

## A Most Serious Question - Is Your Baptism Scriptural?

MARVIN E. SUDDUTH, JR.  
Papillion, Nebraska

Have you ever listened to folk tell of their different baptismal experiences?

Perhaps you have wondered why some people sprinkle, some pour on water, and some immerse in water.

Maybe you have even wondered why some churches baptize only knowledgeable children and adults, while other churches baptize infants.

Many people go throughout this life missing the blessing of having Scriptural baptism. My friend, I would not want you to miss the opportunity to have the blessing of Scriptural baptism. After reading this, you will be able to answer for yourself the question: IS YOUR BAPTISM SCRIPTURAL?

I

Taking the question in a logical sequence, we must start with the candidate for baptism. Who makes a Scriptural candidate? An adult, a child, an infant, saved or lost?

The Bible answers all of these perplexing questions in one simple verse in the book of Acts.

"Then they that gladly received His word were baptized . . ."

By reading the second chapter of the book of Acts, especially this verse several questions are answered about who is a proper candidate. We see those baptized were born-again Christians. The Word that they received with such joy was the preaching of (Continued on page 7, column 3)

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# The Baptist Examiner

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

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## MODERN RUSSIA IN BIBLE PROPHECY

MILBURN COCKRELL  
Dorsey, Mississippi

North of Palestine is a nation occupying one-fifth of the earth's surface or twelve million square miles. I refer to the land of Russia and her satellites. Soviet Russia occupies about eight million square miles and her satellites four million. Russia and her satellites have a population of over nine hundred million people. She probably controls thirty to forty per cent of the world's population one way or another. Russia is the king of the north. Her dominion extends from the Baltic Sea to the Pacific Ocean, a two-continent empire spreading over Europe and Asia.

One of the most significant events in the last quarter of a century is the remarkable rise of Russia to a place of world prominence. Rising up from almost total destruction in World War II, she has become one of the principal competitors of the United States for world leadership. The United Soviet Socialist Republics of Russia have as their goal the completion of the world revolution begun in November 7, 1917. She expects her master

plan to communize the world to be successful between 1970 and 1980. The overthrow of the non-Communist world is to be accomplished through infiltration and minor wars.

Many Bible readers are asking, Will Russia rule the world? Is Russia mentioned in Bible prophecy? Will Russia fight a war in the Holy Land? To these questions I must reply that Russia has a very prominent place in Bible prophecy. Ezekiel chapters 38 and 39 tell the future of Russia in world affairs.

In Ezekiel 36 to 40 we have a panoramic view of the end time scenes. Chapter 37 is a prophecy of the restoration of the nation of Israel. This prophecy was fulfilled in the last generation. After two thousand years of dispersion of the Jews among the Gen-

ago the Spirit moved Ezekiel to utter a prophecy against Russia. At the time Ezekiel wrote the inhabitants of this northern country were roving tribes, living by thievery and warfare. These people had terrorized southwest Asia from the time of Ezekiel's birth. So he was familiar with these people then called the Scythians. It is believed by some that the Babylonians sent the prophet to the land of the Scythians.

Ezekiel describes Gog as the king of the land of Magog. He wrote by divine inspiration in verses 1 to 4 these words: "And the word of the LORD came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them (Continued on page 6, column 4)



MILBURN COCKRELL

tile nations of the earth, the State of Israel emerged on May 14, 1948.

Chapters 38 to 39 reveal events which happen after the restoration of Israel to Palestine. So the prophecy in chapters 38 and 39 could not have been fulfilled before 1948. These two chapters tell of Russia's invasion of Palestine at the battle of Armageddon. Chapters 40 to 48 describe in great detail the rest of Israel in the land of Palestine and of the reign of King Jesus on earth.

### MAGOG IS RUSSIA

We are presently living in the time between the 37 and 38 chapters of Ezekiel. The 38 and 39 chapters predict a war between Israel and Russia. Two thousand and five hundred years

## Is There Anything Wrong With The Playing Of Cards?

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Lakeland, Florida

This is written primarily for the benefit of Christians who are honestly asking this question. Therefore, if you are not saved, stop right where you are, realize and acknowledge the truth of God's Word that you are a lost sinner (Rom. 3:23), and receive by faith God's provision for your salvation in the Lord Jesus Christ (John 1:12; Acts 16:31). Otherwise, there is no need for you to read any further, for Satan has blinded you to the truth (I Cor. 2:14; II Cor. 4:4).

Also, this is offered to people whose minds are open to the truth. If your mind on this matter is closed by preconceived ideas and an unwillingness to acknowledge and receive the truth, there is no need for you to read further. The condition of knowing God's will is one's willingness to know it and do it. Cf. John 7:17.

If you have settled the matter of your personal salvation and are willing to believe and accept the truth, let us now see what is wrong with card-playing:

First, it caters to the carnal, sinful nature in the believer. The Bible teaches in many places that there are two natures in a saved person: the carnal, which he received at his first birth, the desires and inclinations of which are sinful; and the other is the spiritual nature which he received in the new birth. This nature is the same as that of God, hence we have become "partakers of" (Continued on page 7, column 4)

## Why No Fellowship With Arminian Inconsistencies

BILL FARMER  
Lincoln Park, Michigan

"My son, fear thou the Lord and the King: and meddle not with them that are given to change." (Pro. 24:21). Arminians have more inconsistencies in their belief than anyone.

1. First of all, Arminians are not saved, therefore cannot interpret Scripture. According to the testimony of many Arminians, they cannot know that they are saved. This is a direct contradiction of Paul's words. "I KNOW whom I have believed,

eth, it shall be forever: nothing can be put to it, nor anything taken from it: God doeth it, that men should fear before him." (Ecc. 3:14)

3. Arminian theology is linked with many evils and heresies. Extreme emotionalism, unknown tongues, and many other forms of demon possession are part of Arminian denominations. Logically all Arminians should be "Holy Rollers;" however, Arminians are found even among Baptists. What a curse for Baptists! The writer has never known an Arminian that has been consistent in his beliefs.

4. Arminians have nothing to base their beliefs on except pure speculation. No one can believe the Bible and devalue the work of Jesus Christ. No one can believe the Bible and believe that man can "make his decision to come to God." Arminians continually upgrade man by giving him credit for what only God can do.



BILL FARMER

and am persuaded that he is able to keep that which I have committed unto him against that day." (II Tim. 1:12). Also, it contradicts Jesus Christ: "I know my sheep, and am KNOWN of mine." (John 10:14).

2. Arminians do not believe the Bible. Two instances are predestination and eternal security. Rom. 8:28, Eph. 1:4-5, I Pet. 1:2 all teach that God has predestined those He has chosen before the world was formed. John 10:27-29, Rom. 8:38-39 teach security of the believer. But why can't the Arminian believe these passages? "Whatsoever God do-

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."—Psa. 127:1.

When I began to think in terms of this text and a related text in Ecclesiastes 1:2, which says, "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity," I knew there was a relation between the words "vain" and "vanity," but I didn't know exactly what the meaning of either was.

I was impressed particularly, as I looked in some three dic-

tionaries to get a compendium of opinion as to the word "vain." I find that there are four words that might be used that are synonyms of the word "vain": "empty"; "worthless"; "fruitless"; "futile." I think the last of these is probably the outstanding one. Therefore I wish to talk to you from the standpoint of things that are futile — just worthless — empty — fruitless — positively futile.

My text cites two instances of futility. If a man builds a house, and the Lord isn't in it, it is futile.

## As A Christian, Are You Settled At Ease In Moab?

PREACHED AT CALVARY'S 1969 BIBLE CONFERENCE

ELDER GENE HENSLEY  
Perth, Kansas

"Against Moab thus saith the Lord of hosts, the God of Israel; woe unto Nebo! For it is spoiled: Kirjathaim is confounded and taken: Misgab is confounded and dismayed. There shall be no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from being a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee. A voice of crying shall be from Horonaim, spoiling and great destruction. Moab is destroyed; her little ones have caused a cry to be heard. For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction." Jeremiah 48:1-5.

Once upon a time there was a man named King Solomon. One day there was a great queen from the south who came to visit him.

She had heard about King Solomon, and she came to prove him. She couldn't believe what she had heard about his wisdom, riches and glory so she came to prove these things, to see if it were so.

"And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she com-



GENE HENSLEY

muned with him of all that was in her heart. And Solomon told her all her questions: there was not anything hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom and the house that he had built, and the meat of his table, and the sitting of his servants and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. And she said to the king, It was a true (Continued on page 5, column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "VAIN"

That is true of your own personal home. Certainly it would be true in the case of a building that was built in the name of the Lord for a church building. If the Lord were not in it, it would be a futile thing.

My text also says, "Except the Lord keep the city, the watchman waketh but in vain," as if to say, "Here is a watchman waking every hour of the night, checking to see what the conditions are, and he may shout, 'Twelve o'clock and all is well!' 'One o'clock and all is well!' (Continued on page 2, column 1)



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JOHN R. GILPIN.....Editor

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The East Side Baptist Church of Benton, Arkansas is now broadcasting their regular Sunday



JOE SHELNUTT

day morning services over radio station KGKO.

Brother Joe Shelnut is pastor of this great church, and we would certainly invite all of our friends in that area to listen to this broadcast every Sunday morning, if possible.



"Vain"

(Continued from page one)

"Two o'clock and all is well." On through the hours of the night, he announces that all is well, but if the Lord doesn't keep the city, "the watchman waketh, but in

vain," as if to say to us that God is back of all things. God has to keep and protect and guard the city, or else what the watchman says means nothing.

I say to you, your house that you live in, the church that we worship in, unless the Lord is in it, and unless God built it, it means nothing. It is vain. It is futile.

Furthermore, concerning a walled city, unless God guards, guides, and watches over that city, it would be futile for a watchman to announce anything relative to their security or their safety.

With this definition in mind, may I show you some half-dozen things that are purely futile and vain.

### I

#### OUR LIVES, GENERALLY SPEAKING, ARE VAIN.

We read:

"Surely every man walketh in a VAIN shew."—Psa. 39:6.

This would tell us that the way we walk, the way we talk, the way we dress and what we do, are worthless. It is a vain show.

I am surely reminded of that in view of some other texts within the Word of God. Listen:

"For who knoweth what is good for man in this life, all the days of his VAIN LIFE which he spendeth as a shadow?"—Eccl. 6:12.

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."—James 4:14.

My life and your life is no more than the fog of a morning, that appears for a little while and then vanishes away.

Beloved, life is a mighty vain, empty, worthless, fruitless, futile thing at best. We spend so much time on our bodies, trying to make ourselves not so offensive to other individuals. We spend so much money on our clothes. We spend so much money relative to our houses and our living. Then, in the final analysis, in seventy years' time we lie down to die.

So brief, so fleeting are our lives, that those lives can be likened to the fog of the morning. It appears for a little while and then passes away. Surely life is a mighty vain thing.

When you consider the fact that you are going to live on forever, and that you are only going to live here in this world for seventy or eighty years, then I ask, what difference does it make what the world thinks about us? What difference does it make as to what the world's opinion of us may be. If I were to live here forever, it might be a different story, but in view of the fact that I am only allotted, at best, eighty years of time, surely life is too vain, too fleeting, and too futile for us to consider it seriously.

### II

#### THE OFFERINGS WE MAKE SOMETIMES BECOME VAIN.

The prophet Isaiah says:

"Bring no more vain oblations."

—Isa. 1:13.

Notice that He refers to the offerings, the oblations, that the Israelites were bringing to Him, as "vain oblations." If you will read the context, the verses that come before and the verses that come after, God says that He is full of their sacrifices, their oblations. He tells these Jews that as a result of their sin, He wants no more; as if to say to this group of people, "Your sacrifices, your oblations, are an abomination to me, because when I look upon them, I am compelled to see beyond, and thus see the sins of your life. Therefore, your sacrifices are vain."

I am wondering how many times this might be true of every one of us. We might even make sacrifices to the causes of Christ, but our lives are so filled with the things of this world, and our lives are so given over to sin, and we are so prone to live like worldlings, I am wondering how many times God says of our offerings, our oblations, and even of our tithes, that it is a vain thing in His sight.

### III

#### OUR CUSTOMS BECOME VAIN.

God says that sometimes our customs become vain, and it is very interesting to notice the one custom that He singles out. Listen:

"For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten

that is vain custom — worthless — useless — foolish — futile.

### IV

#### OUR PRAYERS MIGHT BE VAIN.

We read:

"But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking."—Mt. 6:7.

Notice that it says not to use vain repetition. I'll give you an illustration of that from the Old Testament.

The children of Israel, in the days of Elijah, had a great drought. God sent a drought over all the land, to the extent that there wasn't any rain for three years and six months.

One day Elijah met the prophets of Baal on Mount Carmel, with the yellow, burned-up plains of Jezreel stretching out before them for miles. He proposed to the people that they halt no longer between two opinions: either accept Baal as their god, or accept Jehovah; make a decision between one or the other.

When the people agreed to Elijah's proposal, their leaders were to put their offerings on an altar, and call on their God to send down fire, and whichever God sent down fire, they would know that was the true God.

These prophets of Baal, 850 of them in all, put their bullock upon the altar and called on their god, Baal, all morning, to send down fire. "O, Baal, hear us! O, Baal, hear us!" All morning long, in that monosyllabic tone, they called on their god to help them. Of course he didn't answer them. He was a dead god. He couldn't answer them.

At noontime, Elijah mocked them, and said, "Maybe your god is taking a nap, or maybe he has gone on a journey, or maybe he is out hunting. You had better call a little louder."

The Word of God tells us that all afternoon those prophets of Baal kept crying, O, Baal, hear us! Though they cried, there was no answer. They cut themselves with lancets, which was a sure way to make the blood come, but still there was no god that sent down fire.

Finally, late in the afternoon, when they were hoarse from their shouting and covered with dust and blood from their exertions, they admitted that their god had failed. There had been vain repetition all day long. They had repetitiously called upon their god, "O, Baal, hear us!" but Baal hadn't heard them.

Beloved, Jesus said that when you pray, don't use vain repetitions. I say this is a good illustration of vain repetition.

Let me give you some examples that are apparent as far as we are concerned.

Haven't you been in church services, or even in school functions, when a leader would say, "We'll all stand and say the Lord's Prayer." Everybody gets up and says, "Our Father, which art in Heaven . . ." and they start quoting what is supposed to be the Lord's Prayer. What it is, is but vain repetition. It doesn't mean a thing. That prayer given in Matthew 6 was only given as an example to teach the disciples how to pray. It was never given as a prayer to be prayed, and when it is prayed as such in unison by a congregation of any kind, it becomes nothing but vain repetition.

Here is another example: How many times I have heard preachers and laymen in church services close the prayer by saying, "And finally, in Heaven save us." What is it? Vain repetition. It doesn't mean a thing. In the first place, it is praying for God to do something, if they are saved, that has already taken place. It becomes nothing but a vain repetition.

Here is another illustration: I was in a hospital a few weeks ago, visiting an individual, and in the bed next to the person I was visiting, was a man lying there who had a chain of black

## Indiana Church Announces Her Radio Program

The radio program of the First Missionary Baptist Church of Farmland, Ind. is heard every Sunday, from 11:30 to 12:00 p.m.



ELDER WILLARD WILLIS

Eastern Standard Time, over Winchester radio station WIVC, 98.3 megacycles on the FM dial with Elder Willard Willis and Elder Austin Fields delivering the message.

beads around his neck. He was fingering each of those beads. I needn't tell you that he was a Catholic. I needn't tell you that as a Romanist, he was counting the beads of his rosary, and that he was saying a prayer on each of those beads. The prayer that he was saying was some memorized prayer. It wasn't something spontaneous from his heart. It wasn't that he was praying from his own soul. He was merely quoting something that he had learned. As he counted each bead, he would move from one to the other and say, doubtlessly, some prayer that he had memorized.

Beloved, that is nothing but vain repetition.

I like to see people pray. I like to see them pray long. I like to see them pray many times for the same thing. The Lord Jesus Christ prayed three times that the cup pass from Him in the Garden of Gethsemane. Paul (Continued on page 3, column 5)

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it with nails and with hammers, that it move not."—Jer. 10:3, 4.

I ask you to read this very, very closely, especially if you are inclined, in spite of all that I have preached through the years, along in December, to cut a green tree and deck it with gold and silver, and fasten it with nails and with hammers. If that is your custom, I ask you, what kind of tree does this call to your mind?

Somebody says, "Brother Gilpin, you are preaching on Xmas and it is only January." I haven't mentioned Xmas at all. I am just allowing you to assume for yourself.

He says that the customs of the people are vain, and then mentions one custom in particular—the custom of cutting down trees, decking them with gold and silver, nailing them with nails and hammers, so that they can't move. He says that is a vain thing.

Brother Gilpin didn't say one thing about Xmas this morning, or about Santa Claus, or about you hanging up your stocking. He didn't say one word about you giving gifts. He has just read to you what God says about cutting down trees, and nailing them to the floor, and putting gold and silver on them, and decking them. If you want to think of it as Xmas, you will be doing some pretty good thinking. He said

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PAGE TWO



## SATAN

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# THEODOSIA ERNEST

(Continued from last week)

"I suppose that you will not deny that you, as well as other men, are human, and, therefore, liable to err. I do not now say that you are wrong, but only intimate the possibility that you may be wrong. If you are right, the Church of Christ is a very insignificant affair. I do not know where it is. I have read no account of it. I have no certain knowledge of its existence; for I confess to you that I have not seen or heard of any body of people, claiming to be a Church, who unite in themselves all that I think would be demanded by that tablet. But if there be somewhere, in some secluded neighborhood, such an assembly, or, if in some strange country there should be a hundred or a thousand such assemblies, it is certain they have never been recognized as the Church of Christ by any but themselves; and when this little company of ignorant people, unknown to history, and unknown to scientific theology, sets up its claim not merely to be a part of the Church, but to be itself the Church, and the whole Church, and the only Church, against the countless thousands of the most devoted followers of Jesus, not in this age alone, but in all the past, from the days of the apostles down to the present hour, does it not seem, even to yourself, that it is more likely that you and your little company are wrong and that all the congregated and successive hosts of God have been mistaken?"

"If it were true," said Mr. Courtney, smiling, "that the multitude were always right, I would concede much to your suggestion. It might, in that case, be prudent for no man to go to the Bible for his religious faith, but simply to inquire what opinions are held by the majority. If we adopt this plan, we shall, as Christians, all be driven into Romanism; and then, as men, into idolatry; for I suppose at least two-thirds of all the race are worshippers of idols, and a vast majority of all professing Christians are Roman Catholics. For myself, I prefer to be guided by the teachings of Jesus and the apostles rather than by the vast and countless majority. I say with Paul, that even though 'an angel from heaven' teach any other doctrine than that which I find here in this Holy Book, let him be accursed. I dare not follow the multitude to do evil."

"Oh, no, my dear sir! you do not understand me. I do not deny that the Scriptures are the only rule of faith and practice. I am willing this question shall be tried by the Word; but what I say is this: You and your little company are more likely to be mistaken in your understanding of the Scriptures than all the multitudes of Christendom in every age. We must be governed by the Word; but is it the Word as you and your little company understand it? or as countless thousands of the people of God, as they are known to history, have understood it, and practiced it in every age? Is the faith of the ancient Church to go for nothing? Is the understanding of the Fathers to go for nothing? Is the practice of the holy martyrs to go for nothing? The Church of Christ, my dear sir, is not a verbal abstraction, to be gathered out of the Testament, and written down upon a tablet. It is in historical verity. We can trace it on the map of history from the earliest beginnings down to the present time. At first a little stream, then a mighty river: at length a vast sea and now a mighty ocean, which is, at last, destined to become a world-enveloping flood, which shall overwhelm all enemies and all opposers."

"Oh, yes!" replied Mr. Courtney, "I would like to talk to you an hour about this 'historical Church,' and, perhaps, it may come in our way presently. But I am afraid just now I shall forget your argument, which, if I understand you rightly, amounts to this: Every man is to go to the Scriptures to see what the Church is, but when he reads them he is not to understand them to mean that the Church is what they say it is; but he must take it for granted that they mean what the ancient historical Church says it is — what the Fathers say it is — and what the martyrs say it is. Now, the Fathers and the martyrs were, no doubt, very good people. They believed for themselves, and have gone to give account for themselves. You have the same word of faith which they had. You must believe for yourself, and God will hold you personally accountable for your faith and your practice. He charges you to found it on HIS WORD, and not on traditional legends, or uninspired historical records of early Churches, Fathers, or martyrs."

"The fact is, sir, we do not know and cannot know with any considerable degree of certainty, what the fathers and the martyrs did believe and teach. Their writings have been mutilated and interpolated until they would now hardly recognize them; and history is often the mere record of traditions, and traditions are often mere old wives' fables. I want something better for my religious faith and practice to rest upon than the vague and contradictory accounts of the faith of ancient Churches, Fathers, and martyrs. Then, you say that I, as an individual, may be mistaken, and am, in fact, more likely to be mistaken than all good Christians of every age. I might grant this, and yet I should feel that as I am personally responsible, I must personally examine and personally determine for myself in this as in other things. When I surrender my right to use my private judgment to determine for myself what the Scriptures teach, I will go to Rome and procure an infallible priest. Nothing less would answer my purpose. No other could take the whole responsibility."

"But I will meet you on your own ground. I will accept your historical test; for the truth is — and I will prove to you by your own historians — the constitution of the ancient Church and the faith and practice of the Fathers and the martyrs, in regard to this subject, was, down to the time of Cyprian, just such as is expressed in this tablet. I will go still farther. I will show you that it continued, down to the Reformation, to be the faith and practice of all those Christian communities which recognized the Bible as their authority, or which permitted their people to read the Bible. Now, if you ask me to receive the

interpretation which any Church or any people give to the Scriptures, let it, I beseech you, be that Church and those people that had the Scriptures and searched the Scriptures and were free to understand them according to the meaning of the language, and not those who were forbidden to read them, or to believe anything different from their priests, on pain of death."

"Stop a minute, if you please, Mr. Courtney," interrupted Doctor Thinkwell. "Let us make this matter practical as we go along. I want to see just what bearing it has upon the matter in hand. I asked you to tell me which was the true Church of Jesus Christ. You proposed rather to show me than to tell me, and directed me to look for it in the Book. We have seen it there, as it was organized and established by Christ and the apostles. We have thus ascertained that it was a local company of baptized believers, voluntarily associated in accordance with Christ's law, to administer His ordinances and execute His laws. For the sake of conventional reference, we have, as we ascertained from time to time some distinctive peculiarity of this Church, put it down in our tablet. We have thus far been guided entirely by the Scriptures. We have not been at all dependent on history or tradition. Now, if our tablet is complete, that is, if it has all the distinctive marks, or enough of the distinctive marks of a true Church to enable us to recognize one when our attention is directed to it, why should we complicate the issue by turning aside to explore a question of history? If it can be avoided, I do not want my faith to hang on any other testimony than the inspired record. That I can trust. Outside of that I am afraid to go. I do not care what other people think; I do not ask what they believe. It is nothing to me: I must decide for myself. I shall use my own judgment, and be determined by the teaching of the BOOK, as I understand its language. It seems to me, therefore, that we may, for the present at least, dispense with any historical testimony on either side of this question. I do not see why we cannot at once proceed to try the various claimants, and decide who it is that has the characteristic marks."

"It will, sir," replied Mr. Courtney, "be very possible to decide the matter without any other information but that which we can gather from the Scriptures on the one hand, and our own personal observation on the other; but, at the same time, it will be more satisfactory, where we have undoubted historical testimony bearing upon the case of any claimant, to bring it before our minds, in order that we may decide in full view of all the circumstances. Such testimony will, however, come in by the way, and may be omitted till the occasion calls for it."

"Then, please let us begin to make some practical application of the rules we have discovered. I am impatient to make some progress."

"Whom shall try first?"

"I should think that the Roman Catholic Church, by virtue of her age, and the extent of her claims, is entitled to our first consideration. I suppose there is no one present who regards her as the true Church of Christ, but I would like to understand precisely the grounds upon which we are compelled to reject her."

"I do not much like," said Mr. Courtney, "to take any course which will exclude, or even appear to exclude, from our tablet any Scriptural test which may be suggested; and as it is evident from the declaration of our Saviour to Peter, that 'the gates of hell should not prevail against His Church,' and from the various prophecies which represent His kingdom as a perpetual and increasing kingdom, that the Church of Christ, as He established it, must have continued ever the same in all that is essential to its being, I would gladly add such a historical test as will enable us to identify among ourselves the Church of the earliest fathers, and of the holy martyrs, whose testimony seems to be so highly prized by our friends that they set it above the literal meaning of the Word itself. It is true, we can recognize the Church without this mark; and it is also true, that to those whose knowledge of ecclesiastical history is limited it may be somewhat difficult of application; but it is not the less valuable to those who have the needful information. The test itself is simple and Scriptural. The Church of Christ began with Christ. It did not exist before His day. It has existed ever since. Any organization claiming to be that Church, and yet originating a thousand years after it was established, cannot surely be what it claims. This is self-evident. And to all those who know the origin of the claimant, the argument is quite as valid and convincing as though it were in the power of the most ignorant to apply it as perfectly as themselves; and to those who do not know, it may be made available by reference to unquestioned historical authority. Consequently, though I would be very unwilling to make it the only test, I cannot but regard it as a most certain and infallible one. And you will observe that we need not, in our application of the test, require of any claimant to prove an origin in the time of Christ. We are willing to take it for granted that each and all of those organizations which claim to be Christian Churches did begin with Christ, unless we can show for them a more recent origin. The history of most or all these claimants has been written by themselves, and this history gives their own statement of the time and place and manner of their beginning: now if we show the origin of each by their own account of themselves, I am sure none of them can reasonably complain."

"But do you not see another difficulty in the way of applying this test?" inquired the Doctor. "We have ascertained that a Church of Christ is a local and independent organization. Now, the Church that was organized somewhere last year began more than 1800 years after Christ, and, consequently, if your rule should be adopted, could not be regarded as a true Church of Christ."

"Not at all," said Mr. Courtney. "We are speaking now of the institution which Christ ordained and called His Church, and

(Continued on page 5, column 4 and 5)

## "Vain"

(Continued from page two)

prayed three times, in the book of Corinthians, that the thorn in the flesh might be taken from him. We wouldn't say that that was vain repetition because Jesus prayed three times for the same thing and Paul prayed three times for the same thing. If they had prayed all night about it, it wouldn't have been vain repetition. But it is vain repetition when it doesn't come from the heart, and when it does not reflect the mood of the soul.

What I am trying to say to you is, when you pray, be sure you pray what is in your heart. Don't pray something that you have heard somebody else say over and over again, but pray as God puts the matter into your heart, and as God puts the words upon your lips.

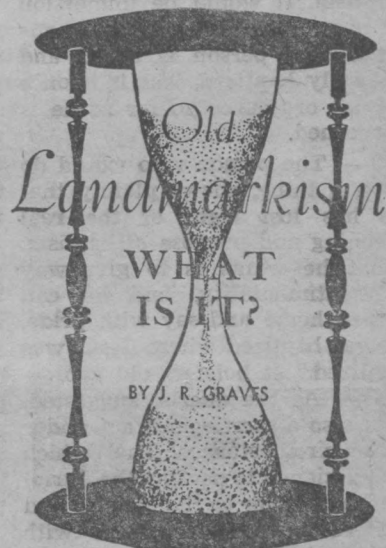
V

### SOME WORSHIP IS VAIN.

Our worship sometimes is nothing but vain worship. Listen:

"But in vain they do worship me, teaching for doctrines the commandments of men." — Mt. 15:9.

When is our worship vain? When the preacher preaches for doctrine the commandments of



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men. In other words, if I stand up here this morning and preach to you that which is a commandment of men and palm it off on you as though it were a doctrine of God's Word, that is nothing but vain worship.

I'll give you some illustrations. Here is a Campbellite preacher who preaches salvation by water. He says you have to be immersed in order to be saved; that you meet the blood of Jesus Christ in the water, and it is through the water that you are saved. Beloved, I challenge any man to take the Word of God and give me one verse of Scripture that will, when correctly interpreted, justify such a doctrine.

Instead, I find that the Lord Jesus Christ said, "Thy faith hath made thee whole." I find that Paul said to the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." I find that Jesus Himself said:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life." — John 5:24.

There is not a hint in the Word of God, in any verse, when sanely interpreted, that that verse means that a man is saved by water baptism, and whenever a Campbellite stands before a congregation and tells that congregation that they are saved by meeting Jesus in the water, and that they are saved by baptism, (Continued on page 4, column 3)

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PAGE THREE



## The Baptist Examiner FORUM

"Some people go on a tour to the Holy Land, and are baptized in the Jordan River where Jesus was baptized. Some of these folks have already been immersed by a Baptist Church. Can one be baptized more than once? What good would a baptism in the Jordan River do, if any? Isn't this rather sacrilegious?"

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



If a person on a trip through the Holy Land should turn to Christ, there would of course be nothing wrong about being baptized in the Jordan, provided that baptism should be properly authorized by a Baptist Church. One can imagine a case like that. But for a saved and baptized person to be immersed in the Jordan, would be totally wrong. Several reasons for this statement can be given:

1 — It would not be genuine baptism. It would be immersion of course, but not Scriptural baptism. If a person is saved and properly baptized that is a once for all ordinance so far as he is concerned.

2 — The person who would do such a thing, shows plainly that he has lost sight of the real meaning and purpose of baptism. What he wants is to give way to sentimentality, and he can return home and say with pride, "I was baptized where Jesus was baptized." It bolsters old ego.

3 — As the querist suggested, it is also a sacrilegious act under those circumstances. That which was designed to portray the burial of the believer to the old life and his resurrection to walk with Christ in newness of life, is turned into something to please self, and to satisfy human egotism.

**AUSTIN  
FIELDS**  
PASTOR,  
Arabia Baptist  
Church  
Arabia, Ohio



Yes, I agree. If one were baptized Scripturally, and then goes to the Jordan River to be immersed the second time, it would constitute sacrilege, or violation of sacred things. The ordinance of baptism is truly sacred. It is of divine origin, coming from Heaven, and was given to the church by her head, Jesus Christ. "Now I praise you, brethren, that ye remember me in all things, keep the ordinances, as I delivered them to you." I Cor. 11:2.

I would have you notice that the ordinances were not delivered to the pastor, deacon or brother;

rather, were delivered to see brethren. The brethren made up the church. Therefore, the true church (Baptist), and she alone, has the God-given authority over the ordinance of baptism. For one to be baptized in the Jordan River after being baptized on the authority of a true church, he would become guilty of despising the authority of Jesus' church, thus making baptism a hollow and meaningless ordinance, and would therefore become guilty of violation of this sacred ordinance.

"And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:18-19.

In these verses, we read the promise of Jesus to build His church. He then declares, I will give unto thee (church) the keys (authority) to bind and loose. He definitely did not delegate authority to Peter, but to His disciples as a called out assembly—thus they were the church. Later (Acts 10-11) we learn that the apostle Peter baptized Cornelius and his household. The Scriptures do not reveal where he baptized them. Therefore, the place where they were baptized was not important. Upon learning of Peter's action, the church at Jerusalem where Peter was a member called him before the assembly to question him as to his action.

"But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts 11:4, 18.

After a very careful examination of the Apostles' action, the church rendered the decision that their Cornelius and his household baptism was valid. Brethren, from this account, it becomes evident that the church is the guardian of the ordinance of baptism. Though Peter was led by the Holy Spirit, yet the church reviewed the circumstances and after hearing them put their approval on them.

Therefore, where one is baptized is not important, only that he be baptized according to the pattern that Christ set down in the New Testament. This pattern consists of a proper subject, child of God; proper design, manifest righteousness; proper mode, immersion; and proper authority, a true Baptist Church. If these are not present in baptism, it becomes nothing more than a sacrilege, which is pictured for us in Acts 19. In this chapter we find

12 who were baptized, but without proper authority. Upon learning this, the Apostle Paul sent them to the church at Ephesus, and here they were Scripturally baptized.

Therefore, for one to be Scripturally baptized in Jordan would avail one no more than to be Scripturally baptized in the Ohio River.

**E. G.  
COOK**

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BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



If I had the opportunity to do so it would be a real thrill for me to walk along the banks of the Jordan River. I enjoy visiting places of historical interest. And most certainly the river in which my Lord, along with the material from which He organized the first Baptist Church in all the world were baptized would be of great historical interest to me. I could stand there and, through the eye of faith, see John as he baptized the first people, who were ever baptized. And then to think that in that river my precious Lord was baptized would be a real thrill to my soul. But still I would know that the water that He came up out of is not there now.

Since the Dead Sea is 610 feet lower than the Sea of Galilee, the water in the Jordan River rushes madly down hill practically all the way. And this water flows into the Dead Sea where it is evaporated by the hot sun, and that water that He came up out of became moisture in the air long ago. It may have drifted over to America and has been condensed and fallen as rain; who knows? You may have drunk some of the water our Lord was baptized in.

Still it would be a thrill to visit that part of the world. But I would have no more desire to be baptized again in that river than I would to be born-again. I am completely satisfied with my new birth and with my baptism. I cannot conceive of any born-again child of God having any thought of being baptized again in any river, unless he, or she has doubts as to whether the first baptism was Scriptural. In that case a child of God should be baptized again. But to be baptized in the Jordan River would not be any better than it would in any other water.

If I were depending upon a water-works salvation I would make every effort to go and be baptized in the Jordan River. In fact, I might even persuade someone to baptize me at least three times in it. But since I am not depending upon water to get me to heaven, I'm afraid my being baptized again in the Jordan River just might be sacrilegious. The precious Book says, "One Lord, one faith, one baptism," so why would anyone need a second baptism if the first one was any good?

### "Vain"

(Continued from page three)  
I say it is nothing but vain worship.

Here is a Catholic priest who tells his congregation on Sunday that if you want to get to Heaven, you want to be sure that you pray to Mary. There is not a word said about praying to Jesus Christ, but to be sure to pray to Mary. When you drive along the highway, you'll see a sign, announcing the fact that there is

soon going to be a prayer, and when you read it, it doesn't say "Lord Jesus" but it says "Hail Mary." You thus read the "Hail Mary" as you ride along the highway, there on a bulletin board.

Beloved, I say to you, there is not one hint in the Word of God that would indicate that God would ever hear a prayer like that. Instead, when a Catholic priest tells you that salvation can come to you by the Virgin Mary, or through a priest, what that individual is preaching to you is but vain. It is the commandment of men. No truth of it is to be found in the Word of God. I say it is nothing short of vain worship.

A Methodist will tell you that your salvation can be had through the Lord Jesus, but watch out, for tomorrow you may lose it. In contrast, the Lord Jesus said:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."—John 10:28-30.

Beloved, whom are you going to believe, the Lord Jesus Christ or the preacher that preaches falling from grace? Jesus said

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become members of such-and-such a church organization thereby.

Beloved, I hold up my Bible and I ask you to take it and read it from Genesis 1:1 to Revelation 22:21, and see if you can find anything whatsoever that would indicate that babies are to be sprinkled, or that babies are to be put into the church. I ask you to do so, and if you find it, I'll not only thank you, but I will apologize publicly a thousand times to all the crowd that I have insulted through the years about this matter. But I say that you will not find it, because it is not in the Word of God. It is a man-made doctrine. It is vain worship. The preacher that leads his congregation in this manner, is thus leading them in vain worship.

The fact of the matter is, we are coming to that season that I referred to a moment ago as Easter. It is a variable date in the calendar of churches from the standpoint that it is held one year in March, the next year maybe in April, and the next year in May. It varies considerably; it all depends upon the moon. It is not taught in the Word of God. There is not a reference to it in the Word of God in any wise at all by a Scripture that is sanely interpreted, and everything that has to do with Easter and the bunny rabbit, and with cornstalks and silks and flowers and new hats and new dresses on Easter Sunday morning is a commandment of man and is not a doctrine of God. The man who preaches it is presenting vain worship.

VI

MAN'S RELIGION IS VAIN.

We read:

"If any man among you seem to be religious, and BRIDLETH NOT HIS TONGUE, but deceiveth his own heart, this man's religion is vain."—James 1:26.

Let's just think. There is an individual who claims to be saved, but who has never learned to bridle his tongue. God says that man's religion is vain.

What do you use your tongue for?

I heard a woman talking sometime ago, and she said, "I set the cat on her." I suspect she did—maybe the dog too.

Sometime ago, I heard another say, "I told her enough to last her a month of Sundays." I suspect she did. Maybe two months.

God's Word says you had better have a bridle on that tongue. If you don't, then your religion is vain.

I contend, beloved, that if you don't control your tongue so that your tongue is used for the glory of God, then your religion is in vain. It is a worthless, futile thing, and means absolutely nothing.

VII

VAIN REDEMPTION.

The Bible talks about vain redemption. Actually, it isn't redemption, but what the world thinks of as redemption. Listen:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation re-

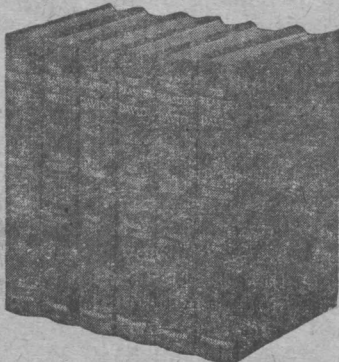
(Continued on page 5, column 1)

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## "Vain"

(Continued from page 4)

ceived by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—I Pet. 1:18,19.

Peter says that some people think they are redeemed with corruptible things. He mentions silver and gold, and he says that you receive such a teaching by vain conversation. It comes to you through the tradition of your fathers, to the extent that you think you are saved by silver and gold. Peter says, in contrast, that it is "with the precious blood of Christ, as of a lamb without blemish and without spot."

I say to you, beloved, no man is ever saved in any way except through the blood of Jesus Christ. If you are depending upon your church membership or your baptism, or if you are depending on the fact that you are a good boy or a good girl, or depending upon the fact that your mother or your father brought you up right in the church — if you are depending upon that, you are lost. Rather, there is only one way to be saved, and that is "with the precious blood of Jesus Christ."

Oh, how precious it is! The more I think about Jesus, the more I remember how precious His blood is to me. There is nothing else that will wash away sin. As the old song says:

"What can wash away my sin?  
Nothing but the blood;  
Nothing but the blood.

What can make me whole again?  
Nothing but the blood;  
Nothing but the blood.

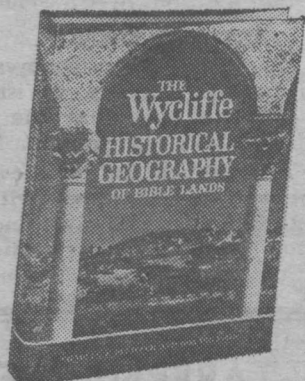
What can pay sin's old back debt?  
Nothing but the blood;  
Nothing but the blood.

What can make me a Christian yet?  
Nothing but the blood;  
Nothing but the blood.

Beloved, if you are thinking in terms of anything else that has been handed down to you by your father or your mother, it is nothing but a vain redemption that has come to you. It won't redeem you. There is no redemption to it. It is a futile redemption that has been presented to you.

Beloved, I wonder if you real-

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ize that our redemption is purely, simply, and solely, through the blood of the Lord Jesus Christ. Would to God that you would lay aside all that you have been taught. Would to God that you would be able to lay aside everything that you have ever heard or thought of in the past, and just say, "Lord I come to you, depending upon the shed blood of Jesus Christ — the precious blood of Jesus Christ. I'll have no more vain redemption. I want nothing except that which is worthwhile — that which is mine through the blood of the Lord Jesus Christ."

## CONCLUSION

All of these things that I have mentioned to you are but vain. All of them, I say, are nothing short of vanity. There is only one thing that can be said to be permanent and enduring. Listen:

"Jesus Christ the same yesterday, and to day, and for ever." —Heb. 13:8.

Beloved friends, lay aside all of the vain things of this life and cling to the cross of Calvary, to Jesus Christ Himself, knowing that He is the same yesterday, and today, and the same tomorrow.

May God bless you!



## Moab

(Continued from page one)

report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believe not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." I Kings 10:1-7.

Oh, what a great man he really was. How obedient he seemed to be to the Lord and how humble he was. But as he began to get old he started to compromise a little. That's the way some Baptists do, as they get to compromising a little. Yes sir, pretty soon he went down into the country of Moab. He got him some of those good looking, fresh girls from that land.

He went down into a fertile country. Our text tells us in Jeremiah 48:11 that it was a good country. "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed."

All is at ease down in Moab, in the fertile land across the Dead Sea. The Bible said it had been at ease from its youth.

They must have had some good looking women there, because every Israelite seemed to want one of them. I guess he looked at his tired wife with her black, dark complexion and wrinkles in her face because of God's chastisement upon them, and then he raised his eyes and looked down to Moab. Ah, it had been at ease from its youth and they were settling down there on their lees. King Solomon wanted one of those women, or lots of them. I don't know how many hundred he got out of Moab. (He got a few hundred from somewhere else too.) He liked the women, especially those from Moab.

Listen, beloved, the Bible says: "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king

over all Israel: nevertheless even him did outlandish women cause to sin." Nehemiah 13:23-26.

Beloved, listen, what are we going to do with Moab tonight? Down in Moab we find those big "Ishmaels." All I know to do with Moab today is to type him after someone. After studying him I find myself like the children of Israel, sometimes flirting around with Moab. I see the churches throughout the country and they are determined to move down a little closer to Moab. Like Lot pitched his tent toward Sodom, so many Baptists are moving toward Moab.

I believe Moab is a representative type of some kind and so tonight we would like to type him.

Let us look into the Scriptures and see a few more types.

We know that the lamb of Exodus 12 was a type of the Lamb of God come to take away the sin of the world. It was the lamb that was slain that was without spot or blemish that typed our Lord and Saviour Jesus Christ. He was sent down from Heaven's glory to die like a lamb brought to the slaughter house.

We see Moses in the book of Numbers lifting up the serpent in the wilderness and whoever looked upon the serpent lived. Jesus tells us:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." — John 3:14, 15.

We see Jesus as the type of the brazen serpent coming to die on Calvary's cross.

We see the scapegoat as the

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priest took the blood and put it on its head and turned it out into the wilderness. How glorious it is today to think of Jesus who took our sins. The Bible said in Isaiah 53 that He bore the sins of many.

We find many types set forth in the Bible. Joseph was a type of Jesus Christ when his brothers sold Him. You know they didn't like him, did they? They persecuted him and talked about him. That is a type of our Lord and Saviour Jesus Christ. He was reviled but He reviled not again. He was persecuted and spit upon. He was rebuked and lied upon. He was mocked and finally nailed to the cross.

Ah, we find that Jonah is a type of something also. Not only was the Lord Jesus Christ nailed to the cross as a type of the brazen serpent in the wilderness but also Jonah types him in the belly of the fish for three days and three nights. I can hear the Lord telling us about it.

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." Matthew 12:40.

Abraham was a representative character in as much as he represented a child of faith. It was by faith Abraham lifted up his eyes (Continued On Page 6, Col. 3)

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PAGE FIVE

## Theodosia Ernest

(Continued from page 3)

not of any particular individual example of that institution. If I say the jury was first established in England a thousand years ago, and has existed ever since, I do not deny that the jury which was empanelled yesterday was a real jury. To make it a jury, it is only necessary that it should be composed of similar materials and organized for the same purposes with its ancient English prototype. We use the word church in its generic sense. We are speaking of the executive body in the kingdom of Christ. That kingdom still exists as He set it up. It has the same Lord and the same laws. It has also the same ordinances and the same executive. That executive is the Church. The kingdom cannot exist and be perpetuated without the Church, for it is the Church *only* that is authorized to receive members into the kingdom, either by her own act or that of officers appointed by her. Now, the kingdom has come down, by a regular succession of subjects, from generation to generation. There must have been, therefore, a regular succession of Churches to receive and cherish them. But these Churches must have been all formed upon the same Scripture model, and have been regular successors to each other. If we find at any time a new organization, with a new constitution, consisting of different materials, and governed by different regulations from the original Church, as established by Christ, then we can readily understand that it is not His Church, but some new thing that has come in its place. We do not say that the model Church which was at Jerusalem, or any other of the Churches which were founded in apostolic times, has continued to the present time, but only that there have always been Churches formed upon the same model. Those first Churches were not extinct till others were in being, descended from themselves, and having the same Lord, the same faith, the same baptism, the same objects, the same offices, the same character of members, and, like themselves, executing the laws and observing the ordinances of the kingdom. So I trust Mrs. Percy may add to her tablet this test, also, viz.:

"It began in the time of Christ, and has continued to the present time."

"If you will permit me," said Mrs. Percy, "to suggest one other mark, I would say that the Church of Christ can never be a persecuting Church."

"That is true, madam," said Mr. Courtney, "and since we have admitted one historical test, we need not object to receiving another; for, like the other, it will be very valuable to those who know enough of history to apply it."

"But first," said the Doctor, "let us see whether it has, like the others, the sensation of the Scriptures. We must not forget that this alone is our authority."

"Certainly," replied Mr. Courtney. "The Scriptures teach that it should be a persecuted Church, but never itself a persecutor. It should suffer wrong, but not inflict it. If it were persecuted, the persecutors must be outside itself. The Church of Christ could never persecute itself. Its law was the law of love. The world might hate it, but it was to bless them that hated it. The world should kill and destroy it, but it should pray for them that spitefully entreated and persecuted it. The beast and the false prophet should make war upon it: the great dragon should seek to destroy it: the woman sitting on the beast should be drunken with the blood of the saints; and there was a power which should set itself in the place of God, and should 'wear out the saints of the Most High' with the bitterest and most fearful persecutions; but the Church of Christ was not to persecute or retaliate upon her enemies. No New Testament Church was a persecutor, and there is no intimation that Christ's people ever should become persecutors. We may, therefore, very safely say, that whenever we find a claimant to Church honors upon whose skirts is found the blood of the saints, she is not a Church of Jesus Christ."

Theodosia added to her tablet this eighth mark: "It never persecutes for conscience' sake."

"Now," said Mr. Percy, let me suggest one other mark, and then I think our tablet will be complete. It is also so far historical that it will require some knowledge of history to apply it, but it is most undoubtedly a Scriptural test. It is this: No apostate Church can be a Church of Jesus Christ.

"Individual members who have hypocritically professed to take Christ for their King, may become apostates, and may go out or be cast out; as the apostle says, They went out from us, because they were not of us. Whole societies may by rejecting Christ's rule, changing His ordinances, or submitting to other rulers than Christ in matters of religion, place themselves without His kingdom; but in doing so they surely cease to be Churches of Christ. They may retain the name, but they are no longer what the name implies. They cannot be in His kingdom and out of it at the same time. They cannot be subjects of Christ while owing allegiance and yielding submission in religious things to other masters. Whenever a Church becomes apostate, and denies the faith or departs from the practice of the first Churches in any essential particulars, it ceases at that very moment to be a Church of Christ, and has no longer any authority as the executive of His kingdom. It is itself a rebel."

"I do not know so well about that," said Theodosia. "We find that the first Churches fell into very serious errors, both of doctrine and of practice; yet they were not at once disowned."

"You are both correct," said Mr. Courtney. "It is not every error in doctrine, or every departure from the simplicity of the practice of the first Church, that constitutes apostasy; but there are some doctrines and some practices, which are incompatible with the very nature of the gospel, and if a Church embraces these it is an apostate, and is no longer a Church of Christ."

"The Church of Christ is everywhere in the Scripture represented as faithful and true. She never gives up her allegiance (Continued on page 6, column 1 and 2)



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## Theodosia Ernest

(Continued from page five)

to her Lord. We read, indeed, that 'there should be a falling away,' but it was a falling away of the parasites who had attached themselves to the kingdom, and not of the kingdom itself. It was only the man of sin and the son of perdition, a dead and putrid mass of religious corruption, that fell off. There is no intimation that 'the Bride,' 'the Lamb's wife,' should forsake her faithfulness and abandon her Beloved. She was to be *tried*; she was to be persecuted: she was to be driven into the wilderness, (that is, into obscurity;) she was to be hidden from the eyes of the world for many a century; but she was always and ever to be a faithful, loving, and obedient wife. *She* was never to become the drunken bawd that sat upon the scarlet-colored beast, nor was she ever, like the offspring of that bawd, to become a harlot or the associate of harlots. If any people, therefore, calling themselves by the name of Christ, have at any time cast aside the peculiar characteristics of His people, *they are surely no longer to be counted as His people*. A Church which consists of *subjects* not designated by Him, submits to *rulers* not authorized by Him and *observes ordinances* not commanded by Him, *is not His Church*, whatever it may once have been. Christ has no *revolted*, no *rebel* Churches. When any Church rejects Him as its sole King, it is no longer in His kingdom, and all its authority as His executive is gone. Its baptism is not the baptism of the kingdom, for it has no longer any right to admit members. Its ministry is not the ministry of the kingdom, for it is no longer authorized to ordain ministers. It may propagate its sentiments and perpetuate itself, but it cannot continue or originate a Church of Christ.

"One thought more," said Mr. Percy, "and then I think we are ready to proceed with the claimants. It is this: Whatever is *now* an essential characteristic of a true Church, has *always* been such since the Church was established. If, for example, the Church of Christ cannot persecute *now*, there never was a time when it could persecute; and if an apostate Church cannot be a Church of Christ now, there never was a time when a Church that had become apostate could have been authorized to administer the laws or ordinances of Christ's kingdom. If it be true that any Church which should *now* become *apostate* would, by that act, *utterly* incapacitate herself for the performance of any official act under the authority of Christ, then it must be equally true that every Church that ever did at any time become apostate did, at the time of doing so, become incapable of conferring genuine baptism, or real ordination. In short, from the moment it ceased to be a true and genuine Church of Jesus Christ, according to the Scriptural characteristics which we have ascertained, from that very moment all its official acts were null and

(Continued on page eight, columns four and five)

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## Moab

(Continued from page five)

to the stars in heaven and God said: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." Hebrews 11:12.

Abraham was rich; God had blessed him. He was looking up towards the stars of Heaven; he was a believer. He types every believer in the Lord Jesus Christ tonight because it is by faith in Jesus Christ that we will be made to know that He died for us on the cross of Calvary.

Job is a type. When we get disgusted, discouraged, downhearted, wounded, in the hospital and every bone in our body aches and our eyes, ears and feet hurt, and we think we're the only person in the world that's suffered, then we go to the book of Job and feel like we've been to a revival meeting. Job types a suffering saint of God.

Jeremiah is a wonderful type. We see the prophet weeping over the people of God. I believe we need to be brought to the place that we can shed a few tears over the condition of God's people and also the lost sheep that are scattered throughout this world. Oh you that go forth bearing precious seed, weeping. Jeremiah was a weeping prophet but today if you shed a few tears, people think you are a "Holy Roller" and want to go get snakes for you to handle.

Seldom do you hear a man say, "Lord, save the lost." We've gotten away from that, haven't we? We say the Lord is going to save them anyway.

Moab is a representative character and he symbolizes something that we need to take notice of today.

Moab was settled on his lees, and at ease from his youth. The Scriptures said that he had not been emptied from vessel to vessel. His taste remained in him and his scent had not changed. Beloved, do you want to go down to Moab and stay a little while. Solomon got a little taste of Moab, then he turned his heart from his God.

I see another woman by the name of Naomi who along with her husband, went to Moab and they had to stay a little while. Listen, sometimes when God's chastening hand falls upon His church, they want to get out. They can't stand the pressure, and they want to go hide themselves in a freewill church somewhere. Ah, listen, beloved, they will go and hide themselves in the congregations of the dead when things get rough, and so it was with Naomi and her husband. They went down into the country of Moab to stay a little while because food was plentiful. Thus they lived in a fertile land while their brothers and sisters back home were suffering from that terrible famine. Because of sin they went down into Moab and they felt the chastening hand of God. It doesn't pay to visit Moab, it's a nasty place. Satan has painted beautiful pictures, and makes it look good down in Moab but if you get your eyes

off of Jesus you'll be wandering down in that direction.

Naomi went down into Moab but she lost her husband and her two precious sons. Then one day I see Naomi going back home. Listen:

"... And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me."—Ruth 1:19, 20.

When the Lord gets through dealing with you when you visit Moab, it is not so wonderful.

We could type Moab as a false professor, or we could type him as a place to sin, but we must warn the church of Jesus Christ and all people individually to stay away from the land. Christians don't have any business down there. Let me tell you something, because Moab has been at ease from his youth, you are out of place over in Moab. God's people are not to be at ease here in this world.

John Bunyon wrote in the Bedford jail:

"A Christian man is never long at ease,

When one fright is gone an-  
(Continued on page 8, column 3)



## Russia

(Continued from page one)  
handling swords:"

I want to establish beyond question that the reference here is to modern Russia. The name Magog is mentioned first in Genesis 10:2 as the second son of Japheth. Since Ezekiel speaks of the land of Magog, he must be referring to the land where the descendants of Magog settled. Josephus identifies these people with the Scythians. The Scythians lived north of Israel and were scattered over the geographical area that is now called Russia.

This position is backed by great scholarship. A footnote on Gog in the Scofield Reference Bible says on page 883: "That the primary reference is to the northern (European) powers, headed up by Russia, all agree." Halley's Bible Handbook, Fairbairn's Imperial Standard Bible Encyclopedia, Lange's Commentary, Unger's Bible Dictionary and the New Schaff Herzog En-

cyclopedia of Religious Knowledge all agree with this view. Gesenius, the German-Hebrew scholar, in his unsurpassed lexicon states: "Rosh — proper name of a northern nation, mentioned with Tubal and Meshech, undoubtedly, the Russians, who are mentioned by Byzantine writers of the tenth century, under the name of 'the Rhos' (in Greek), dwelling to the north of Taurus."

The American Standard Version gives the correct translation of Ezekiel 38:2 where Gog is called "the prince of Rosh, Meshech, and Tubal." The King James translators were wrong in making Rosh have the adjective meaning of chief. It is a proper noun. Rosh is probably the root of our modern word Russia. It is quite common for the consonants to remain the same and the vowels to be changed. If the vowel "o" is changed to "u" it becomes the root of our word, "Russia," with the suffix added.

"Meshech" is the ancient tribal name for Moscow. It is related to Moschi, a people who inhabited a portion of the land between the Black and Caspian Seas. These people were later called "Muscovities" from which came the name Moscow. "Tubal" is the tribal name from which the eastern capital of Russia, Tobolsk, is derived.

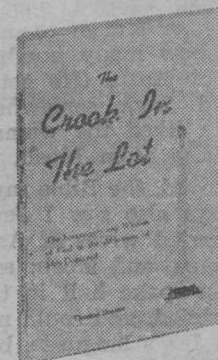
### RUSSIA NORTH OF PALESTINE

If one rejects these conclusions, he still must admit that Russia is in a geographical location north of Palestine. Ezekiel three times tells us according to the marginal rendering that these invading hordes come from "the uttermost parts of the north" (Ezek. 38:6, 15; 39:2). If you draw a straight line from Jerusalem to the North Pole, you will find that your line passes through the city of Moscow as both Moscow and Jerusalem are in the same meridian.

The land of Magog is in the area of the Caucasus Mountains. The word "Caucasus" means "Gog's fort." Therefore these mountains which form a perimeter around the southern part of Russia are Gog's fort and identify the location of the land.

### RUSSIA'S ALLIES

Ezekiel even names those nations who will form a confederacy with Gog in the invasion of Palestine. He says in verses 5 to 6: "Persia, Ethiopia, and Libya  
(Continued on page 7, column 1)



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## Russia

(Continued from page 6)

with them; all of them with shield and helmet; Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee."

Persia is present-day Iran. Its name was changed in 1935. Ethiopia and Libya are believed to be Cush and Phut a territory near Persia and Russia. Nearly all Jewish historians look upon Gomer as present day Eastern Germany. Togormah refers to the Armenians or the land today called Turkey.

In verse 6, the expression, "many people with thee," points to the countries swallowed up by Russian conquest. In 1940, Russia took the Baltic republic of Latvia, then Lithuania, then Estonia, and forced Rumania to give Bessarabia. Then in 1945 she took part of Finland, then swallowed up Czechoslovakia, then Poland, East Prussia, and seized the Kurles Islands, and then the south half of the Sakalin Island. In 1948 she made satellites of Rumania, followed by Hungary, Albania, Bulgaria, East Germany and Korea.

### THE INVASION OF ISRAEL

The actual invasion of Palestine is described by Ezekiel in verses 8 to 12: "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered

out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord GOD: It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates. To take a spoil, and take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

### INVASION AFTER ISRAEL IS REGATHERED

The situation, existing when this invasion takes place is worthy of consideration. Verses 8 and 16 tell us that this invasion will occur in the "latter days." Verses 10, 11 and 14 reveal that Israel will be dwelling in safety in their ancient land. Again we see that this battle cannot be fought until Israel is in her land. She must not only be in her land, but dwelling safely in her land.

Then too I notice that the invasion is to occur after the rebuilding of cities without walls. In ancient times cities had walls around them for protection from the enemies. This practice was discontinued in our time since walls are not adequate protection against modern warfare. If you go to Israel today you will see cities without walls. Unwalled villages point to Israel's present situation.

I further see in verses 12 and 13 that Israel will have become a great nation of wealth. Russia comes to take silver and gold. Those familiar with the present economic growth of Israel know that it has already become a nation of wealth. Israel has a tremendous oil reserve. The chemical value of the Dead Sea area is believed to be about three trillion dollars. These chemicals of the Dead Sea are urgently needed for modern industry and warfare. Israel has already established a plant at the south end of the Dead Sea and is reclaiming these chemicals and shipping them out.

The Middle East is a hub between three major continents — Europe, Asia and Africa. Therefore it is of tremendous strategic importance to a nation seeking to dominate the world like Russia.

### ISRAEL'S ALLIES

Some of the other nations of the world will protest this invasion of Palestine. Ezekiel tells us in verse 13 of chapter 38: "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

"Sheba" and "Dedan" are

Arabian nations which would include modern Iraq and Saudi Arabia. Some twenty times in the Scriptures you can read of the ships of Tarshish or merchants of Tarshish (II Chron. 9:21; 20:36; Ps. 48:7; Isa. 2:16; 23:1, 6, 14). The International Standard Bible Encyclopedia says that "Tarshish was the farthest limit of the western world as known to the Hebrews" (Vol. 4, page 2775). The reference is clearly to people living in the western world from Palestine. This would point to the British Empire whose national symbol has been a lion as far back as we have a record. The young lions would be the nations which came out of the British Empire like Australia, New Zealand, Canada and the United States. This means that Russia will not ever control America and that America will be the enemy of Russia in the end time. Thank God!

(To be continued)



## Baptism

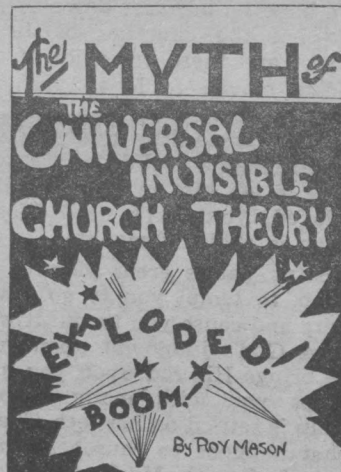
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the gospel. Furthermore, they were of such an age as to have the ability to reason, otherwise they could not have been so overjoyed with the message of salvation.

### II

The next question that naturally arises is: What is the Scriptural mode of baptism? Is it sprinkling, pouring or immersion? Again the Scriptural answer to this question is very clear and simple. In the book of Acts again we read of the conversion of the Ethiopian. When

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this Ethiopian was saved, he expressed (to the evangelist) the desire to be baptized with these words:

"... see there is much water here..." If we go back to the ministry of John the Baptist we see that he was baptizing in the River Jordan, as there was much water there. The very word that was translated from the Greek into the English is the word "baptize" which means to dip or to plunge i.e. to immerse.

Even the very picture that baptism symbolically represents would be ruined if any form other than immersion were used. Baptism is a picture of Christ in His death, burial and resurrection. It is also a picture of our death to the old life and our resurrection unto a new life in Christ. When someone dies he is buried completely with earth, not sprinkled with a hand full of earth, nor is a little earth poured on the corpse from a container.

### III

The final questions have to do with a Scriptural administrator or authority. What church has the

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right to baptize, or can any individual baptize?

First of all, the authority to baptize was never given to any individual man. This authority was given to the church. Anyone who can read, can see this in the Great Commission given in Matt. 28:19-20.

Secondly, what churches can administer baptism? The answer to this is a little more complicated. That is not to say that it is difficult to understand, for it is not. A Scriptural church is one that is:

Doctrinally sound, and  
Separated from the world and apostates, and

Historically in line with the church that Jesus personally established.

That church was a Baptist Church.

It was a fundamental church. It was a missionary church.

It was a separated church.

If you have found that you don't have Scriptural baptism, go to a church where you can get it. If you have Scriptural baptism, rejoice in it for it is a rare blessing indeed.



## Card Playing

(Continued from page one)

the divine nature" (II Pet. 1:4). There is a constant strife between these two natures in the child of God. See John 3:6; Gal. 5:17; James 4:1. Which nature is it in you that wants to play cards? Is it Christ in you, or is it the old, sinful nature? If you are honest you will have to admit that it is the latter. You cannot picture Jesus Christ sitting at a bridge table, using gambler's tools. Therefore it must be the carnal, sinful nature which desires to do this. If so, it is sinful, because it disobeys God's Word which says, "Make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14).

Second, it wastes valuable, God-given time which could be profitably used in things worth while. So many people give as their reason for card-playing, it "passes off the time." We have no right "just to pass off the time." There is too much which needs to be done, and there is too little time in which to do it. God wants us to use precious time in a profitable manner. He has not told us to "pass off the time," but He has told us to "redeem the time," i.e., buy up the opportunities (Eph. 5:16). Card-playing is one of the most worthless ways of spending time, therefore it is a sinful waste of this precious, God-given possession.

Third, it violates God's command to His people in II Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Cards are gamblers' tools, and as such are considered "unclean things" in God's sight. Christians should not even handle or touch the instruments of sin which are used by Satan's children in carrying on his hellish practices.

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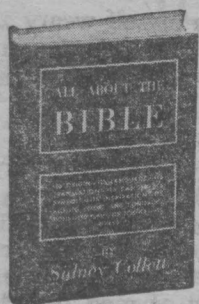
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Fourth, it breeds gamblers. I know that someone will raise the objection that mere card-playing is not gambling. Why not? If a person uses gamblers' tools and goes through the same action that a gambler goes through when he is gambling, wouldn't say he is gambling wouldn't you? At any rate, the person who never plays cards will never become that kind of a gambler, whereas many of those who start out "just playing" end as hardened gamblers. Remember, too, that the issue at stake is the principle which is involved not the size of the bet or prize.

Fifth, it hinders the testimony of a Christian. Could you give a real testimony for Christ at a card table? If you could, do you suppose that it would have the desired effect on those with whom you were playing? You know it would not. They would react thus in their minds: "You hypocrite! You are no better than we. What do you mean, talking to us about Jesus Christ as your Saviour, when you do the same things we do?" You see, it keeps your witness for Christ from having its desired effect upon your friends. Anything which hinders the testimony of a child of God is sin. There, my fellow-Christian, "Come out from among them, and be ye separate" (II Cor. 6:17), dare to be different from the crowd, keep yourself pure and Christlike, that you may be the means of drawing others to Him.



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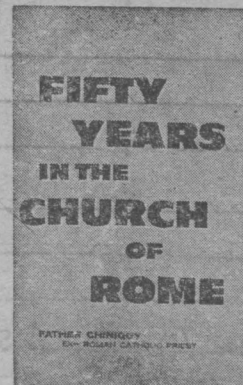
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## Moab

(Continued from page 6)  
other doth him seize."

Beloved, you are out of place as God's people, and God's church in Moab. Stay away from there because that is a place of ease, God has said in Zephaniah:

"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, the Lord will not do good, neither will He do evil." — Zephaniah 1:12.

When you go down to Moab you are going to get settled on your lees. Lees is taken from the word "wine" when wine is made and never skimmed off or emptied from vessel to vessel and strained. It sits in the old nasty skins and the skum forms, and it's not fit to drink. I am not a wine drinker and I don't know much about wine only what I read, but I am told it's not fit to drink. Beloved, Moab has settled on her lees and she's not fit to fool with. Ask Solomon and Naomi one of these days when you see them, "What about Moab?" Listen, you won't have to ask. You can ask me, or your neighbor, or your mother, or someone else because every one of us at one time or another took a second look at Moab. The first one isn't so bad, but when you take that second look, like the children of Israel, you ease a little closer.

Ah, those fair skinned Moabites! You look at your people and you see how they have been taken into captivity; you see how they suffer at the hands of God, because of sin in their life. You see stain and marks of sin on their faces, and they are not much to look at, so you take a "gander," like the men of old of Israel who went down into Moab. We have no business down there. We are the churches of Jesus Christ and there are a lot of us. We've moved to Moab and we want Moab to come join up with us. Moab has a little money. Moab would make a real deacon, so we have to get him in with us. But, beloved, you don't need Moab. Moab is a big Ishmaelite.

Satan paints great pictures of Moab, to tempt you to go down there and cause you to sin. It will bring God's judgment upon you. He brings His rod upon you and whips you with many stripes. Moab is settled on her lees. That's what happens to churches when they fool with Moab. They get to settling on their lees; lees of pride and of riches. They say: "Yes sir, we've got everything, we've got a building and we've got the pews." We have pride and we are proud of what we are.

Listen, I know about some of these things I am talking about, I have experienced them. I know what it means to be poured from vessel to vessel.

I was going down an expressway one day and I wondered what was happening to me. Then I realized that God was emptying me from vessel to vessel. I've seen my wife crying, oh, so many times. I have heard her sniffing as she laid on her side of the bed. I'd say, "Honey, what is the matter?" I would reach my hand over and feel tears running down her blessed little face and I realized that God was emptying her from vessel to vessel. Have you been emptied from vessel to vessel? Have you lost your home? Have you been separated from your children?

I can picture Brother Fred Halliman over in New Guinea, perhaps walking along the Strickland River. Right now the rain may be falling upon him and he may be wet from his feet to his head, walking through the weeds. Oh, I can almost hear him groan in the flesh and say, "Oh, how good it would be if I could just

## Theodosia Ernest

(Continued from page six)

void."

"It strikes me," said the Bishop, "that your search for the true Church will now be very much like looking for a cambric needle in a stack of hay. You have pruned her away on every side until she will be of necessity so small as to be almost or quite invisible. I confess I begin to feel a great curiosity to be present at the finding."

"I would like to see that Church which has had a visible and actual existence from the time of Christ, which has never persecuted, never temporarily apostatized, and which has *always* held the fundamental doctrines of the gospel; consisting in its membership *only* of those who have first believed, and then have been baptized, and by their own personal and voluntary act have become its members. I say, if there be any Church which embraces *all* these characteristics, I would like to see and become acquainted with it. But if I regarded myself as in any sense a party in this discussion, I should solemnly protest against the trial of my Church by any such rules."

"And so should I," said the Methodist, "for I see no necessity of such extreme strictness of construction. The people of God are those who love Him and trust Him, and whenever they assemble, there is a Church of God."

"That, in a *certain sense*, is true," replied Mr. Courtney, "but every assembly of those who love God is not *THAT* CHURCH to which Christ has committed the affairs of His visible kingdom. Every assembly of His people is not such a Church as that which Christ established, and requires you, as an obedient subject of His, to unite with and sustain. *That* Church is a *peculiar assembly*; and if it has been described in the BOOK by such distinctive marks as we have discovered, your protest is simply a declaration that you are not willing to be tried by the Word of God. If there is *any one* of these marks which we have invented ourselves, and did not find plainly put down in the BOOK, tell us which it is, and we will at once blot it out of our tablet. You will surely admit that there is *some* way to know a true Church. If you can tell us of any better way than this, we will adopt it. But until some one can point out a more certain and reliable course, we must follow this. We have *'searched THE SCRIPTURES to see whether these things are so;'* and for myself, I know of no better and no other way to ascertain what the Church is, than to find it in the Scriptures."

"I want no other," said Dr. Thinkwell, "When God has spoken in His Word, I ask no other test of truth. I take the Bible, and the Bible alone, for my guide in all matters pertaining to religion. What I cannot find there I do not care for. What I do find there I trust I shall be found willing always humbly to receive and joyfully to obey. I acknowledge that I had no idea that there was so much in the Word concerning this matter. I had fancied, since I found so many and such different opinions among professed Christians, that the Scriptures must have been very indefinite, and have left the whole subject undetermined. But I find it is not so. These which we have found were certainly characteristics of the Churches of the apostolic days. I do not know whether there are any Churches *now* that have these same characteristics or not; but if there be *but one*, and that so lowly and despised that the world does not so much as know it by name, with that Church I will, if possible, unite, and help, so far as God may give me strength, to build it up. I can never be contented with any human substitute for what my Lord Himself ordained. Nor do I see why any people who love Jesus, and desire to obey *His* law, should hesitate to bring their Church organization any more than their faith or their practice to the Bible, and try it by the simple teachings of inspiration. And now, Mr. Courtney, if you are not weary, let us bring some one of the claimants to the BOOK, and try it. I am anxious to make some visible progress. We have spent several days merely in arranging preliminaries. I hope we can now get on more rapidly."

"I have been so much interested in the preliminaries," said Theodosia, "that I had almost forgotten for what purpose we were arranging them."

"Well, we are now ready for the application, and will first see how THE CHURCH OF ROME will look, when we examine her in the light of the Holy Word. Does she look like the Church of Jesus? Has she the signs and marks which Christ has put upon the executive of His kingdom?"

"Would it not be better to postpone our examination of this claimant until to-morrow?" asked Mr. Percy. "We cannot tell how long it may require, and it is most likely we shall all grow weary before we get through. There is danger that, in our impatience to reach some tangible result, we shall hurry over some matters which should not be lightly passed, or overtask the patience of these friends, who seem to feel an interest in the subject almost equal to our own."

"You are right," said the Doctor. "I am myself weary already with the long sitting of to-day; but when we meet in the morning, let it be understood that we are to waste no further time on preliminaries."

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

be there at the Bible Conference do with these boys?" And no today." Beloved, I know what's one seems to care about it. You happened. The Lord is emptying know beloved, he groans from the him again from vessel to vessel. I depths of his soul and I hear that can see his wife trying to teach groan just now. I can see God those little children. She has pouring him out unto another about exhausted her abilities and vessel. That is the way God does she wonders when God is going with His people.

Ah, the churches not only wander into Moab but individuals wander over there, they are at ease there

As Christians we have no business in Moab.