you would like to know when I write these letters and in all probability there will be one or several other individuals that have been wondering about the very same thing or things and if not the same thing exactly the questions and answers might be of such a nature that it would clear the minds of many individuals on various subjects. A couple in Ohio, who are very dear to my heart, have written asking about several things and I would like to use a small portion of this letter received from them, at the same time answering their questions. After the usual salutation, the letter starts off, "I do thank God

for the wonderful messages you have sent to The Baptist Examiner. Hardly a time goes by when praying for you and the work there, that something of your experiences over the years in New Guinea do not come to mind. Just this morning the fellow with his legs partially gone from leprosy came to my thoughts. I was wondering if he is still alive."

I thank God for this question and in fact for the entire statement.

First of all this tells me that this couple are regular readers of The Baptist Examiner. How I thank God for folk that read TBE for not only do they get to read my articles about the work here that appear in the paper occasionally, but every week some of the soundest preaching that could be read from any source comes to their home. Secondly, this tells me that these dear folk are praying for me and the work here. Over the years I have said many times that it takes lots of money to keep this work going and I deeply appreciate your offerings but if you were to offer me a choice of either your offering or your daily prayers, I would say continue to pray for me. Thirdly, this tells me that the experiences that I have written about here in New Guinea over the years continue as a living testimony to my ministry here. I have often wondered just how much of my writings, concerning the work here, meant to folk back there. This tells me a lot. Fourthly, this tells me that some folk at least still remember, portions

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## BILLY GRAHAM

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at least, of my ministry to various churches while back there in 1967.

Now to answer the question about the man with leprosy. I am sure that literally hundreds and perhaps thousands of people will recall the story as I related it to you in scores of churches throughout the United States, but for the benefit of you who are new readers of The Baptist Examiner since 1967 I would like to briefly tell you about the man this lady has asked about.

The story had its beginning many years ago here in New Guinea. I had been in this particular location for over a year when one day I noticed what appeared to be a man in many respects, come to services for the first time. Upon closer inspection I noted that this was only the remains of what was once a healthy normal individual; however, as I looked at him now he would weigh about 65 to 70 pounds and standing as straight as he possibly could, on his stumps of legs that were literally raw bleeding putrefying sores, he stood just about three and a half feet from the ground. I looked at his hands and noted that parts of some of his fingers were gone and what was left of them was a knarling twisted mess of human flesh and bones. In fact his entire body gave me the appearance of an oak or olive tree that has for some reasons (Continued on page 6, column 3)

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PAGE FIVE

### Theodosia Ernest

(Continued from page 3)

peculiarity which invariably and of necessity characterized these ancient Church members?"

"Yes, sir," replied Mr. Courtney. "They were, of necessity, every one of them baptized; for it was by the rite of baptism that they were admitted into the visible kingdom; and the visible Church could not go outside the visible kingdom for her members."

"Then you do not claim that baptism is the door of entrance into the Church?"

"Strictly speaking, it is not, sir. It is the way of entrance into 'the visible kingdom;' and through the kingdom to the Church. No one can reach the Church, except through baptism; but every baptized believer is not a Church member. The eunuch was in the visible kingdom as soon as he was baptized; but he was not a member of any Church. The Church consists of such baptized believers as have voluntarily associated themselves together according to the Scriptural construction, to administer Christ's ordinances, and enforce His laws among themselves. But it is just as true that no one can be a Church member who has not been baptized, as though baptism were itself the door of entrance into the Church."

"Excuse me, Mr. Courtney," said Theodosia; "but do not Baptists receive members into the Church by baptism?"

"Certainly not, madam. They sometimes think they do; and, in fact, a formal admission is dispensed with, and their membership is taken for granted. But the facts are these: The candidate comes before the Church and asks for baptism. (If it were not convenient to come to the Church, he might ask it of any one whom the Church had previously authorized to administer it. But it is always desirable and prudent to have the advice and sanction of the Church when it is practicable.) The Church, after hearing his experience of grace, in order that it may be able to judge whether he is really a penitent believer, directs him (if his experience be satisfactory) to be baptized. And then, after his baptism, the members of the Church, or the pastor in their name, gives him the right-hand of fellowship, in token of his reception as a member. He first gives himself to Christ in his heart, by faith; then he goes to Christ's people, and makes profession of his repentance and faith. Upon this they are authorized and required to admit him into the visible kingdom by baptism; and he then gives himself to some company (ekklesia) of Christ's people, to walk with them in all Christ's ordinances: to aid them in their labors, and be subject to them in love. In general, however, the application for baptism is regarded by both parties as an application for reception into the Church as a member, and the determination that he ought to be baptized is accompanied by a resolution to regard him as a member so soon as he shall have been baptized; and he is, therefore, immediately upon his baptism, a member, to all intents and purposes, even without any formal act of recognition."

"All this is nothing to our present purpose," said Mr. Percy. "The question before us is not whether one is made a Church member by baptism, but whether he can be a member before baptism and without baptism? Whether baptism makes him a member, or only qualifies him to become a member, it is certain that all the members of the apostolic Churches were baptized people."

"Let me so write it in the tablet," said Theodosia. She wrote, and it then read thus:

#### SIGNS OR MARKS

By Which to Recognize

A TRUE CHURCH OF JESUS CHRIST.

I.

It consists only of professed believers in Christ

II.

Its members must have been baptized upon a profession of their faith

"I think, my dear," said Mr. Percy, when she read it aloud, "you have slightly exceeded our instructions in adding that last clause. We have seen that the Scriptures teach that they were all believers; and we know they were all baptized; but our friends here may object to your making the baptism necessarily subsequent to a profession of faith, for that will cut off even real Christians who chanced to be baptized before they were old enough to believe or make profession."

"What if it does?" she answered. "I thought we were to decide these questions by the teachings of the Book; and if the Book teaches that Church members must be professed believers, it teaches just as plainly, and by the same passages, that baptism must follow faith. It was 'repent and be baptized,' 'believe and be baptized,' that John and Christ commanded; and all Church members that we read of, first repented and believed, and were then baptized upon profession of their penitence and faith. We have not found a single case of baptism first, and faith and penitence coming after it."

"She is right, sir," said the Doctor, "so far as our investigations have gone; but is it certain that we have seen all the teachings of the Word upon this point?"

"If there were even the shadow of proof that any such instance existed, we should have had it paraded by our Pedobaptist friends long ere this," said Mr. Courtney. "They have told us that infants were circumcised, and, therefore, ought to be baptized: that Christ took little children in His arms and blessed them, and, therefore, they ought to be baptized; that He told His disciples to let them come to Him, in order that He might put His hands on them and bless them, and therefore, they ought to be baptized: that the Word of God no-

(Continued on page 6, column 1 and 2)

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## Theodosia Ernest

(Continued from page five)

where *forbids* their baptism in direct terms, and, therefore, they *ought to be baptized*: they tell us that children are born *sinners*, and, therefore, *ought to be baptized*: that they are called *holy*, and, therefore, they *ought to be baptized*. They tell us that they are *born in the Church*, and, therefore, *ought to be baptized*; and that they *ought to be baptized to bring them into the Church*. They give a vast number and a great variety of strange and contradictory reasons why they *ought to be baptized*; but they have *never* presented any single instance in which either an infant, or any other who had not made profession of penitence or faith, *ever was baptized* by John or Christ, or any of the apostles — except so far as they may take it for granted that the baptized *households* or families were not believing families — a supposition which we have seen is utterly untenable.

"If," said Theodosia, "the baptism of these *families* proves that *little infants* were baptized, I will undertake to prove that *little infants* voted for General Taylor when he was chosen President; for I can find a dozen men who will each of them testify that he and all his family voted for the hero of Monterey and Buena Vista. But, since little infants are not capable of voting, and since the Constitution requires that every voter shall be twenty-one years of age, I take it for granted that these families consisted of grown-up boys, or others legally qualified to vote. What would you think Doctor, of a writer on the constitutional conditions of citizenship in the United States, who should maintain that little infants were certainly entitled to vote, for the history of the country records several instances in which *whole families* had voted for Washington, for Jefferson, for Jackson, and Taylor!"

"I would think," interrupted Mr. Courtney, "that he exhibited quite as much common sense, and quite as much acquaintance with the rules of logic, as those doctors of divinity who maintain that infants must have been baptized, because among the thousands and thousands who believed and were baptized in the apostles' days there were some half a dozen households.

"But we are discussing again a position which we had already settled. We have seen that none but professed believers could be Church members; and we are now to inquire whether they could be Church members before they had been *baptized*?"

"I hardly think it necessary to make an argument on this point," said Mr. Percy, "since *all* denominations, so far as I know, substantially agree that no one can be admitted to the Church without that ceremony which they call baptism."

(Continued on page eight, columns four and five)

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## Fred T. Halliman

(Continued from page five)

been stunted and exposed to extremes of the elements until it is a mass of knarled twisted branches and body.

As I looked at this fellow that first time, I mentioned the fact that I had never seen him before and inquired as to where he lived. One of the other fellows pointed to a large mountain range that separates us from the Levani Valley (pictures of this range have appeared in TBE, 1968), and I was told that he lived about half way up that mountain side. I noted that when this fellow, Wouwi by name (pronounced Wow-we) would move about, there would be blood on the ground where he had been standing. He was supported by a stick he held in his twisted hands and fingers.

I talked to Wouwi for a while and asked him, what brought him to the Mission Station. I asked him if he had just come out of pure curiosity or was he compelled by something that he, at that time, was not able to explain. By then everyone within several miles of the Mission Station, knew me by Halliman, even folk that had never seen me knew my name. Wouwi looked at me and then pointing to his bleeding stubs of legs said "Halliman, you do not think I would have walked down that rocky mountain side and come this far just out of pure curiosity, do you?" He then said, "I cannot explain why I am here except that I felt that I must come and hear you preach."

Wouwi soon became a regular attender at almost all of our services on Sunday and many times he was there on Monday and Friday, the round trip from home to the Mission was a little over three miles and it would take him about three hours each way. Did you ever read the Scripture that says, "No man can come to me, except the Father which hath sent me draw him." This Scripture had never meant nearly as much to me before as it was meaning now as I would see this man half eaten away by leprosy, walk over three miles every Sunday on bleeding stubs of legs just to hear me preach. I was beginning to definitely suspect that something was drawing him.

Something like a year and a half passed when one morning quite early I heard someone call me as I was eating my breakfast. I knew that it was Wouwi calling me but I also detected something in his voice that I had never heard before. It seemed to have a heavenly ring to it. I soon opened the door and looked at this twisted figure standing there and on the blood stained ground where he had been standing there were great teardrops falling. I looked at his black bearded face half covered with ash and soot from his fire in his grass hut, but underneath it all I could see a radiance and happiness that spoke fully as much as his words that followed.

Wouwi, apologized for disturbing my breakfast but he said he just had to tell me something. In short, bursting, emotional phrases

he related to me his experience with the Lord and how that the Lord had saved him. He said I do not understand very much about this as yet, but one thing I am sure of and that is that Christ died for me and now I have been saved. Beloved, if I had never even so much as heard of election before, or like multitudes of professing Christians that had heard of and read about it for themselves and still deny it, I would have been fully convinced that morning that if God had never elected anyone else to eternal salvation, here was proof positive that He had at least elected one individual.

Over the years Wouwi has remained a faithful and true servant to his Lord and Master. The dear sister that wrote me this letter dated it February 19, 1971. On the 17th Wouwi made his way into the Mission Station for the last time. He came to the Mission hospital very sick and soon developed double pneumonia. About 6 p.m. on the afternoon of the 19th Wouwi went home to be with his Lord. His twisted remains were laid to rest on a hill side overlooking the Mission Station where he first learned about Christ and although "... he being dead yet speaketh," of God's eternal elective grace. I look forward to meeting Wouwi again.

The letter from this sister continues, "After reading Brother Gilpin's sermon, 'Do You Believe,' made me think of the brethren there with you and how they seem to count it a blessing to come to services regardless of the hardships. So few attend here, even though carried to and from in ease and comfort." The story that I have just told of Wouwi, could be repeated over several hundred times with the exceptions that in his case he hobbled to services on bleeding portions of legs, while with most individuals over here they are normal in that they have two good legs and feet to walk with. Nevertheless, they have none of the conveniences of travel that folk back there and other modern countries have to get to and from church services. I think if nothing else, if you are truly born again, this ought to shame you into attending every available service where you are a member.

Then, concerning our stay at hospital, she says, "The doctor probably gave you plenty of advice to how to take care of yourselves and not rush back into mountain climbing too soon." No, the doctor nor anyone else at the hospital gave one bit of advice as to how we should take care of ourselves after leaving. This is a country that seemingly everyone just takes for granted that every other individual knows what to do, regardless of what it might be and in many cases this seems to be the case. As a case in point I might relate an experience that happened to me not too long ago. I do not claim or try to make it appear that I am a know-it-all, but God has placed me in an area of the world that without enough intestinal fortitude to try almost anything and try hard enough to succeed, I would last hardly a month. Some time back, the officer in charge at Koroba, became the proud owner of a horse. With the continual wet weather we have here the hooves of horses seem to get soft and split until it becomes necessary to put shoes on them. One day the owner of this horse asked me if I could shoe horses. I was not exactly prepared for this and had to give it some thought, but seemingly before I could realize what I was saying I said, "Why, yes I suppose I can." Well, he said, you're on, when would you like to shoe my horse. The date was set and I went in to Koroba and put shoes on the horse and he asked where did I learn to shoe horses, I told him that while I had watched several shod as a boy growing up, actually this was my first experience at doing the job myself.

The letter from this sister continues on. "I do pray about the needs you mention, as well as your everyday needs. Do you have a teacher for the children now? Is it easier to get to the towns, such as they are than, when you wrote about them several years ago? Has the cost of living risen much there? Do you have enough to cover your needs?"

To answer the first part of this series of questions the answer relative to my children having a (Continued on page 7, column 1)

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## Fred T. Halliman

(Continued from page 6)  
teacher now, as I write this, I can say yes. While it took a death in the family and a journey of over 12,000 miles to accomplish this, I am happy to report that my children now have professional teachers, and my dear wife is getting some much needed rest as they are all back in America.

The second question was, Is it easier to get to the towns now than when you wrote about them several years ago? While New Guinea is developing in some respects quite fast, for the most part it is still just as remote and undeveloped as ever. I would say that about the only difference now and when we first came into this area, the aircraft are a little more frequent; however, the only way in and/or out of Koroba is by aircraft.

The next question was, Has the cost of living risen there much? I believe that it is a widely known fact that the cost of living has advanced the world over in the past few years and New Guinea is no exception. Just to mention a few items at random;

a pound of Bushells Coffee costs us \$1.45; an ordinary 15-oz. can of Salmond would cost \$1.48. If we were to buy a dozen of eggs (which we do not) that would cost us \$1.25. And while the Government has subsidized the air-freight charges on such fuels as kerosene and gasoline it still costs us \$1.27 to put a gallon of Kerosene here on the Mission Station. These are four items chosen at random but all the rest would fall in line with these four. Just today I received in the mail a notice from the airline company that I usually use to get my supplies out and the notice reads, "As from March 15, 1971 the following hourly charter rates will apply due to an increase in operating cost."

Cessna 185 ..... \$ 71.00  
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Five years ago we used to be able to charter the Cessna 185 for \$50.00 per hour; the U206 for \$53.00 and as late as two years ago we could charter the Barron for \$70.00 per hour. The only way that we have of getting any supplies in is by chartered aircraft.

Up until the first of this year ordinary unskilled labor could be had for 30c per day but now to hire a man that has just come out of the bush for the first time and knows nothing about any kind of work he is entitled to just over \$1.00 per day by the law. Well, as you can see by these figures that America is not the only place with continually soaring prices and wages.

The last question that we shall discuss in this article is, Do you have enough for your needs? I will answer that as I have many times in the past. That depends on what folk consider our needs to be. If you mean can you get by on what you are getting, the answer is yes we are getting enough for that. But if you mean are you getting enough to take care of your needs and carry the work on as it should be the answer would be far from yes, it would have to be a flat no. A financial report is sent to Calvary Baptist Church giving an account of how every dime of the money we receive is spent. Since the Calvary Baptist Church officially took over this work as our sponsors the offerings have increased considerably in spite of the fact that some have dropped out, and for some time we have been averaging around \$1500.00 per month but at the same time and with that amount my records will bear me out that somehow the money used for the personal needs of my family of seven for nearly two years now has averaged about \$163.00 per month — all the rest of the money has gone into the work one way or the other. Other than our house, which I built myself and paid for as I built it, everything that we buy here would be comparable to, if not higher, than any place in the

world that I know about. Let me put you folk back there to a challenge. With few exceptions and I mean a very few, how many of you with a family of three, to say nothing of seven, can say that you could prove by the records that excluding your house rent and/or house payments, that your total living cost for the past two years has not exceeded \$163.00 per month.

I do not desire the above statement to sound as though I am or have engineered this to bear heavy upon your hearts so that you will send more money, or to have you think that I am complaining and neither do I mean to sound as though I am boasting but I have been asked a direct question concerning the financial situation here and secondly I have mentioned it with the hopes that it will put some folk to shame who have boasted about the fact that Brother Halliman is living like a king here in New Guinea while at the same time he is laying up for the future.

We finished out financial year last year, January 1, 1970 to January 1, 1971 with just over a \$2,000.00 loss in operating cost.

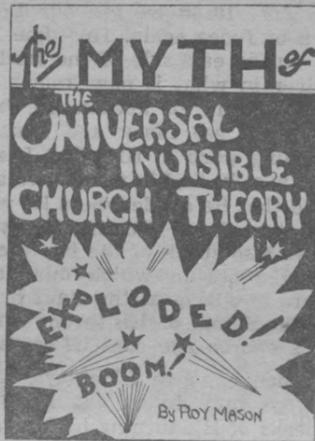
that the Holy Spirit designed to impart is the only meaning, and Scriptures should be permitted to say what they do say. We have seen lessons on "Christian Education" and hospitals presented in the "quarterlies," when the Scriptures had to be twisted in order to make them support those things. The only "Christian Education" taught in the Bible is teaching of the Scriptures — not history, geology, etc. (See Matt. 28:18-20.)

4. *Writings of Men Given Supremacy Over the Word of the Living God.* A Baptist church is castigated and defamed today if it doesn't "use the literature." Often it is said, "That's not a Baptist church, because it doesn't use Baptist literature." Since when did the Bible cease to be good Baptist literature? When students study the quarterlies they get a little Bible diluted with a lot of the opinions of men.

Much of the New Testament is in the form of letters written to churches (see I Cor. 1:1-2). Those letters were to be read and understood by the common people. Do we have less intelligence today than those people had back there, that we have to have the meaning explained to us? The Roman Catholic theory is that laymen should not read the Scriptures save with the help afforded by the "notes" appended by the Roman church. Other denominations have come to approximately that attitude.

5. *The Widespread Use of Uncalled and Unprepared Teachers.* The modern, elaborate Sunday School system calls for a multitude of teachers. People who know practically nothing about the Bible are grabbed up and run through a Sunday School "manual" and turned loose to teach — or rather to mutilate and pervert the Word of God. God's plan calls for called teachers. Note Acts 13:1-2, and the warning in James 3:1.

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We have had to cut down on some phases of the work this year and omit some completely that we would like to do in order to stay within the limits of our income. There were other questions but we see that the article has got too long already, we will save the rest along with some new and more recent ones for another time. May the Lord bless each of you.

## Satan .. Study .. Bible

(Continued from page one)

son one day in the opening portion of the text book; the next day in the last chapter; the next day about the middle of the book? The student would never get anywhere at that sort of thing. Yes, and students don't get anywhere in the study of the Bible at that sort of thing either. Those who have been in Sunday Schools all their lives, with rare exceptions, know practically nothing about the Bible.

A small boy invited a playmate to Sunday School, and the playmate said, "What kind of a school is Sunday School?" The boy answered, "It's a school where you don't have to learn nothin.'" Is not Satan the author of a system that results in ignorance of the Word of God?

3. *The Use of the Scriptures as denominational propaganda.* Denominations use the Scriptures largely as propaganda to induce people to support various denominational causes — such as hospitals, schools, etc. The Lord meant that the Scriptures should be studied for their own sake — not as propaganda.

THE BAPTIST EXAMINER  
APRIL 3, 1971  
PAGE SEVEN

## Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman  
Sovereign Grace Baptist Mission  
Koroba Free Bag, via Mendid Territory, Papua, New Guinea

two days He departed thence, and went into Galilee (back to the Jews, if you please).

Then it is always well to back up a new thought with an Old Testament reference if you can find one. And in Hos. 6:1-2 I found one that I believe proves my new thought to be a true one. There we hear the Jews speaking prophetically as they say, "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. Then in verse 2 let us notice closely as they say, "After two days will He revive us: in the third day He will raise us up, and we shall live in His sight." He clearly this speaks of the Jews being revived after the two thousand years of this church age. And how it does picture the living there in the land of Israel during the thousand years known as the millennium. The third day here in verse 2 is such a clear type of the millennium to me.

And when I hear the Jew saying "After two days will He revive us" it just automatically thrusts me back to Ezek. 37 where God told Ezekiel to go and preach to a valley of very dry bones. As he preached we can just hear those old bones rattling as they tumble over each other as they come together as a skeleton. (Continued on page 8, column 2)

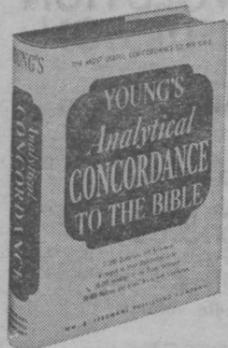
## The Coming of Jesus

(Continued from page one)

Judea (the Jews) and bringing salvation to the Samaritans is a clear type of His turning from the Jews and bringing salvation to the Gentiles.

But we also see in Rom. 1, and especially in verses 15, 24, 25 that He is to turn back to the Jews. Many other Scriptures teach the same thing. For example, God says in Isa. 11:11, "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people." The first time He did this, He brought a remnant of the Jews back from their Babylonian captivity. But the second time He will gather them from among all nations. So in the soon coming day He is going to turn back to the Jews whether the post and amillennialists believe it or not. We see this set forth so clearly in Jno. 4:43 where we read, "Now after

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### The Coming of Jesus

(Continued from page seven)  
ton. Then as Ezekiel kept preaching, flesh came upon those bones, muscle upon the flesh and skin upon the muscle. And as he continued to preach to them, life came into them and they stood up a great army. There can be no doubt as to who these bones represent. In verse 11 God told Ezekiel that these bones were the whole house of Israel. So we see that these Old Testament references substantiate our contention that one day in II Pet. 3:8 represents a thousand years in regard to the second coming of our Lord.

If you will bear with me, I should like to take note of one other reference on this subject. In Jno. 10:40 we see our Lord out of Judea again. This time He is on the east side of the Jordan River in what is now known as the country of Jordan. In Jno. 11:3 we see Mary and Martha sending word to Him that Lazarus is sick. And in verse 6 we are told that He abode where He was for two days. To me this two days also speak of the two thousand years in which our dear Lord is sitting at the right hand of the Father on His throne while this church age runs its course.

Then in verse 7 He says, "Let us go into Judea again". This speaks of His turning back to the Jews at the end of this church age. And, if you notice, in verses 43 and 44 there was a resurrection when He came back to Judea. And what a wonderful thing we see in Jno. 12:2. After Lazarus had been raised from the dead we see him seated at the table with his Lord. How this does speak of the wonderful fellowship and communion we will enjoy with our dear Lord throughout the ceaseless ages of eternity.

Yes, I am convinced that this church age will be two thousand years long. But God has decreed that we cannot know the actual day and hour of His coming at the end of this age. We do not know just exactly when this age began. Then we do not know just how much time may have been lost, or gained on our calendar during the awful dark ages while Roman Catholicism hovered over the earth like a heavy fog over London. And then we have difficulty in trying to determine just where we would stand today in regard to the Jewish reckoning of time.

No, we cannot know the exact day and hour of our Lord's coming. But we who are living today have more reason to believe that it might be today than any other people have ever had. And the proof that His coming is at our very door keeps piling up. Just last Tuesday (March 9, 1971) our president made a statement to the effect that we would never have another war. In other words, he was saying we will have peace and safety. But our dear Lord who knows whereof He speaks says in I Thes. 5:3 that "When they shall say, Peace and safety; then sudden destruction cometh upon them." Beloved, surely it is time for us to look up, and lift up our heads; for our redemption draweth nigh. May He come real soon.

(To be continued next week, d.v.)

### Theodosia Ernest

(Continued from page six)

"I would be glad, nevertheless," replied the Doctor, "to know upon what scriptural authority all denominations rest this item of their faith and practice."

"That is very easily made out, Doctor. 1st. Christ commanded them to believe and be baptized, and this is, therefore, after profession of faith and penitence, the first formal act of external obedience.

"2d. All of whom we read in the Book were at once baptized upon profession of their faith. The three thousand who believed upon the day of Pentecost, and all the many thousands who were added to them in various places afterwards, were all baptized. No instance is on record of one being received without it.

"3d. The first Christian Churches were habitually addressed as baptized persons. We are told that they had 'been baptized into Christ,' 'buried with him by baptism,' and the like.

"These proofs are so strong and complete that, although some have dispensed with any personal profession of faith, yet no denomination claiming to be a Christian Church has ever dispensed with what they called baptism, or considered those as complete Church members who had not received something which they regarded as baptism."

"How, then," asked the Doctor, "can this be a characteristic or distinguishing mark, since all the claimants possess it in common?"

"The true Church, sir," said Mr. Courtney, "must not merely have a rite which is called baptism: it must have actual baptism: it must have that very baptism which Jesus Christ commanded, and these first Churches practiced. That cannot be a true Church of Christ which has abolished his baptism and substituted some other ceremony in the place of it, even though that other ceremony should be called by the same name with his."

"But, my dear sir," exclaimed the Doctor, "don't you see that if we attempt to make any practical application of this mark, we shall be first obliged to go over the whole baptismal controversy in order to ascertain what was the act which Christ in fact commanded?"

"Not at all, sir. It will not be necessary to prove what was the original act, since they themselves admit it; nor will it be needful to prove that they have changed it, for they have, some of them at least, confessed it, and openly claim the right to change it again — as often in their discretion as they may think best.

"Very well. Then we may consider ourselves as having taken at least two steps in our investigation. We have ascertained that a Church, as regards its members must consist of professed believers, and that these believers must have been baptized. What have we next?"

"If you will permit me to suggest another mark," said Mr. Percy, "I will remind you that in our examination yesterday we found that the Church, when regarded as an actual, visible, working body, was in every instance a local and an independent body. Now, since it is the actual and visible Church for which we are looking, we will find it a local, separate, and independent organization, complete in itself, and not bound up with other in any great ecclesiastical establishment. It cannot be any collection of federated, religious societies, mutually bound together and subordinated to each other, or to some common head. It stands alone, supreme under Christ, as regards its own membership; but having no authority beyond the pale of its own number. There is, in the Scriptures, no appearance of subordination of Church to Church, of one Church to many, or of all to one. There were no territorial Churches and no national Churches. The Church at Jerusalem was one Church: the Church at Antioch was another Church: the Church at Ephesus was another. Each of the multitude of the churches which were scattered about throughout all Judea, and Galilee, and Samaria, was just as much a Church as the Church at Jerusalem. There was no Church of Judea including them all; nor did any one of them, or all combined, pretend to exercise authority over any other."

"Certainly," said the Doctor. "If we have discovered any thing about the Church, we have discovered that it is a local and independent organization."

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



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