

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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WHOLE NUMBER 1684

MODERN RUSSIA IN BIBLE PROPHECY

MILBURN COCKRELL
Dorsey, Mississippi

(Continued from last issue)

In my previous article I showed how Ezekiel foretold a Russian invasion of Palestine near the end of the Times of the Gentiles. I identified her allies as Iran, Germany, Turkey and other nations swallowed up by Russian conquest. I also showed how this invasion would take place after Israel was regathered to her land and living in safety. I concluded by speaking about the nations of the Western World protesting against this Russian invasion of Palestine.

Bible prophecy discloses in Daniel 11:40 that the King of Rome and his ten federated nations will join with Britain and the United States in the battle of Armageddon in defense of Palestine's right to exist free from Russian domination. It appears that the King of Rome will go to Palestine and put down the

nation of Egypt, the king of the south. Then "tidings out of the east and out of the north shall trouble him." The east refers to the invasion of the Oriental hordes from China, Japan, India and other countries east of Palestine. The threat out of the north is Gog and his bands or Russia and her allies. Thus all nations will be gathered against Jerusalem (Joel 3:1-17; Zech. 14:2; Rev. 16:14).

The Destruction of the Invaders

Ezekiel tells us that these invaders will be destroyed by God's own power. "Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have

I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." So God will send earthquakes, falling mountains and other disturbances to hinder the march of the northern invaders.

He continues in verses 21 to 22: "And I will call for a sword against him with pestilence and



MILBURN COCKRELL

with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone." Notice how God will "call for a sword against Gog." Then compare John's revelation of the Second Coming of Christ in Revelation 19. He tells us in verse 15: "And out of his mouth goeth a sharp sword, that with it he should smite the nations." In verse 21 he also says: "And the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth."

Taking into consideration all that Ezekiel says, it appears that God will first send an earthquake and falling mountains upon Gog and his allies. This will cause confusion and "every man's sword shall be against his brother" (Ezek. 38:21). Then there is (Continued on page 7, column 3)

FTH Answers Questions For Benefit Of Readers

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

Once again I greet you from New Guinea. I always consider it a privilege when I can find the time to write to each of you through THE BAPTIST EXAMINER. Several individuals write to me personally but to those of you that do not, please take each letter that I send to TBE as a personal letter from me to you. It is for this reason that I count it a joy to send these letters out through this paper for in so doing I know that I will reach thousands.

It was a month ago today that my family left for America — it seems much longer than that to me. Things around the Mission Station are not as lively as they were with the family gone but we move on by the grace of God looking for better days.

MORE QUESTIONS ANSWERED

In the last letter I sent to TBE I attempted to answer several questions that a writer from Ohio had asked me in a personal letter. I did not get all the questions answered from this particular letter and there were a few others that I would like to try to answer in this letter as well.

One of the questions was, "I wonder about the people on Bougainville?" It has been just over two years now since I was on Bougainville. Therefore, I am unable to give you a first hand ac-

count of the progress of the work there. However, I do hear from the pastors there occasionally and the reports that I have from them are quite favorable. There seems to be nothing in a spectacular way that is happening but there are reports of some being saved along and added to the church. Bougainville is an extremely hard field to work, from the human point of view, as



FRED T. HALLIMAN

it has had nothing but Catholics and Methodists there for fifty odd years before there was ever a Baptist message preached on the island.

It has been my intentions for over a year to visit the churches there but there have been several things that have prevented my going. One is that this work here has advanced to such a stage that (Continued on page 7, column 1)

Testimony Of 62 Scholars As To Meaning Of Baptizo

By J. R. GRAVES
(1820-1893)

(1) Thayer (1888) is admitted to be the latest and best authority — "Baptizo. An immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire of salvation, sought admission to the benefits of the Messiah's kingdom."

(2) Robinson — "Baptizo. To immerse, to sink."

(3) Donnegan — "Baptizo. To immerse, to submerge."

(4) Stephanus — "Baptizo. To immerse."

(5) Schleusner — "Baptizo. To immerse and dip in, to immerse into water."

(6) Parkhurst — "Baptizo. To dip, immerse, or plunge in water."

(7) Schrevelius — "Baptizo. To baptize, immerse."

(8) Wright — "Baptizo. To dip, immerse, plunge, baptize, overwhelm."

(9) Leigh — "Baptizo. To dip into water or to plunge under water."

(10) Greenfield — "Baptizo. To immerse, immerse, submerge, sink."

(11) Ewing — "Baptizo. To cover with water, plunge into or sink completely under water."

(12) Hederic — "Baptizo. To immerse, overwhelm in water."

(13) Scapula — "Baptizo. To immerse or immerge."

(14) Suidas — "Baptizo. To immerse to immerge, to dip, to dip in."

(15) Schoettgen — "Baptizo. To plunge, to immerse, or plunge in water."

(16) Dunbar — "Baptizo. To dip, immerse, submerge, plunge, sink."

(17) Laing — "Baptizo. To baptize, to plunge in water."

(18) Morel — "Baptizo. To immerse, to immerge, to overwhelm in water."

(19) Bass — "Baptizo. To dip, immerse, plunge in water."

(20) T. S. Green — "Baptizo. To dip, immerse."

(21) Sincer — "Baptizo. To dip, immerse."

(22) Grove — "Baptizo. To dip, immerse, immerge, plunge."

(23) Jones — "Baptizo. To plunge, plunge in water, dip, baptize."

(24) Stokins — "Baptizo. To immerse, to dip in water."

(25) Schwarzins — "Baptizo. To baptize, to immerse, to overwhelm, to dip into."

(26) Schwarzins — "Baptizo. To baptize, to immerse, to overwhelm, to dip into."

(27) Mintert — "Baptizo. To baptize, to plunge, to immerse, to dip into water."

(28) Pastor — "Baptizo. To immerse."

(29) Alestedius — "Baptizo. To immerse."

(30) Bretschneider — "Baptizo. To immerse."

(31) Art — "Baptizo. To cover over, to overwhelm."

(32) Liddell and Scott — "Baptizo. To dip in or under water."

(33) Sophocles (Greek Lexicon of the Roman and Byzantine period B.C. 146, A.D. 1100-1870) — "Baptizo. To dip, to immerse."

(34) Rost and Palm — "Baptizo. To dip in or under."

(35) Stephanus (1572. The saurus) — "Baptizo. To plunge or immerse."

(36) Zanchius (1619. Opera 6, (Continued on page 6, column 4)

Bro. Joe Says Bro. Pyle Is Truly "A Tall Man"

By JOE WILSON
Winston-Salem, North Carolina

"From his shoulders and upward he was higher than any of the people." —I Sam. 9:3.

I certainly do not mean to imply that there is any more than a physical resemblance between the subject of this article and King Saul, but I feel that the above text is appropriate as a motto text.

It was the high privilege of Grace Baptist Church of which I am the pastor to have Elder Willard Pyle with us for a revival meeting April 3-11. Surely this was a time of great blessing to me, my family, and to our church. It would be a grave injustice for me to say nothing about this meeting and this man of God.

Willard Pyle is a tall man as those of you who know him are aware. Now, since I have an inveterate prejudice against tall people and skinny people, (for reasons which I do not care to divulge), it takes much to get me to praise one who has these attributes. However, duty demands that I say some kind words about tall and skinny Willard Pyle. He is a tall man physically. But that

is not all.

Willard Pyle is a tall man in wonderful spiritual fellowship. What a delight it was to have this man in our home and to have sweet fellowship with him. He is a humble man with a friendly spirit. He is easy to talk to and delights to talk about the things of the Lord. We had excellent fellowship discussing together the precious Word of God. He was a blessing to my wife and children, and we are all looking forward to



WILLARD PYLE

our next time of fellowship with this tall man.

Willard Pyle is a tall man in the matter of doctrinal soundness. Here is a man with which sound Baptists can be in agreement. He is well versed in the Word of God and in the doctrines taught in God's Word. He delights to talk about the deep doctrines of the Bible. He is a sound man on church truth, and builds up the Lord's Church with his ministry. Willard is sound on the doctrines of Grace. He has been enabled by God to steer a course down the road of doctrinal soundness without veering off into hated Arminianism on one side, or just as hated Hardshellism on the other side. He is sound on prophecy, as well as on all of the major truths of God's Word. I tell you that it is a real joy to have such a man preach in the church one pastors. So many today are either heretics completely on doctrine, or they are extremely weak and (Continued on page 6, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHAT THE BIBLE TEACHES ABOUT WORSHIP"

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the saying of this book: worship God."—Rev. 22:8, 9.

There is certainly much misunderstanding about worship. The fact of the matter is, there is just about as much misunder-

standing about worship as there is about most any other subject that you come in contact with, concerning the Word of God. Any place you go, you will find there is much misunderstanding on every subject, but I don't think there could be any more misunderstanding on any subject than there is on the subject of worship.

I

WHAT IS NOT WORSHIP.

I would remind you at the very outset of the idolatry that was practiced on the part of the hea-

then people, and also the Jews in the Old Testament. I would remind you how that various kings in the Old Testament put up idols for worship, and how they planted groves and in those groves practiced idolatry of all kinds, and called it worship. I would remind you how that even Solomon, while he was king, built three temples to various abominations by way of idolatry and called it worship. I would remind you of all the false worship that went on in the Old (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"Worship"

(Continued from page one)
Testament as I would try to show you what is not worship.

Forgetting about what we have in the Old Testament by way of idolatry, and to bring it down to date, let me call attention to some things today which are not worship.

Going to church is not worship. People say, "I am going to go to church today" and they may refer to it as worship. But do you realize that many a person sits out in front of the preacher on Sunday, and looks him squarely in the eye, and yet has his mind a thousand miles away?

I said to a woman, years ago, on a Monday, "You listened so attentively in church yesterday morning. Did you get a blessing out of it?" As an honest woman, she said, "Brother Gilpin, to tell you the truth, I don't know one word you said." She said, "My mind was a thousand miles away."

She had gone to church. At least, she had attended a church service, but she hadn't worshipped. So going to church isn't worship.

Rendering service unto the Lord isn't worship.

I'll give you an illustration in that respect. Here is a man who works for a company. He does a good job. He does his job faithfully. He does his job accurately and carefully. But he hates the company. Now he renders his service. He only renders a service. He has no love for the group for whom he works.

Beloved, a person can serve the Lord without loving the Lord, and without worshipping. So service isn't worship. You might teach a Sunday School class. I think it is possible that a man

might even preach. I think it is possible that you could carry out most any phase of a religious service, yet there would be no worship in it. So service isn't worship.

Likewise, giving isn't worship. Many a time in a church where they take an offering or at least pass a collection plate, the preacher will say, "We will now worship the Lord with our morning offering." Now that sounds pious, but it is hypocritical in many instances, because many a man drops a quarter in the plate that does it just because they "stuck" the plate under his nose.

I used to know a fellow that brought his family regularly to Sunday School and he sat outside the church building, and whittled. I went out one Sunday morning and insisted on him coming in. He said, "Oh, I'll give you a nickel anyway," and he handed me a nickel.

I might say this, I took it too. If he had offered me a dime, I would have taken it. I would have felt this way: the Devil had had it long enough; it is about time the Lord got part of it.

But, beloved, giving isn't worship. That man gave. Many a man comes to church and when the collection plate is passed, he puts money in it out of respectability, giving perhaps from the standpoint that others may see him, giving from the standpoint that what others may think if they didn't see him give. But giving isn't worship.

Going through a ritualistic service isn't worship. We don't have any ritual that we pass through in our church, for our service certainly is simple in every respect. But lots of churches are highly ritualistic.

There was a man in our printing shop a short time ago who was placing an order for printing. In the course of the conversation I asked him where he attended services, and he told me he went to an Episcopal church. He said that his reason for doing so was the fact that he liked the ritual that they went through on Sunday.

Whether it be an Episcopal church, a Methodist church, a Romanist church, or whatever type it may be, I would remind you that intoning Latin through the nose or sing-songing a ritual isn't worship. I have gone to some of these services in churches in years gone by, and I have heard them as they have intoned Latin through their nose, and as the people have sing-songed the ritual of the church. They would say they were worshipping, but that is no worship. Jesus said:

"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.

There's many a person that goes to church, and goes through some ritualistic service and sing-songs the ritual of the church, when it is nothing but a vain

repetition that our Lord said that His people were to stay away from.

Dipping your hands in holy water isn't worship.

Years ago, in my first pastorate, there was an old gentleman in the community who was a French Catholic. He was a fine, high type man. I visited with him many times and he was always most courteous to me. One year when we were having a revival meeting, there was a fine young man doing the singing for us. When this old gentleman heard that we were going to have a revival meeting and a young man doing the singing, he insisted upon the fact that he keep this young man in his home during the revival.

I saw nothing contrary to it. It was the nicest house, the nicest food, the nicest place that I could put this young man in that community, so I put him in this home. When Sunday morning came the old French Catholic got up to go to church and he said to the young fellow, "How would you like to go along and see our service today?" That was just what the boy wanted. He wanted to go to see what was going on. He didn't know a thing about the Catholic church. When they got to the service, as this Catholic man went in to the auditorium, he stopped beside the fount of water and dipped his hands into the holy water, and made the sign of the cross on himself, then started on in. This young boy

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didn't know but what he was supposed to do so too, so, he dipped his hands in the water, made the sign of the cross, and walked on in.

Of course it was just pure ignorance. If ignorance is bliss, that young boy was just about the most blissful fellow in the world that Sunday morning. He told me about it as soon as he got back home. He said, "I didn't know what to do; I thought I was supposed to do it." I said, "What effect did it have on you?" He said, "I had to get my handkerchief out and wipe my face." That was the effect it had. There was no worship about it in any sense of the word.

Viewing a sacred movie isn't worship. There are lots of places where on Sunday night they dismiss the preaching service. I might say this, there are some places that I am surprised that the preachers would even agree to it. We have some brethren who come to our Bible Conference I am sorry to say, who dismiss their Sunday night service because they say they can't get a crowd. I think a preacher ought to go to church on Sunday night if he and the Lord are the only two that go. But there are preachers who came to our Conference who tell me that on Sunday night they have actually dispensed with their Sunday evening worship services

The Cry From The Cross

"My God! oh, My God!
Why hast Thou forsaken Me?
Was the cry of the Saviour
As He hung there on the tree.

For the Father did forsake Him,
Let Him die there all alone;
Let Him die there in my stead,
That for my sins to atone.

As He hung there on the Cross
All my sins upon Him laid,
Then He cried, 'It is finished,'
For my redemption He had paid.

Praise God for that day,
That we met face to face;
It was when the Lord drew me
By His irresistible grace.

A wicked vile sinful sinner,
Burdened with a load of sin,
But when by faith I came to Him,
He saved my soul, and took me in.

Now I am rejoicing in His goodness,
My soul from sin has been set free;
Praise God for such a Saviour,
Who would save a wretch like me.

And prepare a Heavenly mansion
On that blissful Heavenly shore,
Where I can praise, and adore Him,
With all the Saints forever more."

COMPOSED BY J. E. ABBOTT FEB. 22, 1971 AFTER HEARING A SERMON
PREACHED BY HIS PASTOR BRO. JOE SHELNUIT, SUNDAY, FEB. 21, 1971

because they couldn't get a congregation. To me, that is not worship.

Promoting a program isn't worship. Lots of Baptists are program pushers. They push a program — the program of the denomination — simply because they know that by so doing, it means that they will get an invitation to another church, a little bit larger church, in another community.

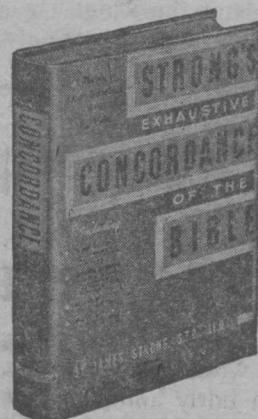
They become program pushers and whatever the denomination says to do, they do it. If the denomination says, "We are going to have a Christian Education Program this Sunday," they'll have a Christian Education Program. If the denomination says, "We are going to have a Hospital Program this Sunday," they'll have a Hospital Program.

Some few years ago, I received a calendar put out by the Southern Baptist Convention, which, I presume, was sent to every preacher in the Convention whose name was listed in the Southern Baptist Convention Annual. That calendar told what to do on every Sunday of the

(Continued on page 3, column 5)

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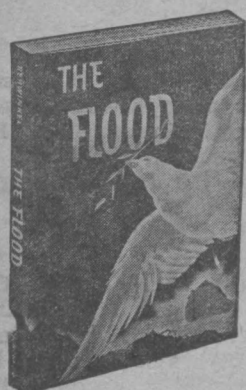
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THE BAPTIST EXAMINER

APRIL 24, 1971

PAGE TWO

THEODOSIA ERNEST

(Continued from last week)

SIXTH DAY'S TRAVEL

In which the Church of Rome is tried by the Scripture tests, and found to be no church of Christ.

When the party had collected the next morning, they entered at once upon the subject, like people anxious to get through with a long-anticipated task.

Mr. Courtney commenced the conversation by saying, "Be kind enough to let us have the tablet, Mrs. Percy, to refresh our memories. This, you will all remember, is its only use. We have found certain things in the Scriptures concerning the Church; and when we were sure they were *there*, we entered them *here*, merely for the convenience of reference, and in order to give some system to our application of the Scripture teachings. Mark this. *We do not try the Churches by our tablet, but by the SCRIPTURE TESTS, of which our tablet is a mere memorandum.* We found—

"1st. That the Church of Christ, according to the Scriptures, consists only of professed believers in Christ, and *not of believers and their children.*

"2d. That its members have all been *baptized* upon profession of their faith.

"3d. We found the Church to be a *local* and *independent* organization, and not a great collective ecclesiastical establishment, consisting of many societies subordinated to each other or to a common head.

"4th. We found that while it was subject in all things to Christ as its king and lawgiver, it neither made laws for itself, nor submitted to any others but those of Christ.

"5th. We found that its members became such, not by compulsion or restraint, but freely and voluntarily by their own personal act.

"6th. We found that the Scriptural Churches held certain peculiar *doctrines*, which of necessity are contained in the very enunciation of the gospel.

"These tests we can apply without any other knowledge of the different claimants than we can gain by our personal observation of the professions and the practices of each. By these the question, which is the Church, can be readily settled without any acquaintance with the *past history* of the several claimants. But as the Church of Christ was the subject of prophecy, and we can, in Scripture, see not only the peculiarities which it *then* possessed, but those which *it should exhibit in all coming time*, we availed ourselves of this circumstance, and looked into the glass of prophecy for some peculiar features, and must look into that of history to see the correspondence. Thus we found—

"7th. That Christ foretold His Church, which began with Him, should be perpetual; and the true Church, therefore, is one which has not been destroyed or overcome by Satan and the gates of hell.

"8th. It appeared evident to us, moreover, that the Church of *Jesus*, the executive of *His* laws, could never be a *persecuting* Church.

"And lastly, we found, 9th, that no apostate Church could be the true Church of Christ, nor have any authority within His kingdom.

"These marks belong to every true Church of the Lord Jesus Christ. That claimant which cannot show them we must reject. We need not care what she may be called. We need not ask how numerous or how intelligent or how *pious* her membership may be, for it is not numbers or intelligence or piety that constitutes a Church. To be a Church of *Christ*, it must consist of such people as *HE has designated*—that is of baptized believers. It must be *organized* according to *His* instructions, and in conformity to the models which *HE* furnished in the Scriptures, and in doctrine and practice as an official body it must be conformed to *HIS* laws. Now, if even a very numerous body of very intelligent and very pious people have associated themselves together as *Christians*, and yet *not in accordance* with the Master's instructions concerning His Church, they cannot be regarded as His Church. Theirs is *not* the institution to which Christ, as King, intrusted the executive authority of His kingdom; and if they attempt to exercise it, they are (though it may be unconsciously, yet no less truly) usurpers and rebels. They may be the friends of the King. They may, in their hearts, wish well to the kingdom. They may earnestly strive to promote the invisible extension of the kingdom in the hearts of men. They may believe on Christ to the salvation of their own souls, and be the means of bringing thousands of others to believe and to be saved; but *THOSE ORGANIZATIONS into which they are incorporated* are no more the Churches of Christ than if they were not called by that name. To be *His Churches*, they must not only consist of *His people*, but be organized upon *His* constitution, and governed in *their official acts* by *His* rules."

"Certainly," exclaimed the Doctor, "we all understand that. We have collected out of the *Scriptures* the *Scriptural* marks or characteristic peculiarities of a *Scriptural* Church, and all that now remains for us to do is to apply them fairly and honestly, without fear or favor, to the several claimants which ask to be recognized and treated as the Churches of Jesus. If any one will not be tried by these Scriptural tests, we may, it seems to me, regard *that fact* as in itself a sufficient reason to reject its claim since it is evident that no Church of Christ could be unwilling to bring herself up to the requirements of her Lord, as laid down in His Word. And now *please* do not let us spend any more time on the preliminaries, but go at once into our work."

"Let me," said the Bishop, "suggest—not for the purpose of embarrassing your inquiries, (you have made your path sufficiently narrow already,) but merely to show that you are not yet quite

ready—that you have in your tablet taken no notice of the *officers* or *ministers* of the Church. You have not inquired whether there are in the true Church one order, or two orders, or three orders of the ministry."

"Nor," replied Mr. Courtney, "have we any need to do so now, since this subject will necessarily come up when we come to apply our *fourth test*; for if Christ did not appoint prelatial bishops, then the Church that *submits herself* to the rule of such bishops has gone out from the fold or the gospel order, and submitted to the authority of other lords than Christ. By doing so she ceased to be a Church of Christ, and became the Church of the bishops: so, as *episcopos* signifies a bishop, your Church is rightly named the '*Episcopal*,' that is the *bishops' Church*."

"I will merely say, however, at this time, that the Church at Jerusalem was a Church competent to receive members and administer the ordinances before she had any *deacons*; and we read in Acts xiv. 23, of Churches which seem to have existed without any *elders* or presbyters, from which I infer that a Church may exist without any officers until it can *choose* its deacons and its pastor, and have them properly ordained. It is not complete, but still *it is a Church*, and has within itself the authority to perfect its organization by the *election* from its own members of a pastor to minister in the Word, and deacons to minister its temporal affairs. But we will have occasion to look at this again as we progress with our investigations. And we are now ready, Doctor, to go on as you requested, and apply our tests to the boldest and most arrogant of all the claimants to Church honors. How is it with the Church of Rome? Does she consist only of believers?"

"Certainly not. Her members are almost all made members in their *infancy*, without personal faith or any pretence that it exists. And, unlike the American Presbyterians and Methodists, Rome does not in practice repudiate her theory, and virtually disown her members till they give evidence of conversion, or at least of a desire to escape from hell. She counts them as having been made Christians in fact, as they were in form, by the ceremonial mummerly of their baby baptism. In that, they say, they were regenerated and made members of Christ, and of His Church, before any act of personal faith in Christ was possible. Even, therefore, though we should concede that all her adult members are real believers in Christ, yet she embraces in her membership thousands and thousands who, so far from being qualified to act their part in the transaction of the business of Christ's kingdom, do not so much as know their right hand from their left. Apply your second test. Have her members all been baptized?"

"Our answer to that question," replied the Doctor, "must depend upon our decision of another, and that is, *What is baptism?* If sprinkling a little babe is baptism, then they have been baptized: if only the immersion of a believer is baptism, then they have not been baptized. You will remember that I doubted the propriety of introducing this test, (if it could have been avoided,) on the ground that it would subject us to the necessity of going over the whole field of the baptismal controversy."

"We need do nothing of the kind, sir," replied Mr. Courtney. "The Roman Catholic Church has never *pretended* that sprinkling was valid baptism, only so far as it was made such *by the Pope*, or 'the Church.' That it was immersion which Christ commanded, which the first Churches practiced, and which was everywhere and always practiced (except in supposed cases of necessity) for over thirteen hundred years, no Roman Catholic will pretend to deny. It remained for Protestants, for men professing a purer Christianity, and a more sacred regard to the authority of the Scriptures and the truth of history; it remained for Episcopalians, Presbyterians and Methodists, to distort and falsify history, and pervert and mystify the Scriptures, in order to obtain at least some shadow of support for the sprinkling ceremony which they have substituted for the baptism of the New Testament. The Roman Church felt no necessity for such a course. She asked no *Scripture* sanction. The decree of a council or the bull of a pope is all the authority which she requires. It is on *such* authority, and *only* on such, that she has openly and *avowedly* substituted sprinkling for immersion. She makes no secret of the business; she openly and boldly declares, in the face of God and man, that she *has changed* the rite; that though Christ commanded and the first Churches practiced *immersion*, yet she had the right to *change* laws and ordinances, and she *has* changed *this* to sprinkling or pouring. She will tell you *when* she changed it, and give you the reasons *why* she changed it; and she habitually and justly taunts the sprinkling Protestants with having adopted *her* rite, instead of the baptism of Christ and the Scriptures, while they pretend to disown her authority and submit only to that of the written word."

"The only question for us to decide is, therefore, whether the popes and councils of the Church of Rome had any right to abolish the ordinance of Christ, and in its place to substitute another, bearing the same name indeed, but altogether different from it in form and in fact?"

"There can surely be no hesitation about the proper decision of *that point*," replied the Doctor. "But are you sure that the facts are as you have stated?"

"If I had not been, I should not have stated them. But I do not ask you to receive them on my authority. I will point you to the means of verifying, to the satisfaction of the most incredulous, the fact as I have stated it."

"1. I might refer you to the statements of ecclesiastical history. What says Neander? What says Mosheim? What says Schari? What say the Magdeburg Centuriators? What says every learned and candid historian, whether he be himself an immersionist or sprinkler, who has carefully investigated the subject?"

(Continued on page 5, column 4 and 5)

"Worship"

(Continued from page two)

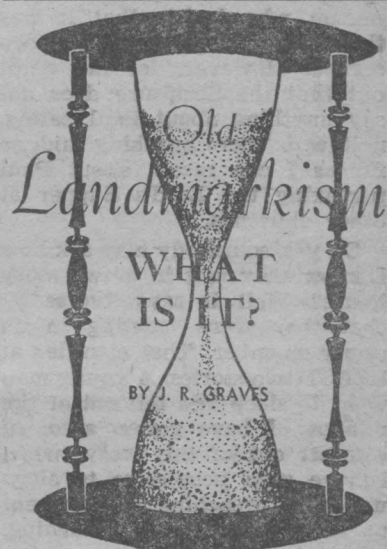
year.

Beloved, I wouldn't have to worry about getting a sermon subject ever. I wouldn't even have to read my Bible. I could have started in the first of the year, thrown my Bible away, and gone through the year if I would have followed that calendar, for there is one Sunday for Christian education, another Sunday for hospitals, and on down and down and down, through the entire year. Every Sunday, fifty-two Sundays out of the year, the subject was designated what you were to preach from.

I say to you, promoting a program, whether the program be one that is of a religious nature, or whether it be a money-raising scheme, or whatever it may be, isn't worship.

I'll say also that looking at stained glass windows and its statuary and seeing candles burn isn't worship.

Several years ago, we were in the act of building a church and I took a group of women to Cincinnati to see some stained glass that we planned to use in the



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windows of the building. I didn't want to make the decision myself as to what kind of glass we would use, so I took these ladies along with me and let them make the decision as to what kind of glass we would use in the windows. While we were in this place where the glass was being fabricated, we saw a beautiful ornate ritualistic window. It must have been 30 feet wide and probably 50 feet tall, that was just about complete. It was a picture of Christ kneeling in the Garden of Gethsemane. It was supposed to be installed just behind the pulpit stand in some church building. The man who was making this piece of glass was highly complimentary to his work, and it was a thing of beauty beyond any shadow of a doubt. He said, "The idea of this is, you just can't keep from worshipping when you go and sit in this church and see this right behind the pulpit stand."

I say to you that stained glass windows with pictures of Christ kneeling in prayer in Gethsemane certainly isn't worship. Statues are not worship. I know of one statue in a hospital in Huntington, W. Va., where the big toe of the statue of Jesus is completely worn off because the faithful, in passing in and out of the hospital, have kissed that toe so many times that the toe itself is completely gone. But that is (Continued on page 4, column 3)

The Baptist Examiner FORUM

"Was the breaking of bread in Acts 20, The Lord's Supper? If so, did Paul observe the Lord's Supper at other churches?"

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



I must confess that I do not know FOR SURE whether the breaking of bread as mentioned here, was the Lord's Supper or not. I note that among Bible scholars there is a big difference of opinion. There is no reason to believe that those Christians at Troas had a church building. In those times they usually met in homes. Somebody had a two story house and it was used as a place to meet. Paul was with those people for seven days we read, (Acts 20:6) It is quite possible that they ate together, inasmuch as Paul was on the verge of leaving them. Maybe the "breaking of bread" refers to such a meal. I am not going to feel badly toward the person who insists that it was the Lord's Supper that was observed. However, let me point out that the Scripture does not say anything about Paul eating, neither is there anything said, so far as I can recall, about Paul partaking the Lord's Supper at other churches.

Oh yes, somebody may ask how I know they met in a two story house? Well it says (verse 8) that they were meeting in an upper chamber. That signifies at LEAST two stories. A young man went to sleep and fell out of the window. I have gotten a lot of comfort out of this story, when I have seen people go to sleep under my preaching. If they went to sleep under Paul's preaching, then why not mine?

**E. G.
COOK**

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It is true that, according to verse 7, the disciples had come together on Saturday night to break bread. And, according to verse 11, Paul ate with them. And though I know there are those who believe this to be the Lord's Supper, still I find no evidence to support such a view.

In Acts 2:46 we see the members of the church in Jerusalem "breaking bread from house to house." But I hope no one is calling this a portable Lord's Supper. And in Acts 27 we see Paul being ship wrecked. In verses 34-35 we see him giving thanks to God, breaking bread and eating. And in verse 36 the ship's crew joined in with him and ate. Would anyone think Paul was observing the Lord's Supper with these heathen people?

Not too long ago we had a couple of distinguished preacher brethren visiting with us here at Philadelphia Baptist Church. During the time they were with us we assembled at the home of one of our members to break bread. And, believe it or not, Brother Joe Wilson and Brother

Elvis Gregory joined in and ate with us. But no one thought of it as the Lord's Supper.

Here in Acts 20 the church at Troas had a very distinguished preacher Brother visiting their church. This Brother was to leave them the next day, so the night before Paul was to leave it would appear the members of the church came together to break bread with him before he went away.

Absolutely nothing is said about the cup, or about the wine. So it seems to me that this was a sumptuous meal served in honor of a preacher Brother whom they loved very much. So far as I am able to see there is no evidence whatsoever to prove this to be the Lord's Supper.

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



No, I do not believe that the meal that Paul partook of in Acts 20 was the Lord's Supper. Rather it was an ordinary meal which was served to him and others who were gathered to worship the Lord. Had the breaking of bread been the Lord's Supper, I am sure that Paul would not have eaten. The reason for my conviction is that Paul was very careful when instructing the churches that the Lord's supper was a church ordinance, and that those who partook of it must be particular members of the church observing the supper.

"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper."—I Cor. 11:18-20.

From these verses, it becomes very evident that the spirit has restricted the Lord's supper to the church of Jesus Christ (Baptist) for it was to her the Lord gave the supper during his personal ministry, and then it is to be observed only when the body (church) was gathered together into one place. Heaven revealed that the church must be assembled where they could take the Lord's supper, the Comforter places restrictions upon the assembly by telling him that they could not eat the Lord's Supper if there were heresies among them (church). Therefore, it would be impossible to Scripturally observe the Lord's supper outside the church of which one is a member. One may gather with the church, but unless he is a member of the body he would not be eligible to participate in the supper, whose elements (unleavened bread and cup of wine) symbolized the church as one body gathered into one place.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"—I Cor. 10:16.

The bread brought to the table in one piece is a symbol of the one body (church). The cup of wine is a picture of the life of that body. The bread being broken into small pieces would tell us that there are many members in the body, the church. The wine in one cup teaches me that there is only one life, which is the

Comforter. Were Paul or any other child of God to partake of the Lord's supper in other churches, it would make null and void the symbols of the one loaf and the one cup. Thus, Paul did not observe the Lord's supper with other churches.

To further substantiate the view that the Lord's supper was given to the church and her members, let us listen as Paul reveals that he delivered it to the church.

"Now I praise you, brethren, that ye remember me in all things and keep the ordinances, as I delivered them to you."—I Cor. 11:2.

Brethren, I would have you notice that the ordinances (Lord's supper and baptism) were not delivered unto pastors or ministers. Neither were they given to the saved, generally speaking, or to the family of God as such, but only to the church of Jesus Christ (Baptist). Seeing as how the Spirit gave them (ordinances) to the church, it is therefore the God-given responsibility of the church to make sure that they are Scripturally observed. For a group of messengers representing several churches or associates to gather together to observe the Lord's Supper would not in any sense of the word be Scriptural. Neither would it be Biblical to observe it as a social function which must needs be true if Paul were to observe it in Acts 20. I am sure that the Holy Spirit would not cause Paul to write that the Lord's Supper is restricted to the Lord's church, and them have him observe it with other churches, of which he was not a member. Therefore, I believe that the breaking of bread in Acts 20 was an ordinary meal.

"Worship"

(Continued from page three)
not worship.

The burning of candles and incense, while it is supposed to indicate the ascension of prayers—that is, as incense rises upward, so prayer is supposed to rise upward to God, but that is not worship.

I'll go further and say that when you go to church to see, and to be seen, that isn't worship. I think there are a lot of people that go to see, and to be seen.

One woman said to her husband when they got home, "Did you see Mrs. Jones' new hat this morning?" He said, "No." She said, "A lot of good it does you to go to church."

I think, beloved, there are a lot of people that go to see Mrs. Jones' new hat. They go to see or to be seen. That isn't worship.

When you go to church to criticize that isn't worship. I used to have hung over the stairway so that people, as they went out, would see it, a sign that said: "When you go to church to criticize the preacher, the Devil walks home with you." Everybody that came to service, as they went out, had to see that

sign. I believe, beloved, that when you go to church to be critical that the Devil walks home with you. That isn't worship.

II WHAT IS WORSHIP.

Having shown you what isn't worship, I would like to go into the Word of God and show you a little as to what is worship. Sometimes I think it is a good idea before you hoe a plant to chop the weeds roundabout, and get rid of everything that might hinder the hoeing of the plant. Before I give to you my idea of true worship, I would like to remove all the debris, and I would like to show you what isn't worship, as I have tried to do.

We read:
"But the hour cometh, and now is, when the true worshippers shall WORSHIP the Father in spirit and in truth: for the Father seeketh such to worship him."—John 4:23.

Jesus is saying that true worship consists of two things. That is, to worship the Father one must worship in spirit and in truth. The truth has to be preached, and the Holy Spirit has to officiate, and as the Holy Spirit takes the Word of God and applies it to our hearts, we have true worship.

Never to my dying day shall I forget when that passage of Scripture made an impression upon me. How it thrilled my soul just to realize that there is no worship in stained glass windows, there is no worship in statuary, there is no worship in baptismal founts, there is no worship in the idea of dipping your hands in holy water. How it thrilled my soul when I realized that even giving service isn't worship, but that true worship means that the Word of God has been preached and the Holy Spirit applies that Word of God to one's heart, with the result that your heart goes out toward God.

The Psalmist David tells us about his worship. Listen:

"My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."—Psa. 84:2.

That is worship. When your heart and your flesh cry out for God, that is worship.

Notice again:

O come, let us WORSHIP and bow down: let us kneel before the Lord our maker."—Psa. 95:6.

He is telling us what is worship. It is when you bow down before the Lord, your Maker. When you feel the very presence of Almighty God surging within your spirit and even within your flesh, that is worship.

We have the story of the unnamed servant of Abraham, who had gone to seek a bride for Isaac. The Word of God tells us that as he journeyed along, he said, "Lord, if you are going to prosper this journey, then grant that whenever I ask somebody

for a drink, that she will give me that drink of water." Along about that time, here came a little girl named Rebekah tripping down toward the well, and he asked her for a drink. She said, "I'll not only give you a drink, but I will draw water for your camels also." Then we read:

"And the man bowed down his head, and WORSHIPPED the Lord."—Gen. 24:26.

A little later, we find that when he tells the story himself, he said:

"And I bowed down my head, and WORSHIPPED the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son."—Gen. 24:48.

Beloved, worship means that you bow down before God, and your spirit, and your flesh, and your soul cries out to God. That is worship.

When we come to the book of Revelation, we find that it tells about a vision of Christ in His kingly character, seated upon the throne, and as the crowd looked upon Him, they fell down and praised Him, and they sang a new song:

"Who is worthy to open the book, and to loose the seals thereof?"—Rev. 5:2.

Then it tells us about the number of them. Listen:

"And the number of them was ten thousand times ten thousand, and thousand of thousands."—Rev. 5:11.

Bring on your adding machines, your posting machines, your computers; bring on your bookkeepers, and your secretaries, and your stenographers. Bring on all the clerks that you can find and you can't count this crowd that is worshipping the Lord.

Then we read:

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and WORSHIPPED him that liveth for ever and ever."—Rev. 5:13, 14.

Beloved, worship means an adoration; a flowing out of soul and body; a flowing out of your spirit toward God. I say to you then, true worship is a lot different than what the average person thinks of as worship. As Jesus said, the Father is seeking men to worship Him in spirit and in truth. As the truth is preached the Spirit of God carries that truth to the hearts of those who would worship.

III

VAIN WORSHIP.

There is some vain worship within the world. There are some (Continued on page 5, column 1)

"Sermons On Catholicism"

By

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"Worship"

(Continued from page 4)

people that go through what they call worship, but it is vain worship. We read:

"But in VAIN THEY DO WORSHIP ME, teaching for doctrines the commandments of men."—Mt. 15:9.

Notice, He says that men worship Him in vain. When? When they teach for doctrines the commandments of men.

Here is a church, so-called, that teaches for doctrines the commandments of men. They say they are worshipping, but the Lord Jesus Christ says it is vain worship. I'll give you an illustration.

I don't think there is any doubt as far as baptism is concerned that it has to be an immersion. The greatest scholars of all denominations have admitted that there is no baptism apart from immersion, yet the majority of the denominations of the world today teach sprinkling or pouring. When these so-called churches go through their forms of pouring or sprinkling, what are they doing? They are teaching for doctrines the commandments of men. Our Lord said it is nothing but vain worship.

Even in our Baptist churches we have plenty of things that are nothing but vain worship. When Christmastime comes, they discuss Xmas, and they do things in the church that are contrary to the Word of God. When the Easter season comes, they repeat it. They teach for doctrines the commandments of men. I tell you, beloved, when God looks down upon a church that has a Xmas tree, and has a Xmas service, or when God looks down upon a church that has an Easter program, or an Easter cantata, I am satisfied that God says, "Vain! Vain worship."

The word of God says that men teach for doctrines the commandments of men, and whenever you substitute what man says instead of the Word of God, God says it is vain worship. I can mention lots of doctrines wherein there has been a substitution. The doctrines of God are forgotten about and the teachings of men are substituted instead. Our Lord says that whenever you do it, it is nothing but vanity. It is vain worship.

IV

TRUE WORSHIP IS HIGHLY IMPORTANT.

In the book of Daniel, the Word of God tells us how that Nebuchadnezzar, in his pride, set up a great image. In the second chapter, he had a dream in which he had dreamed of himself as the

head of gold. When the prophet Daniel interpreted the dream, he said, "Thou art the head of gold."

I am sure this inflated the ego of that old wicked, sinful king to think that he was recognized as the head of gold, so he set up a big image out in the plain of Dura. That image was six cubits (nine feet) wide and sixty cubits (ninety feet) high. In other words, it was ninety feet by nine feet, and it was an image of gold. I am satisfied it wasn't solid gold, because there is not enough gold in the world for that, but at least it was gold plated.

Then he said, "I want everybody to worship this image. Whenever my jazz orchestra sounds out, you crack your head on the ground and worship." He even mentions the instruments that he had in his orchestra: a cornet, flute, harp, sackbut, psaltery, a dulcimer and all kinds of music. Then he says: "Ye fall

thing? It was mighty important to these three.

I'll give you another instance from the Word of God to show you how important true worship is. Revelation 13 tells the story of the Anti-Christ. He is quite a character. When the Anti-Christ takes over, he is quite a character. I am not expecting to be here when he takes over. I expect, along with the saints of God and true churches, to be taken away before that time. The Word of God tells us something about worship in those days. Listen:

"And all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, who is like unto the beast? who is able to make war with him?"—Rev. 13:3, 4.

All the world goes right along with this religious heretic. They say, "We are on the right side. There is nobody that is the equal of the fellow we are worshipping." And they worship him.

But there was somebody that didn't worship him. Listen: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. 13:8.

Who didn't worship him? The elect of God — those who had their names written in the book of life before the foundation of the world. They are the only ones that didn't worship him.

Then we read:

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."—Rev. 13:15.

Those whose names were written in the Lamb's book of life before the foundation of the world, love their Lord enough

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that they will not worship this beast. The Word of God says that they will seal their testimony with their life blood. Who is this crowd? It is the crowd that I think is saved during the tribulation period, for all the saints of God are already taken away. They are saved from this dispensation and have already been taken away. But there are some of God's elect that are saved during the tribulation period, and they love their Lord enough that they will not worship falsely.

Like Shadrach, Meshach, and Abednego, my prayer to God is that God will help you and me always to love Him enough that we will say, "No, I don't care anything about the Ecumenical Program. I don't care anything about what the Unionists do. I don't care about what the Southern Baptist Convention may do. We are going to take our stand, and we are going to worship the Lord and Him only."

May God help you to be that kind of a Baptist!

THE BAPTIST EXAMINER

APRIL 24, 1971

PAGE FIVE

Theodosia Ernest

(Continued from page 3)

"No one can carefully read what they have collected on this point, and not be ready to say, with that eminent Pedit-baptist, Professor Stuart, 'It is a thing made out, namely the ancient practice of immersion. So, indeed, all the writers who have thoroughly investigated the subject conclude. I know of no one usage of ancient times which seems to be more clearly made out. I cannot see how it is possible for any candid man who examines the subject to deny.'

"2. I might refer you to those massive monuments of the ancient practice, the baptisteries, with their immense artificial pools deep enough to swim in; and I ask for what purpose they could have been constructed, at so much cost and labor, if baptism had not been immersion.

"3. I might refer you to the otherwise inexplicable fact that in the Roman Catholic Church, for many ages, adults and children, male or female, were always divested of their clothing when about to be baptized. 'Revolted as this custom was,' says Stuart, 'yet it is as certain as testimony can make it.'

"But I need try to prove what the party concerned has never pretended to deny, namely, that immersion was the original baptism, and that it was so recognized and practiced by the Church of Rome, and that, by the authority of the popes and councils, it has been changed to pouring and sprinkling.

"That very learned Roman Catholic, Doctor F. Brennen, in his work on the history of baptism, says, expressly, that such has been the case. Dr. Chase gives the following translation, of the first paragraph of what Brennen presents as a — 'SYNOPTICAL VIEW OF ANCIENT TIMES AND MODERN IN RESPECT TO BAPTISM, (AMONG THOSE WHO ACKNOWLEDGE THE PAPAL AUTHORITY.)

FORMERLY.

"Thirteen hundred years baptism was generally and ordinarily an immersion of the person under water; and only in extraordinary cases a sprinkling or pouring with water; the latter as a mode of baptism was, moreover, called in question; Nay, even forbidden."

AT PRESENT.

"Now baptism is generally and ordinarily a pouring of the person with water; and only in the Church of Milan immersion still continues, as something peculiar to this Church alone, and extraordinary; elsewhere it would be punishable."

"Bossuet, the famous Roman Catholic Bishop of Meaux, says: 'We read not in Scripture that baptism was otherwise administered, (than by immersion,) and we are able to make it appear, by the acts of councils and by the ancient rituals, that for THIRTEEN HUNDRED YEARS baptism was thus administered throughout the whole Church as far as possible.'

"Again, speaking of the fact that baptism is immersion, and was thus given by Christ and practiced by the apostles: 'Though these are incontestable truths, yet neither we, (Roman Catholic,) nor those of the pretended reformed religion, hearken to the Anabaptists, who hold immersion to be essential and indispensable; nor have either they or we feared to change this dipping, as I may of the whole body, into a bare aspersion on one part of it.' In another work, in which he is defending the Roman Catholic usage of denying the cup to the laity in communion, he makes the following argument. 'Baptism by immersion which is as clearly established in the Scriptures as communion under two kinds can possibly be, has, nevertheless, been changed into pouring with as much ease and as little dispute as communion under one kind has been established; for there is the same reason why one should be preserved as the other. It is a fact most firmly believed by the reformed, (though some of them at this time wrangle about it,) that baptism was instituted to be administered by plunging the body entirely in; that Jesus Christ received it in this manner, and it was thus performed by His apostles; that the Scriptures are acquainted with no other baptism; that antiquity understood and practiced it in this manner; and that to baptize it to plunge: these facts, I say, are unanimously acknowledged by all the reformed (Protestant) teachers, by the reformers (Protestants) themselves; by those who best understood the Greek language and the ancient customs of both Jews and Christians; by Luther, by Melancthon, by Calvin, by Casaubon, by Grotius, with all the rest, and, since their time, by Jurieu, the most ready to contradict of all their ministers. Luther has even remarked that this sacrament is called *Tauf* in German, on account of the depth; because they plunged deeply in the water those whom they baptized. If, then, there is in the world a fact absolutely certain, it is this. Yet it is no less certain that with all these authors baptism without immersion is considered lawful, and that the Church properly retains the custom of pouring; and the Church, in supporting these two customs which tradition proves are equally indifferent, has not done any thing unusual, but maintained against troublesome persons that authority upon which the faith of the ignorant rests."

"In perfect accordance with these are many other Roman Catholic writers and teachers. They all admit and are ready to prove (if necessity require) that Scriptural baptism was immersion, and was so received and practiced; but as the external act was not of the essence of the sacrament, the Church had the right, and has employed it, to change the rite, and substitute the aspersion of a part of the body for the immersion of the whole.

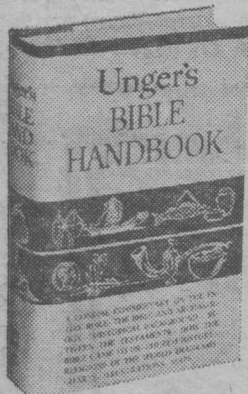
If, in the face of these open concessions of their own most eminent men, a single doubt remains that the Roman Church has changed Christ's rite and put another in its place, that lingering doubt will be removed by the simple fact that all the industrious research of the learned Dr. Wall could find no instance of any pretended baptism by sprinkling or pouring among the early Christians, except in cases of supposed

(Continued on page 6, column 1 and 2)

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down and worship the golden image that Nebuchadnezzar the king hath set up."—Dan. 3:5.

Beloved, I suspect that most of the people followed his command. But there were three Jews in that country that refused to do it. They heard the orchestra, but they didn't hit their heads on the ground. They didn't worship it. The king called them in, and he said, "Is it true, Shadrach, Meshach, and Abednego, that you are not willing to worship my image? I'll give you another chance. When you hear the instruments blow, you just fall down and worship and everything will be all right." They said, "We don't have to think about this. We can give you our answer right now. Our answer is, it doesn't make any difference how your orchestra plays, we are not going to worship that image. If you want to put us into the fiery furnace, you do so. Our God will take care of us."

I can see this old king now, his face reddened, as he orders the furnace to be heated seven times hotter than it had ever been heated before. He was mad to the core, and he said, "Throw them in." I see those three Jews now, Shadrach, Meshach, and Abednego, dropped over into the furnace. But what happened? The furnace was so hot that it killed the fellows that dropped them in it. You would think that there wouldn't be a drop of Jew grease left. You would think that there wouldn't be a single thing left of those three Jews. But pretty soon the old king's eyes began to expand, and the longer he looked, the bigger they got. What did he see? "Didn't I command you to cast three Jews into the furnace? I see four now, and nothing is hurting them. They are walking around in there having a good time, and the form of the fourth is like the Son of God."

Beloved, notice this, these three men refused to worship the false image and were cast into the furnace, which was so hot that it destroyed the men that cast them in, yet the Word of God says that when they came out, you couldn't even smell the fire on their clothes. There wasn't a hair on their head singed. The old king said, "It looks like the Son of God is walking with them."

Beloved, I tell you this, it is a whole lot better to walk in a furnace with Jesus than it is to walk on the outside without Him. It is a lot better to walk in the furnace with Jesus and worship Him in the fire than it is to worship a golden image on the outside. Is true worship an important

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Theodosia Ernest

(Continued from page five)

necessity from dangerous sickness; and no country, which had not been under the dominion of the Pope in which this substitution had been made. 'All those countries,' he says, 'in which the usurped power of the Pope is or has formerly been owned, have left off dipping of the children in the fonts, but all other countries in the world, which had never regarded his authority, do still use it.'

"If any shadow of a doubt should still remain, it must surely be dispelled by the account which Catholics themselves have given of the time and manner, when and how, the change was made.

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"In the year seven hundred and fifty-three, Astolphus, King of the Lombards, oppressed the city of Rome. Pope Stephen the III. fled into France to implore the assistance of Pepin, who had been lately elected king. He, whom many considered as a usurper, availed himself of this event, and with the address of a great politician turned it to his own advantage. He examined with profound reverence a letter which Saint Peter had written and sent him from heaven by the hands of Stephen to persuade him to assist the Church. He promised instantly to execute the celestial commission, and he fulfilled his promise by freeing Italy from the Lombards, by replacing Stephen, and richly endowing the Church. Stephen was not ungrateful to his benefactor. He sanctified his title to the crown by giving the royal unction to Pepin in the Church of St. Denis, made him the first anointed sovereign in Europe, and denounced an anathema on the French if they should ever bestow their crown on any other family than that of Pepin. Stephen resided in France all winter, and had a severe fit of sickness, occasioned by the fatigue of journeying and the perplexity of his affairs, from which, however, he soon recovered.

"During his residence in the monastery of St. Denis, he introduced the Roman ritual. In the spring of the next year, seven hundred and sixty-four, in answer to some monks of Cressy, who privately consulted him, he gave his opinion on nineteen questions, one of which is allowed to be the first authentic law for administering baptism by pouring, and which in time was interpreted to signify sprinkling. The question proposed was, whether, in case of necessity, occasioned by the illness of an infant, it were lawful to baptize by pouring water out of the hand or a cup on the head of the infant? Stephen answered: If such a baptism were performed in such a case of necessity in the name of the Holy

(Continued on page eight, columns four and five)

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A Tall Man

(Continued from page one)

infected with Arminianism, or they just jump smack dab into Hardshellism. Thank God for men like Willard Pyle in this respect. May their number become legion.

Willard Pyle is a tall man in the matter of separated and clean living for the Lord. I have spent some time with him at conferences. I have now spent a week with him in my home. I feel that he is a choice saint. I am deeply impressed with his godly life. Surely, we who believe true doctrine should live clean lives to

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God's glory. I know this man is only a sinner saved by grace, but I could find little fault with him as I observed his life.

Willard Pyle is a tall man in preaching ability. I have never heard him minister God's Word but what I was blessed thereby. The first time I heard him, he spoke on THE WOMAN'S PLACE IN THE CHURCH. I was greatly helped on that subject by his message. I got in trouble on two radio stations by using part of his message on HOW OLD ARE THE BAPTISTS? I have heard him several times and it was good each time. But this week, he was enabled by God to preach even better than usual, and even surpassed the high expectations I had formed for this meeting. God greatly blessed our hearts as Pyle preached such messages as: SALVATION, SALVATION IS OF THE LORD, MEPHIBOSHETH, LOOKING TO JESUS, and other such great messages. He was true to God's Word. He preached with a warm and concerned heart. He preached with the power of the Holy Spirit. Yes, he is a tall man in this respect.

I must say, thank you Willard Pyle, for coming our way. Thank God for using you to be a blessing to Grace Baptist Church. I would most highly recommend this man to sound churches that are looking for a sound and able preacher to hold a revival. You could not do a great deal better, and you could do a whole lot worse. So consider this man as you think of your next revival meeting.

P.S. I do hope that this does not keep me from getting some

meetings myself, but still I must, and do, highly recommend Willard Pyle. — God bless you all.

Baptizo

(Continued from page one)
page 217) — "Baptism is a Greek word, and signifies, first and properly, immerse in water."

(37) Alsted (1625. Lexicon Theology) — "Baptizo signifies only to immerse."

(38) Leigh (1646 Critica Sacra on Baptismos) — "Signifies immersion in water; from the very etymology, it would appear what had been originally the custom of administering baptism."

(39) A. Smyson (1658. Lexicon of N.T.) — "To dip or plunge into water."

(40) "Theasaurus Disput." vol. 1, page 769; 1661 — "Entirely immersed in water."

(41) Schrevelins (1685) — "To immerse, dip."

(42) Hoffman (1898. Universal Lexicon) — "The Jews, apostles, and primitive churches used immersion."

(43) "Stocku Calvis" (1725) — "Baptismo originally designated immersion in water to make clean."

(44) P. Mintert (1728. Lexicon of N.T.) — "Baptisma, properly and from its origin, denotes a washing which is performed by immersion."

(45) Calmet (1729. Biblical Dic.) — "The Jews dipped themselves entirely under the water, and this is the most simple notion of the word baptize."

(46) J. Alberti (1735). Glossarium Graecum) — "Baptize, immerse."

(47) Schleusner's Lexicon (1808) — "Those who were to be baptized were anciently immersed."

(48) Stourdza (1816) — "Baptizo has but one signification. It signifies, literally and invariably, to plunge."

(49) Larcher - Hederick (1816. Greek Lexicon) — "Baptizo, immerse."

(50) G. G. Bretschneider (1829. N.T. Lexicon) — "In the New Testament, used only for a sa-

cred submersion."

(51) Buttman (1829. Grammar, page 88) — "Baptizo. To immerse."

(52) Rof. Rost (1829. German-Greek Lexicon) — "The primary signification of baptizo is plunge, submerge or immerse."

(53) "Conversation's Lekicon, Art Taufe" — "In the age of the apostles, baptism was very simple. They and their successors dipped their candidates into a river or tank filled with water."

(54) Kaltschundt (1829. Lexicon) — "Baptizo. To dip, immerse."

(55) William Veitch on Greek Verbs (1848) — "Baptizo. To dip."

(56) W. F. Hook (1854. Church Dictionary) — "In performing the ceremony of baptism, the usual custom was to immerse and dip the whole body."

(57) Bishop E. H. Browne (1861. Smith's Dictionary of the Bible on Baptism) — "The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism."

(58) John Henry Blunt (1870. Dictionary of Doctrinal Historical Theology) — "The primitive mode of baptizing was by immersion, as we learn from the clear testimony of holy scriptures of the fathers."

(59) E. A. Sophocles (1870). (Greek Lexicon, on Baptizo) — "Baptizo. To dip, to immerse, to sink."

(60) Pape (1880. Greek-German Dictionary) — "Baptizo. To dip in, dip under."

(61) Cassell (Bible Dictionary) — "Baptism in early times was generally administered by immersion."

(62) Charles Anthon, LL.D. (Episcopalian. Prof. of Latin and Greek, in Columbia College, New York) — "The primary meaning is dip or immerse. Secondly, if it has any, refers to the same leading idea. Sprinkling and pouring are entirely out of the question." (See "Stuart on Baptism," page 7).

(Taken from "John's Baptism," by J.R. Graves, 252 pages, \$1.50. Order this great book from us).

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THE BAPTIST EXAMINER
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PAGE SIX

Eld. Wm. C. Burket Missionary To Navajo Indians



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Fred T. Halliman

(Continued from page one)

I find it next to impossible to leave for any length of time. I went in to Koroba this past Thursday the first time I have been away from the Station in a month. Then this past year has been a year of setbacks from a physical point of view. One of my son's has had two operations and I have had one. However, there have been a few times that I could have gone for two or three weeks but I could not from a financial point. Bougainville is not just a hop, skip and a jump from our Mission Station. It is over a thousand miles from here and from the time I leave here until I get back it costs me about \$300.00. Not long ago I had a letter from one of the pastors down there requesting that I come and visit them but I had to tell him that I could not come now due to the lack of money. He is preparing a house for me and just as soon as I can get enough money together to make the trip then I expect to go spend two weeks or more with them, but I could not give him a date for this visit. As the Lord provides then I will visit them and give you folk a first hand report of the work there.

Another question from this

same writer is as follows. "Some Baptists contend that we should live by the dietary laws of Moses. Pork is the thing they project most. We would like to know how you accept this if you would care to answer?" I suppose this should be a question for the Forum to answer, however since it has been sent to me and since others may have wondered what I think about this or similar matters I shall be glad to answer.

It would appear that the writer has run into some of these so-called Seventh Day Baptists, there is such a breed of religionists that parade around wearing the name Baptist. "Christ is the end of the law." Rom. 10-4. If we are to live by the dietary laws of Moses then we would be bound by the rest of them as well. But there is no law for us to keep for Christ fulfilled the law, Matt. 5:17, therefore there is nothing left for us to fulfill. Christ abolished (literally, to make null and void; to do away with completely) in His flesh the enmity, even the law of commandments contained in ordinances. Eph. 2:45. If Christ made null and void and completely did away with the law of commandments, which included the dietary laws, why should we try to recreate something that He has done away with. Christ blotted the law out. In other words He erased it. It was in the way so He took it out of the way. He nailed it to His cross so when He died it expired with Him, see Col. 2:14-16. If that be not enough, I Tim. 4:4, should be enough to establish the fact that even pork is good and not to be refused.

A writer from Kansas asks this question. "Since you do not send a receipt of our offerings from New Guinea how can we be sure that you are receiving them?" First of all, if you are sure that you have sent an offering you can be just that sure that I have received it. All offerings pass through the Calvary Baptist Church of which I am a member and are recorded there and a receipt is sent to the church or individual who sent the offering. Then at the end of the month when these offerings have been accumulated, banked, and recorded by the treasurer of the Calvary Baptist Church, a report of offerings is made out and sent to me. All receipts have to balance with the list of offerings sent to us by the church. For me to have to send a receipt from this end seems to me to be a waste of my time and the Lord's money since it has already been done by my church back in America. If you are in doubt about any offerings that you have sent on my behalf in the past two years since I have been a member of Calvary Baptist Church, just send me the month and year and I will tell you by return mail how much you sent for the work on that particular date.

It has never been our policy to make a big splash about finances either in the way of our needs or about what we receive. Some missionaries spend more

time getting out reports and "letting people know what they need" than they do preaching. No one, not even myself, knows my needs as well as the Lord whom I serve, and while we are told to "ask and ye shall receive," we are never told to ask our supporters but to ask of Him and even then "... your Father knoweth what things ye have need of, before ye ask Him," Matt. 6:8.

A man from New York would like to know. "How many Baptist Churches have there been established under your ministry in New Guinea?" As of this date there are 22. There are 20 on the island of New Guinea and two on the island of Bougainville which is part of the Trust Territory included in New Guinea. And while we have 22 preachers other than myself, each church does not have its own pastor. Most of the churches have elected their own pastors while others have to depend on a missionary or a pastor from another church to hold their services. In all we have about 50 preaching places, the churches being included in this number, and there just are not enough preachers to have one for every place.

A lady from Tennessee wants to know, "How many people have been saved under your ministry?" I am assuming that this lady

version indicates in Ezekiel 39:2, is mistaken translation.

The Fowls Eat the Fools

The mighty army of the north probably consisting of many million will become bird feed. Ezekiel tells us: "And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountain of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God." (Ezek. 39:17-20). John tells us in Revelation 19 that this will happen at the Second Coming of Christ.

So great will be the slaughter that blood will flow 200 miles long to the depth of a horse's bridle (Rev. 14:19). According to Ezekiel 39:12 it will take seven months to bury the dead. The Israelites will burn the weapons of war as fire wood for seven years (Ezek. 39:9).

God Has Decreed Russia's Destruction

The Lord Himself brings Russia to this slaughter. There are three definite statements, "I will bring thee against them" (Ezek. 38:4, 16, 17). In this I see God exercising His sovereignty.

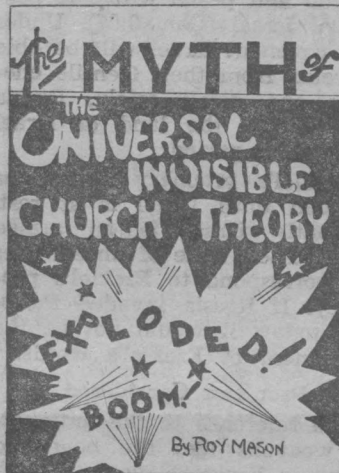
While the destruction of Russia is foreordained, Russia is still responsible for her conduct. She is said to decide to invade Palestine. The Bible distinctly says that Russia will say: "I will go up to the land of unwalled villages, I will go to them that are at rest" (Ezek. 38:11).

Why God Is Against Gog

The Scythians, the progenitors of the modern Russians, were a nomadic people of a bloodthirsty disposition. They sacrificed one out of every hundred of their prisoners of war to their god. They drank the blood of their enemies and made vases of their skulls and doilies of their scalps. No wonder even in the days of Ezekiel God said: "I am against thee, O Gog." God's attitude has not changed in the days of the modern godless Russians. God is still against Russia and has foreordained her doom.

First, God is against Gog because Gog is against God. A Red conspirator said some years ago: "Brethren, I come to announce unto you a New Gospel, which must penetrate unto the very ends of the world... the old world must be destroyed and replaced by a new one... the lie must be stamped out and give way to truth... the first lie is God, the second lie is right..." (Continued on page 8, column 2)

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means since I have been in New Guinea. As to the number that have actually trusted Christ as saviour, only eternity will reveal the truth to this question, but as to the number of professions of faith under my ministry here in New Guinea there have been approximately 5,000.

We invite other questions if there be any that you would like answered. May God's blessings rest upon each of you.



Russia

(Continued from page one)
pestilence and blood which may be a virus epidemic of bloody flux. This is followed by a great electric storm. Those surviving this will be slain with the sword.

Gog's Graveyard

Gog and his forces will be slain by God before they have had a chance to use their weapons. I read in Ezekiel 39:3-5 these words: "And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee; and I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God." This is the complete destruction of Gog and his allies. That one-sixth of the horde from the north will be left alive, as the King James

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and when you have freed your minds from the fear of a God and from that childish respect for the fiction of right, then at the remaining chains that bind you, and which are called science, civilization, property, marriage, morality and justice, will snap asunder like threads... Let your own happiness be your only law."

Such statements reveal the godless program of Russia. It is alarming to see how these Russian ideologies have crept into the minds of some young Americans. Modern Russians scoff at Heaven as the "promise of pie in the sky." They promise pie on earth, an earthly utopia in place of a heavenly home. This is why God is against Gog.

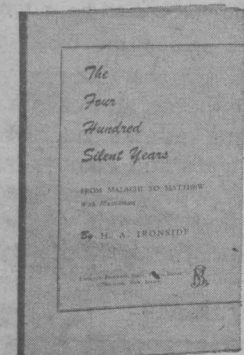
The second reason God is against Russia is because she is against Jews. God promised the first Hebrew: "I will... curse him that curseth thee" (Gen. 12:3). Historically and traditionally Russia has been anti-Semitic. The Bolsheviks promised the Jewish racial equality to secure their cooperation in overthrowing the Czar in 1920. Once Stalin came into power he began to liquidate the Jews from the Communist Party. Even Leon Trotsky, Jewish partner of Lenin in leading the Revolution, was murdered. Other Jews were marked for extermination and officially labeled "Trotskyites." The psalmist says...

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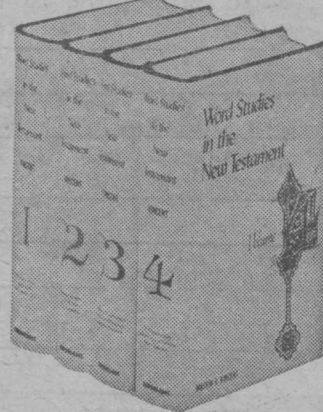
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THE BAPTIST EXAMINER

APRIL 24, 1971

PAGE SEVEN

Says TBE Is Marvelous . . .

We take so many things for granted these days. I fear that those of us who read this marvelous paper, have done this very thing.



There is surely plenty of room for much more effort than we have used, to do many needy persons good by seeing that The Baptist Examiner is placed within their homes.

Through the years that I have read and enjoyed the Examiner, there have been

so many times that I wished all of God's people had access to it. Now is the appropriate time for each of us to do something.

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GIVE US READERS
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Russia

(Continued From Page 7)
tered this prophecy centuries ago: "Woe is me, that I sojourn in Messeh" (Ps. 120:5).

In Russia Jews are not counted as human beings, not to mention citizens. They are looked upon as undesirable aliens and non-entities. The stage is being set for Russia's invasion of Palestine. The conquest of the Holy Land will be the culmination of all Russian anti-Semitism.

The Time Of Russia's Invasion

Premillennialists are all agreed that this battle has not as yet taken place, but they are not agreed as to the exact time it will occur. Some believe it will transpire before the rapture, others believe it will be in connection with the battle of Armageddon, or at the beginning of the Millennium. Still others place it at the end of the Millennium. It seems the great majority believe it will happen during the tribulation, either at the beginning or near the close.

Time will not permit a discussion upon these different ideas. I believe this battle will happen in connection with the battle of Armageddon at the end of the Great Tribulation. Israel is not at rest today with her neighbors, though she has already been regathered to her ancient land. When the King of Rome emerges and revives the Roman Empire, he will make a covenant of protection and peace with the people of Israel (Dan. 9:27). Under this covenant Israel will be able to relax from their Gentile enemies and dwell safely. Russia will invade the land of Israel during this period.

Ezekiel's prophecy cannot be fulfilled until Israel is at rest. Presently Israel is an armed camp. Their state of unrest does not correspond to Ezekiel's prophecy. If Russia invaded Palestine today, it would not be the fulfillment of Ezekiel's words.

Problems Considered

The reference to the antiquated weapons like the bow and arrow in Ezekiel's words disturb some. They cannot bring themselves to believe that horses are used in modern warfare. But these words are not symbolic, for all prophecy must have a literal fulfillment. I do not concur with the idea that Ezekiel described the weapons of his day only to show the army will be fully equipped for battle. These weapons are just what Ezekiel says because the Bible declares they will be burned (Ezek. 39:9). It would be very difficult to burn a symbol.

I believe the nations will sign a disarmament treaty like many world leaders are already talking about. Since the production of tanks and guns could be easily detected, Russia will gather many horses and resort to primitive weapons made in secret. This will make the invasion of Palestine a surprise attack. Ezekiel's very words support this. "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" (Ezek. 38:9). This would allow a complete literal fulfillment which prophecy demands.

It is also interesting to note that 70 per cent of all the horses in the world are in Russia. And too before someone declares that horses are not used in modern warfare, let him recall that five thousand mounted cavalymen appeared in North Korea south of the Yalu River in December 1950 and put the American marines to flight. In Revelation 19 John tells us Christ will come from heaven upon "a white horse" (Rev. 19:11). Then he mentions that "the armies which were in heaven followed him upon white horses" (Rev. 19:15). It is also significant that John describes the depth of human blood

Theodosia Ernest

(Continued from page six)

Trinity, it should be held valid.

"The learned James Basnage (a Roman Catholic antiquary) makes several very proper remarks upon this canon; as, that 'Although it is accounted the first law for sprinkling, yet it doth not forbid dipping; that it allows sprinkling only in case of imminent danger; that the authenticity of it is denied by some Catholics; that many laws were made after this time in Germany, France, and England, to compel dipping, and without any provision for cases of necessity; therefore, that this law did not alter the mode of dipping in public baptisms, and that it was not till five hundred and fifty-seven years after, that the legislature in a council at Ravenna, in the year thirteen hundred and eleven, declared dipping or sprinkling indifferent.'

"It is not denied that pouring and sprinkling had in case of necessity been employed before this, but it was done without legal authority, and it was ever doubtful whether it were valid baptism. It was, however, legalized in cases of necessity by Pope Stephen the III., and in all cases by the popish council at Ravenna."

"I do not think," said the Doctor, "that we need spend any more time on this point. If any thing can be made certain by testimony, it seems to be certain that this Church once baptized by immersion, and now do it by pouring or sprinkling. If the first was the baptism commanded by Christ, they have abolished it, and substituted another act; and so are now no Church. If the first was not the baptism commanded by Christ, then they were for ages without baptism, and were, consequently, no Church."

"But," said Theodosia, "they were no Church even though their act of baptism had been the Scriptural act. They would have been no Church, according to our test, though they had been immersed, unless it had been done upon a personal profession of their faith. We found in our examination of the Scriptures not only that all were baptized before they were counted as members of Christ's Church, but they were not baptized until after they had made profession of their penitence and faith. So far, therefore, as these or any other people have been baptized before they believed, they are not Scriptural Church members. The immersion of an unconscious babe is no more gospel than the sprinkling of such a babe."

"Perhaps you are right," said the Doctor; "I will think of that hereafter. Let us now go on to our third test."

"Is the Roman Catholic Church a local and independent society of baptized believers, or is it a great establishment embracing many local societies? To ask the question is to answer it. Everybody who knows any thing of this hierarchy is familiar with the fact that each of all its thousands of local congregations is but a part of the great combination called the Roman Catholic Church, the central power of which is in the city whose name it bears, or rather in the Pope, wherever he may be; and it is very certain that we found no prototype of any such a Church in the New Testament. The Church of which we saw so many examples there was in every instance independent of all other Churches. It was never itself subjected to any other Church, or to all the other Churches; nor did it in any single instance demand or receive subjection from all others, or from any other, to itself. And even though we should admit the existence of a Scriptural universal Church, that Church must be made up of Scriptural Churches. If the single Churches were independent local bodies, the great collective Church must be made up of just such independent bodies. The whole could not consist of different materials from the parts of which it was composed. No great confederation of so-called Churches can be, therefore, in this general sense, the Church of Christ, unless each member of that confederation be itself a Church complete within itself, and as a Church entirely independent of the confederation of which it may be supposed to make a part. Even though we should conceive of something the parts of which are Churches, and the whole combined the Church, and call this conception the visible Church universal, it could embrace within its limits no ecclesiastical establishment consisting of local societies subordinate to some national central power, or even subordinate to each other. If the visible Church of Christ considered as a local organization is complete and independent within itself, then His visible Church considered collectively must be composed only of such local and independent societies. The whole can embrace no more than all its parts. But let us go on to apply our fourth test. Has the Roman Church any lawgiver but Christ? does she recognize any authority but His her own?"

"Surely not," exclaimed Mr. Percy, "if by the Church you mean the whole establishment, including the popes and cardinals, bishops and priests! The Church of Rome admits no power above herself, and does not hesitate to abrogate and change even the laws of Christ. But if you mean to ask whether any one of those local congregations which are called Roman Catholic Churches recognizes any authority but Christ's above its own, that is another question."

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

as being "unto the horse bridles" (Rev. 14:20). Palestine by Russia fits into our contemporary scene. This strongly indicates the Times of the Gentiles is fast running out and that the nations are preparing for the final crisis. If there ever was a people who had a right to look forward to the coming of the Lord momentarily day by day, on the basis of what they see around them, it is us! "Be patient therefore, brethren, unto the coming of the Lord" (Jas. 5:7).

Conclusion

Russia is not ever going to dominate the world. Instead, she is headed for a shameful military defeat at the hand of the Almighty God of Heaven. While the Bible does not tell us all that the future holds for this country, it does make it clear there will never be a Russian dominated world empire. The invasion of