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**25% DISCOUNT FOR 6 DAYS AFTER YOU RECEIVE THIS PAPER — 20% DISCOUNT AFTER THAT****Please Allow Postage — About 25c per Volume****Joe Wilson Reports  
As To Visiting  
Indiana Churches**By **JOE WILSON**  
Winston-Salem, N.C.

It was the wonderful privilege of this southern preacher to be treated to a fine dose of northern hospitality April 18-25.

How I thank God for saving me by His marvelous grace. How I praise Him for calling me to preach the glorious gospel of the Lord Jesus Christ. How I praise Him for using the Word and the Holy Spirit to bring me into a

**JOE WILSON**

true church of Jesus Christ. Now, with all these blessings, surely it is the icing on the cake to be invited by sound churches to preach for them as a guest preacher. Truly, I praise God for every such opportunity He sends my way.

It was my high honor and great privilege to preach to the Windsor Baptist Church of Windsor (Continued on page 7, column 1)

**Fatal Consequences  
Of Original Sin  
As Seen In Gen. 3**By **BILL FARMER**  
Lincoln Park, Michigan

We must have concern about original sin, because the original sin committed by Adam in the garden of Eden set the pattern for all sin. Beside this, we need to bear in mind that in Adam "all die" (1 Cor. 15:22).

"Wherefore as by one man sin entered into the world, and death passed upon all men, for that all have sinned." (Rom. 5:12)

So, we see that Adam was the head of our race and through him every man has sinned. Let us look at SOME of the elements of this first sin.

I

**Original Sin Involves Perversion of God's Precious Word.** (Gen. 3:1-4)

Notice this in verse one on the part of Satan. If Satan cannot change God's word, he does the next best thing which is to generalize it. Today he still does the same thing with modern "form critical" scholars, revised versions, and social gospel preachers. Also notice Eve doing the same in verse three when she says "neither shall ye touch it." These words were never said by God. And then we see that this leads to "ye shall not surely die." See the progression and find it. (Continued on page 7, column 5)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

**The Baptist Examiner****Baptist Is Our Middle Name***Paid Circulation In All States And In Many Foreign Countries**"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20*

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WHOLE NUMBER 1688

**ITALY IN PROPHECY****MILBURN COCKRELL**  
Dorsey, Mississippi

At the beginning of the Christian Era the entire civilized world, with the exception of the kingdoms of the east, was under the domination of the capital city of Italy, Rome. From the Atlantic Ocean on the west to the Euphrates River and the Red Sea on the east, and from the Rhone, the Danube, the Black Sea and the Caucasus Mountains on the north to the Sahara on the south, there stretched the one vast empire under the dictatorship of the Roman emperor. Even Palestine was a province of the Roman Empire. Many people living in the empire worshipped the emperor as Dominus et Deus (Lord and God).

Centuries before the armies of Rome subjugated most of the known world, Daniel the prophet had foretold the rise of the kingdom of Rome. He had written in B.C. 603 these words: "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise" (Dan. 2:40). Those familiar with history know this to be a graphic description of how Rome came to power by the misery of its conquered people.

Little known to many Christians is Daniel's prophecy about a revival of the Old Roman Empire. It is this prophecy that reveals the future role of Italy in world affairs.

**DANIEL 2:41-45**

The final stage of the Roman Empire, described in Daniel 2:41-45, has never been fulfilled. There never was a time in the Roman Empire from its birth until its fall in 1453 A.D. when it was divided into ten federated nations. Nor has the Stone Kingdom literally succeeded the Roman Empire as Daniel predicted.

Having already described the rise and fall of three world-wide kingdoms, Babylon, Medo-Persia

and Greece, Daniel goes on to speak of a fourth empire in chapter 2, verse 40. This fourth kingdom is known to be Rome.

In verses 41 to 43 he says: "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to

**MILBURN COCKRELL**

another, even as iron is not mixed with clay."

The last stage of Roman rule is represented by the feet of Nebuchadnezzar's image. This reveals that Rome in its last stages will exist as ten separated but federated nations. The toes being part of iron and part of clay suggest a political weakness in the last stage of this empire. This is probably the diverse social, economic, religious and political elements found in these ten fed-

erated nations.

This fourth kingdom will be destroyed by a fifth, the Stone Kingdom. Daniel 2:44-45 reads: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

The stone Daniel speaks of is Christ who is everywhere set forth as a stone in the Bible (Matt. 21:44; 1 Pet. 2:4, 6-8). The prophecy about the Stone Kingdom means that Christ will destroy the Roman Empire and establish His everlasting Millennial Kingdom. Non-millennialists claim that this stone is Christianity. But remember the stone smites and demolishes the image with one blow (Dan. 2:34-35). Christianity did not destroy the Roman Empire. The two co-existed for many centuries.

This stone is Christ, not Christianity. Christ must destroy the Roman Empire and establish an everlasting world-wide kingdom on earth, if this prophecy is to be fulfilled. Did Christ destroy the Roman Empire when He came the first time? No. It destroyed Him by sentencing Him to His death. So the falling of the stone did not occur at the first coming of Christ. It has a yet future fulfillment.

Non-millennialists ignore the time of the destruction of the image. Daniel expressly says: "In the day of these kings shall the God of heaven set up a kingdom." The phrase, "these kings," refers to the ten kings of the (Continued on page 5, column 2)

**Our Persevering  
Faithful Missionary  
In New Guinea****FRED T. HALLIMAN**  
New Guinea Missionary

Once again I greet you from New Guinea. I trust that each of you are enjoying the rich blessings of God. It is such a glorious privilege to know the Lord as Savior and to be able to serve Him in what ever capacity that it has pleased Him to place us in. Also it is a glorious privilege to serve Him in whatever field He has placed us in and under

**FRED T. HALLIMAN**

whatever circumstances that pleases Him most. I suppose there are too many of us that chaff and fret and want to kick against the pricks, but somehow if we will just look for it we will find that His grace is **always** sufficient.

I suppose that Romans 8:28, in many cases, is one of the hardest Scriptures in all the Word of God to understand. Furthermore, I am quite positive that in many cases we never fully understand it but by faith believe and accept (Continued on page 3, column 5)

**How The Gospel  
Of God Effectually  
Saves Lost Sinners**

Paul summed up the entire purpose and plan of the Gospel of Christ in 1 Tim. 1:15 "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." This is the "summum bonum" of the Gospel. Why do men reject it and refuse it? Here is the reason for unbelief: The Gospel is filled with God, His power, His motive, His concern and that is most repugnant to the carnal man. He is totally at ease with which has the most of God in it anything that has little, or no, part of God in it; but not so with the Gospel.

Man is more willing to embrace the Law than the Gospel because the Gospel has more of the real nature of God in it. His perfection is manifested by it, while in the Law man must engage himself, put himself to the task. The Law makes the man look to himself — at himself, whereas the Gospel takes man's eyes totally off of self and directs them solely upon God. The Law puts man on his own strength and ability where the Gospel makes God alone the source of sufficiency. The Law tells man that he has a power within himself — exercise it, whereas the (Continued On Page 6, Col. 3)

**The Baptist Examiner Pulpit**

A Sermon by Pastor John R. Gilpin

**"HAVE YOU HEARD THE NEWS"**

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" —Isa. 40:28.

For many years, this 40th chapter of Isaiah has been one of my favorites. There is no passage in all the Bible that magnifies God and minifies man like this passage does. It has been a blessing to me just to see how sovereignly God is held up before us.

For example, in the 10th verse it says:

"Behold, the Lord God will

come with strong hand, and his arm shall rule for him."

In the 12th verse:

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

In the 14th verse:

"With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?"

In the 15th verse:

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing."

In the 22nd verse:

"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

I do not believe that you can read these verses without the (Continued on page 2, column 1)



## The Baptist Examiner

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JOHN R. GILPIN.....Editor

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## Now Pastor Of Michigan Church

Brother Bill Farmer who has had several articles in "The Baptist Examiner" within the past few months is now pastor of the Flat Rock Missionary Baptist Church of Flat Rock, Michigan.



BILL FARMER

This church is just off U.S. 24 north of the city. The phone number is 313/941-3004.

If any of our readers are in that area, please worship with Brother Farmer, or at least phone him, as he would be happy to hear from those who read TBE.



## "Have You Heard?"

(Continued from page one) realization that God is a God of sovereignty, and God is a God of power.

As I say, through the years I have counted it a pleasure and a blessing to read this portion of this great book of Isaiah, and have been lifted up, and inspired, and enthused, and helped many times as a result of having thus read these verses.

However, the strange thing about it is that I read the first 25 verses, and somehow, though I read the last part of the chapter, I failed to grasp the truth of it. I was so enthused with the sovereignty of God as it appeared in the first 25 verses, that I never one time noted the text that I have read to you, until this past week, yet it is just as marvelous a verse as any of the balance.

My text says: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?"

I ask you, have you heard the

### THE BAPTIST EXAMINER

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PAGE TWO

news? Has that news that God—the God that we preach from this pulpit, the God that we write about in THE BAPTIST EXAMINER, the God who sent His Son down here to this world to die as a sacrifice for our sins—have you heard the news that God never does get tired? Have you heard the news that God never does faint? Have you heard the news that God never does get weary?

To me, beloved, this is great news. I know it is true—I have known it is true all through my ministry, but I thank God this morning for this text, which in a specific manner asks the question, "Have you heard the news?" What news? The news that God does not get tired; God does not grow weary; God does not faint. I say this is great news.

### I

#### GOD IS AN EVERLASTING GOD.

My text says, "Hast thou not heard, THAT THE EVERLASTING GOD . . . ?" The word "everlasting" is used here to describe Him, and it says that God is an everlasting God.

The Psalmist says:

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."—Psa. 90:1,2.

We think of the mountains when we look at them, as being the biggest things in this world that God might have made. I guess they are. But before God ever formed the mountains and the hills, and before God ever made this earth, God was here. He has been here from everlasting past, and He will be here for everlasting to come.

I tell you, beloved, that is a marvelous statement. To me, that is a statement that thrills my soul, to know that my God was here before anything else was here. He has been here from everlasting, and He will be here for everlasting.

Listen again:

"The heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art THE SAME, and THY YEARS SHALL HAVE NO END."—Psa. 102:25-27.

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

Beloved, the God that never gets tired, the God that never gets weary, that God has been here from everlasting.

### II

#### GOD IS CALLED "THE LORD."

My text says, "Hast thou not heard, that the everlasting God, THE LORD . . ."

When Saul was on the road to Damascus and was stricken to the ground, God spoke to him out of the clouds. We read:

"And he said, WHO ART THOU, LORD? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, LORD, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."—Acts 9:5,6.

Saul hadn't yet left the spot where God struck him down. I don't know whether he had even gotten up off the ground, but I know one thing: before any time elapsed and before Saul left the spot, he called Him "Lord" on two different occasions.

How wonderful it is that the one we serve is Lord! Would to God that every one of us might realize it like Saul did on the day that God saved him on the roadway to Damascus.

Yes, beloved, if you come to my text, you will find that the God that doesn't faint, the God that is never weary, that God is described as an everlasting God and He is described as the "Lord."

### III

#### GOD IS DESCRIBED AS CREATOR.

This world didn't come about on the basis of an evolutionary process, but over and over and over again, this Bible teaches us that God is the Creator. Dozens of Scriptures flood my memory in this respect, but the one that stands out perhaps the greatest is when Jeremiah says:

"Ah Lord God! behold, THOU HAST MADE THE HEAVEN AND THE EARTH by thy great power and stretched out arm, and there is nothing too hard for thee."—Jer. 32:17.

Beloved, the God that doesn't get tired, the God that never grows weary and never grows faint—that God made Heaven, and He made earth. He is the creator.

In fact, my text says that He is the "Creator of the ends of the earth." I am glad that expression is thrown in—"the ends of the earth." If you look at it from the standpoint of geography, then God created this earth from the east to the west, from one expanse to the other.

If you look at it from the standpoint of the people that is in this world, God created the

who is the Lord, who is Creator, that that God never tires and never faints and never grows weary—in contrast, man is just the opposite. Man tires, man faints, and man grows weary.

James says, in speaking thus:

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

James says that your life is like the fog—it appeareth for a little while and then vanisheth away.

The Psalmist would tell us the same thing, for we read:

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know HOW FRAIL I AM."—Psa. 39:4.

When you are walking around in good health, you don't think you can get sick. You are enjoying life, you are young, you are happy. You just don't see how you could get sick. But the Psalmist says, "Lord, make me to know." Right now, make me know the measure of my days, that I may know how frail I am. He doesn't say, "Lord, wait until I am an old man and then teach me how frail I am," but "while I am even young, let me know how frail I am."

I ask you, do you realize that you are an exceedingly frail object in the sight of God? You may weigh 175 to 200 pounds, eat three meals a day, sleep good at night, work hard during the day, play a little while, enjoy life, and think, "How strong I am! How well I am today!" But a little bit of a bug that is so small that you can't even see it unless you have a microscope—God can let that little bug get into your system, and that little bug that is so small that it can only be seen microscopically, can take you down from strength to weakness, from health to sickness and from life to death.

David said, "Lord, before that takes place in my life, help me to know how frail I am."

May the Lord help you to realize how frail you are today. Today you feel strong, you feel like doing a day's work, you feel like doing the things that you ought to be doing, but the Psalmist says, "Help me to know how frail I am."

So, beloved, my text asks us a question, "Have you heard the news?" What news? The news that God is strong, that God is so powerful that He never grows weary. What God? That God who is from everlasting, the God who is Lord, the God who is

Creator. This is truly good news for us in our weakness.

### V

#### WHAT IS OUR HOPE?

In view of the fact that man tires, man grows weary, and man grows old, what is our hope? What do we have to hope for? If God is all powerful, then we are all weakness. If God is all strength, then you and I are all puny. God made this world as a Sovereign Being, and you and I are so frail as objects within it. What hope do we have? Listen: The 30th verse:

"But they that wait upon the Lord shall renew their strength."

Beloved, how can we get along in this life if we are so weak? Just remember this: We have a God that is just as strong in comparison as we are weak, and that God tells us that we are to wait upon Him; that if we do, He will renew our strength.

Notice several Scriptures in that respect:

"In the fear of the Lord is strong confidence: and his children shall have a place of refuge."—Prov. 14:26.

"But God is faithful, who will not suffer you to be tempted above that ye are able."—I Cor. 10:13.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."—Isa. 43:2.

"Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."—Isa. 40:10.

"The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."—Nahum 1:7.

"Casting all your care upon him."—I Pet. 5:7.

"And he said unto them, Come ye yourselves apart into a desert place, and rest a while."—Mark 6:31.

"Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."—Psa. 42:11.

Beloved, we who are weak, have one who is strong that we can call upon. That one is God, who never tires and who never wearies. What are we to do? We are to cast all of our cares upon Him. We are not to be discouraged, and we are not to be cast down. Rather we should say, as (Continued on page 3, column 5)

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savage who has never known what it is to wear a stitch of clothing and has only spoken with the lowest of gutters. God has created everybody else in between, up to the highest, most cultured person in all the world that speaks the most fluent English that anybody knows.

All the animals, and all the birds, and all the flowers, the fish of the sea, the leaves, the trees—all of them have been created because He is the Creator of the ends of the earth. From one end to the other, He is Creator.

What God is it that doesn't get tired? What God is it that never faints? That never grows weary? I'll tell you: it is an everlasting God; it is a God who is Lord over all the world, and all that dwell therein; it is a God who is the Creator of this earth, the heavens, and everything in it. Even to the ends of the earth, He is the Creator.

### IV

#### IN CONTRAST, MAN.

In contrast to the fact that God is Creator, and in contrast to the fact that God never gets tired, I want you to notice what is true of us. We tire. We faint. We grow weary. We get discouraged. Listen:

In the 29th verse: "He giveth power to the faint; and to them that have no might."

In the 30th verse: "Even the youths shall faint and be weary, and the young men shall utterly fall."

Isaiah says, "Think nothing about the fact if you are sick. Think nothing about it if you are so faint and so weary that you are hardly able to pull yourself about, because 'the youths shall faint and be weary, and the young men shall utterly fall,' but God never grows weary."

So, beloved, while there is news for us—blessed news, great news, wondrous news, that the God who is everlasting, the God

## The Biblical and Historical Faith of Baptists on God's Sovereignty



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# THEODOSIA ERNEST

(Continued from last week)

"Irenaeus, who suffered martyrdom early in the third century, and wrote towards the close of the second, speaks as Clement and Hermas had done, of bishops, presbyters, and deacons. We do not deny this, but we ask, What did he mean by bishops? What sort of bishops were they? Were they Scriptural bishops, or prelatical bishops? Were these bishops not pastors of single churches, but lords over all the Churches in a certain diocese or district? It is enough to say that he, like Paul, employs the words presbyter and bishop indiscriminately, to signify the very same persons and officers. In one place he says, 'We can enumerate those who were constituted bishops by the apostles in the Churches, and their successors even to us.'

"In another, 'Obey those presbyters in the Church who have the succession, as we have shown, from the apostles; who with the succession of the episcopate (or bishopric) received the gift of truth.'

"He mentions by name those who had governed the Church of Rome from the first down to his own time; and says they had the episcopate. And, in another place, he mentions them again by name, and calls them presbyters.

"Justin Martyr, who lived in the second century, in the famous apology which he wrote to the emperor, speaks several times of the president: 'The president having given thanks: the president delivers a discourse,' etc. Now, as he was giving an account of each Christian congregation, it is evident that each one had its own president; and if the president was the bishop, it follows that every Church had its own bishop, or, in other words, the bishop was simply the pastor. Clement of Alexandria speaks of deacons, presbyters, and bishops; but he also uses the word bishop in the same sense. He says that on a certain occasion the Apostle John gave a certain young man into the charge of a particular bishop, and that the presbyter (meaning the same man) took him home to his own house, nourished, comforted, cherished, and at length baptized him."

"I have purposely abstained from interrupting your disquisition," said the Bishop, "because I do not wish or intend to enter into an argument under existing circumstances; but I will take the liberty merely to remind you that you have omitted all mention of that Father on whom the advocates of the Episcopacy most confidently rely."

"I know I have," said Mr. Courtney. "I left him till the last, because he will require some peculiar treatment. The epistles of Ignatius have ever been the stronghold of Episcopacy; and some have concluded that it was on this account that their genuineness has been so often called in question. But this cannot be given as the reason why Dr. Hammond, himself a zealous son of the Church, speaking of some of the evident interpolations of these epistles, should have said that they were 'senseless,' 'extravagant,' and evidently the work of some impostor.' This could not be the reason why an earnest advocate of the prelacy should say of them, 'that these compositions will surely not be alleged by any capable and candid advocate for primitive Episcopacy, without great hesitation — by many they will be entirely rejected.'

"I have heard much," said the Doctor, "of these epistles; and yet I have rather an indistinct conception of what they are, and what depends upon them."

"The epistles of Ignatius," said the schoolmaster, "when they first appeared, were eleven in number; and soon after, another was added, and, after a time, three more, making the whole number fifteen. Archbishop Wake translated them, and attempted to ascertain which of them were genuine. He says, 'To pass by the first and most imperfect (edition) of them, the best that for a long time was extant contained not only a great number of epistles falsely ascribed to this author, but even those that were genuine so altered and corrupted that it is hard to find the true Ignatius in them.'

"The first that began to remedy this confusion, and to restore this great writer to his primitive simplicity, was our most reverend and learned Archbishop Usher, in his edition of them at Oxford, 1644. Usher conceived that six of them were genuine. Wake accepted seven, though he does not deny that the seventh is very suspicious. These six or seven are all that Protestants now ever quote in this controversy. On these the cause of Episcopacy is made to rest, so far as the authority of Ignatius can give it any support.

"But it has happened recently that new materials for criticism have been brought to light; and by their aid, the accomplished Chevalier Bunsen has been able to determine, beyond all reasonable doubt, that four of these seven were forgeries and the other three had been greatly interpolated. And that, when the writings of Ignatius alone remain, they give no sort of support to any other Episcopacy than that which finds a bishop in the pastor of every Church. Indeed, there are some who were willing to grant the genuineness of all the seven, and yet would undertake to show that, however often they might speak of bishops, presbyters, and deacons, they meant no more in any place by bishops than the president of a single Church, which meaning it is certain that the word acquired at a very early day. Thus the eminent Doctor, afterwards Bishop, Stillingfleet, himself a dignitary of the Church, expressly says: 'Of all thirty-five testimonies produced out of Ignatius, in his epistle for the Episcopacy, I can meet with but one which is brought to prove the least semblance of an institution of Christ for Episcopacy; and, if I be not much deceived, the sense of that place is clearly mistaken.' (Irenicum.)

"In fact, all that is said of bishops in these epistles is entirely consistent with the idea that he was the simple pastor

of a local Church, in which there were other elders, or presbyters, who were in some sort associated with him in the management of the Church, yet recognized him as their president, or moderator, in all their assemblies.

"These, if not all the Fathers of the first and second centuries whose testimony is relied upon, are certainly those most relied upon. If they used the word bishop in the Scriptural sense — the sense in which they had received it — then they must mean by a bishop no more than a pastor, a presbyter, having the charge of a congregation. If they use it in the sense which it acquired soon after the apostles, then they mean by it that presbyter who was chosen by the others and his Church to preside in their meetings. In one or the other of these senses they always used it. In no case did they mean by it a prelatical bishop; that is, a bishop having the exclusive power of ordination and of discipline — not in one Church alone, but over all within a certain diocese. They had no idea of such a bishop: such a one had not yet existed. There was as yet no Church which was subject to the rule of any other bishop than the one whom she had chosen. Theodoret, Cyprian, Augustine, and others, who lived in later times, represented the power of the bishop as already established. The Church had lost her independence. Jerome explains how it was done. He lived in the latter part of the fourth century, and after the hierarchy had been set up and established, but before men had forgotten that it had come in the place of something else. He was the most learned of all the Fathers, and one of the most eloquent of men. Nothing can be more plain and explicit than his testimony on this subject. Hear what he says in his commentary on the epistle to Titus. 'Let us attend carefully to the words of the apostle, saying, that thou mayest ordain elders in every city, as I have appointed thee; who, discoursing in what follows what sort of presbyter is to be ordained, saith, "If any one be blameless, the husband of one wife," etc., afterwards adds, "For a bishop must be blameless, as the steward of God." A presbyter, therefore, is the same as a bishop. And before there were, by the devil's instinct, parties in religion, and it was said among the people, I am of Paul, and I of Apollos, and I of Cephas, the Churches were governed by the common council of presbyters. But afterwards, when every one thought that those whom he had baptized were rather his than Christ's, it was determined by the whole world that one of the presbyters should be set above the rest, to whom all care of the Church should belong, that the seeds of schism might be taken away. If any suppose that this is our opinion, and not that of the Scriptures, that bishops and presbyters are the same, and that one is the name of age, and the other of office, let him read the words of the apostle to the Philippians, saying, "Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus that are at Philippi, with the BISHOPS AND DEACONS." Philippi is a city of Macedonia; and certainly in one city there could not be more than one bishop, as they are now styled. But at that time they called the same men bishops whom they called presbyters. Therefore he speaks indifferently of bishops as of presbyters. This may seem, even yet, doubtful to some, till it be proved by another testimony. It is written in the Acts of the Apostles, that when the apostle came to Miletus, he sent to Ephesus, and called the presbyters of that Church, to whom, among other things, he said, "Take heed to all the flock over which the Holy Ghost hath made you bishops, to feed the Church of God, which he hath purchased with his own blood." Here observe diligently, that calling together the presbyters of one city, Ephesus, he afterwards styles the same persons bishops. If any will receive that epistle which is written in the name of Paul to the Hebrews, there also the care of the Church is equally divided among many; since he writes to the people, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as those that must give an account, that they may do it with joy and not with grief, for that is unprofitable for you." And Peter, (so called from the firmness of his faith) in his epistle, saith, "The presbyters which are among you I exhort, who am also a presbyter and a witness of the sufferings of Christ; and also a partaker of the glory which shall be revealed. Feed the flock of God which is among you; not by constraint, but willingly." These things have I written to show that among the ancients presbyters and bishops were the very same. But by little and little, that the seeds of dissension might be plucked up, the whole care was devolved on one. As, therefore, the presbyters know that by the custom of the Church (not by the authority of Christ) they are subject to him who is their president, so let the bishops know that they are above presbyters, more by the custom of the Church than by the true dispensation of Christ; and that they ought to rule the Church in common, imitating Moses, who, when he might alone rule the people of Israel, chose seventy, with whom he might judge the people.'

"Such is the testimony of this most learned Father, after the change was made. He says the bishops of his day knew that they were above the presbyters, not by the command of Christ, not by the original constitution of the Church, but that, little by little, the change had been brought in by the custom of the Church. To the same purpose, and, if possible, still more explicit, is his letter to EVAGRIUS: 'I hear that a certain person has broken out into such folly, that he prefers deacons before presbyters — that is, before bishops. For when the apostle clearly teaches that presbyters and bishops were the same, who can endure it that a minister of tables and widows should proudly exalt himself above those at whose prayers the body and blood of Christ is made? Do you seek for authority? Hear that testimony: "Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons." Would

(Continued on page 5, column 4 and 5)

## "Have You Heard?"

(Continued from page two)  
the Psalmist said, "I shall yet praise him."

### CONCLUSION

May I say, as I bring this simple message to a close, we are going through a wilderness here within this world. Just like the Jews traveled in the wilderness for forty years, you and I are traveling through a wilderness here in this life.

As Moses was talking to the children of Israel, he said:

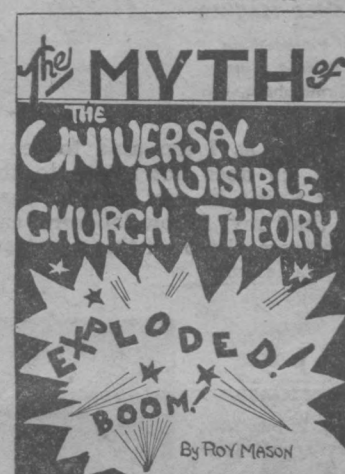
"He knoweth thy walking through this great wilderness."

—Deut. 2:7.

That is what we are doing. We are walking through the great wilderness of this world.

What ought we to do as we walk through the wilderness of this world? We ought to remember that the God who is everlasting, the God who is Creator, the God who is Lord, that God never gets tired. Though you and I may tire, and though you and I may grow faint and weary as we walk here in this wilderness, it is well

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for us to remember this truth, that so far as we are concerned, we have a God to look after us.

I like the words of the little poem which says:

"Art thou afraid His power  
shall fail when comes the  
evil day?  
And can an all-creating arm  
grow weary or decay?"

Beloved, it is well to ask yourself that question.

Have you heard the news? I am afraid some of us have never gotten the message yet. I am afraid that some of us have never gotten the news that we have a God who never faints and never grows weary; that that God supports us and sustains us, and His all-creating arm never grows weary, it never decays.

May God bless you!



Fred T. Halliman

(Continued from page one)  
it. But in all probability if honest effort were made we could find the answer to Romans 8:28 in the majority of cases. In my own particular case I have been searching for the answer as to why the Lord has permitted circumstances to come about to cause the temporary separation of my family and myself and while I may not have all the answers I am sure that I know at least a portion of it. The Lord has brought this about, no doubt, in order to draw us closer to Him. (Continued on page 4, column 4)

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MAY 22, 1971

PAGE THREE



## The Baptist Examiner FORUM

"According to I John 1:9 is it possible to be filled with the Spirit for a certain length of time?"

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The passage in question, reads like this: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

There must be some mistake about the proper Scripture quotation. I fail to see anything in this verse that relates to the filling of the Spirit.

E. G.  
COOK

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So far as I am able to see I John 1:9 does not relate to the Holy Spirit in any way. It may be that my fellow-laborers can be of some help on this question.

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Brother, I am completely at a loss as to what is meant by the question. I John 1:9 has no reference to the Holy Spirit at all. Verses 5-10 are all related to, and speaking of, the subject of Christian sins.

We are told in this passage very clearly that anybody who claims to be living above sin in the flesh is a liar. Verse 9 is telling us that we are responsible to ask God to forgive us when we sin (or confess our sins — to God not to a human priest in a confessional).

As to the possibility of being filled with the Spirit for a certain length of time, my friend, I have been filled with the Spirit for about 25 years already and will remain filled with the Spirit for the rest of my life. Let me show you what I mean.

Christ told us that the Comforter would come to be with us after He went back (see John 14:15-31). He also said: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)." (John 7:38,39).

Paul then tells us about the Spirit being in us. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." (Romans 8:9). "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Ab-

ba, Father." (Gal. 4:6). "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." (Eph. 1:13,14). "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30).

These passages tell us that the Spirit of God is in us and will remain in us until the day that this body is redeemed from the curse of sin.

This does not mean that we do not sin. We will sin as long as we have the nature with which we were born. That is why I John 1:9 tells us to confess our sins.

AUSTIN  
FIELDS

PASTOR,  
Arabia Baptist  
Church  
Arabia, Ohio



Yes, it is very possible to be filled with the spirit for a certain length of time. In fact, the Scriptures exhort us (God's children) to be filled with the Spirit in order that we might be faithful witnesses of Jesus. The first Baptist church was baptized with the Spirit, and then filled with Him before she went forth as a witness of the saving grace of her head, Jesus Christ.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." — Acts 2:4.

Since the apostles were filled with the Spirit, we must determine what it was that filled them if we are to understand what it means to be Spirit-filled. We could not say that it was the abiding Spirit that filled them for they had him before they were filled.

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for HE DWELLETH WITH YOU, AND SHALL BE IN YOU." — John 14:17.

He (Spirit) was dwelling with them ere He filled them. The filling is not receiving more of the Spirit, rather it is being filled with the witness of the Spirit, and this witness is the Scriptures which are given by the inspiration of the Spirit. Read II Tim. 3:16. The Lord sent the Spirit (Comforter) into His body (Baptist Church) for the specific purpose of guiding her into all truth.

"Nowbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you." — John 16:13-14.

Therefore, the filling of the Spirit is being filled with Scriptural knowledge of Jesus Christ. There can be no filling of the Spirit where Christ is denied as redeemer, life and Lord of all. Christ is "The truth," and the Spirit is "The Spirit of Truth," thus the Spirit must be silent in pulpits and churches where a different gospel, which is not another gospel, is preached. In the book of Acts, this filling was necessary for daily need in service for witnessing before kings,

governors, and rulers. Because of this need the Apostles were miraculously filled with the Spirit (knowledge). It is very different in our time for we have the Scriptures which we need to study to show ourselves approved before God, and by so doing, we become filled with the Spirit.

In order for us to be filled, we must first be emptied. It is a definite fact that we could not be filled with knowledge of Jesus if we were already full of something else before we were saved, we were full of ourselves and false doctrine. Now that Jesus is our shepherd, we should be emptied of all doctrine relative to salvation by works, and be filled with knowledge of salvation by God's sovereign grace, predestination, and all doctrines connected with it; thus we would be filled with the Spirit (knowledge). The purpose of filling is to produce the knowledge of Scriptures as no tree can bare fruit unless it hath a certain life giving seed in itself and is nourished daily with good sap. So, no one can bear fruit unless he hath in himself the seed of the Spirit, and is daily watered with the outpouring of divine grace through the Scriptures.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit." — Eph. 5:18.

Wine taken to excess is ruinous and disastrous. It destroys heart, health and home. But saints cannot be too full of the Spirit. One cannot go to excess in spiritual things. We should never be afraid of becoming too holy. The filling of the spirit will, like wine, change a man's walk, talk, and outlook on life for the more we are filled, the more do we reflect the likeness of Christ. Therefore, we need to be spiritually intoxicated children.

"Therefore we ought to give the more earnest heed to the

things which we have heard, lest at any time we should let them slip." — Heb. 2:1.

Now that we are filled with the Spirit, we should earnestly seek to make this knowledge practical in our lives for it is very possible to lose this knowledge. We should be warned by the history of the Apostolic churches who once were so full of the Holy Spirit, but because of their listening and being filled with traditions of men, they perished from their places long ago. I do not mean that the church ceased to be, rather God moved the candlestick (church) to other locations. Read Rev. 2:5. We should enlarge our vessels so as to receive more and more fillings of the Spirit (knowledge) for God does not work save with the truth of Christ.

Fred T. Halliman

(Continued from page three)

I do not propose or even pretend to be sanctimonious but I think that any one in my present position could be classed as a first class liar if he said that times like this did not draw him closer to the Lord. The loneliness gets almost unbearable here at times but then what a blessing it is to be able to reach over and put your hand upon the Lord at any time day or night. Also I know that this has drawn my family closer to the Lord as it is quite evident in the letters that I receive from them. Again, I feel most certain that the Lord has used our own situation to draw many of you closer to Him, if nothing else closer in prayer as you are driven to your knees to pray for your missionary. I think I have received some of the most spiritual letters from several folk in these past two

months that my family has been gone that I have ever received. It was not that you were not capable of writing letters like this before but the fact is you just did not see the need of it as you do now, therefore the Lord has used our circumstance to make many of you more spiritually inclined. I think I could sit here for the next couple of hours and give you hints as to a better understanding of Romans 8:28 but I trust that these few will get you started on a chain of thought and cause you to rejoice whatever your plight may be.

The work around the Mission Station continues to make progress and good reports come from all the outlying areas. There have been three of our pastors and missionaries from far away areas that have come into the Mission Station within the past four days and reports are that God continues to be merciful to the lost in those areas. Several are waiting baptism in some of those places. I have not undertaken a patrol as yet since I was operated on but will be starting out again in about two weeks from now. As time, my health, and finances permit I have a lot of patrol work to do in the months that lie ahead, plus numerous other things.

The work in the immediate area of the Mission Station has settled down to a more or less normal steady growth in Christ. The ministry here at the Mission Church has changed from a solid gospel ministry to a teaching ministry plus gospel messages as the Lord leads. The whole area around here has now taken on an atmosphere of a Christian community. It is looked upon as such even by the non-professing people. Where once was held tribal fights when I first arrived in this (Continued on page 5, column 1)

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## Fred T. Halliman

(Continued from page 4)

area is now cleared and beef cattle graze peacefully on the rolling hill sides in pastures that have been dug up by sticks and shovels and planted in a special type of grass that produces good beef. It has been my privilege to see these things spring up from jungles to their present state.

As there is a continual turnover in pastors with various churches and many of them are new to THE BAPTIST EXAMINER audience some of them write asking for all or a portion of my doctrinal beliefs. Not long ago I had a letter from a pastor wanting to know if I believed in the Hyper Calvinistic Five Points. While I have already answered this pastor in a personal letter it is quite possible that others may be wondering about the same question. In a few brief words let me state emphatically that I believe in what is commonly called the five points of Calvinism, but in the same breath I would like to state that these doctrines did not have their origin with Calvin and as stated in the Bible, **neither are they hyper.**

It is my honest opinion that out of every 10 individuals that you might ask there would be no more than one of them that could give you an honest definition of the word hyper. And since few people bother to make a study of the Word of God in relation to the doctrines of grace and since the majority of professing Christendom have automatically associated the word Calvin with hardshellism until the two words have become synonymous and therefore vehemently hated by the average person.

Let me illustrate. There are certain snakes that are absolutely harmless, however, there are very few people that have a desire to even get close to the most harmless ones and when the very word snake is mentioned it usually sets off a train of thoughts in the average individual that is unpleasant. While there are lots of words that we could add to snake that would make a compound word out of it one of the most hated and feared compound words is rattlesnake. Likewise, due to a misunderstanding of the Bible doctrines commonly known as Calvinism, few people even have a desire to get close to them but when the word becomes a compound, i.e., hyper-Calvinism it is hated with vehemence equal to the rattlesnake.

Likewise, when one professes to believe the Bible doctrines of total depravity, unconditional election, limited atonement, irresistible grace, and perseverance and preservation of the saints he is usually automatically and categorically listed as a Hardshell which is synonymous with hyper-Calvinism.

Websters, New World Dictionary, College Edition, gives the meaning of hyper as, **over, above,** concerning a fixed meaning, more than the normal, excessive. I challenge anyone to successfully apply any or all of these meanings to the five points as listed above, using the Bible, and not man's theory, as a guide.

Perhaps a better understanding of the word "hardshell" would help to clear the minds of some. Without examining the Scriptures most people automatically brand anyone that believes in any or all of the five points as mentioned above as being a hardshell. However, that is not only unfair and showing ignorance on the accuser's part but it is completely untrue. I have no intentions of trying to prove these things by listing all the places in the Bible where part or all of these doctrines could be found for in so doing I would have to list almost every page of the Bible but, as a case in point, they can all be found in the sixth chapter of the Gospel of John. This is a recorded sermon of our Lord Jesus — would you say that Jesus was a hardshell. What is a hardshell anyway? A hardshell is anyone that denies either in word or practice that

the gospel is essential in the salvation of God's elect. Yes, I believe in and preach what is commonly called the five points of Calvinism and so did Jesus and the apostles hundreds of years before Calvin or Halliman were ever heard of. Praise God for His amazing grace. May it please Him to teach you these precious truths.



## Italy

(Continued from page one)

ten federated kingdoms. The Amplified O.T. translates this passage: "And in the days of these (final ten) kings." This is the only interpretation which makes sense. The Gentile world system still exists, so the smiting stone has not fallen and cannot until the appearance of the ten kings of the revived Roman Empire. We can be certain that the prophecy about the revival of the Roman Empire and the establishment of the Millennial Kingdom on earth will be fulfilled as accurately as those about Babylon, Medo-Persia and Greece. May God be merciful to those who spiritualize these prophecies and attempt to invent an escape hatch from pre-millennialism.

DANIEL 7:7-8, 23-27

Daniel had a second vision of Rome in Daniel 7:7 to 8: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

The iron teeth and ten horns of this beast correspond to the iron legs of the image and the ten horns to the ten toes of the image in Daniel 2:41-43. This beast too represents the Roman Empire. The additional information in Daniel 7 is the little horn which arises after the first ten.

The interpretation of this vision is given in verses 23 to 27 of Daniel 7. Now read with me verses 23 to 24: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings." Again we see the fourth beast to be Rome. The ten horns are ten kings who will arise in the territory of the Roman Empire. The little horn is another king who will subjugate three of the other kings. This little horn is Antichrist. So the Antichrist does not bring the ten kingdoms together. They form their own confederacy before he appears. Then he arises among them and conquers three of these ten kings.

The other actions of the little horn are seen in verse 25: "He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." These are the actions of the king of Rome or Antichrist.

Then again Daniel sees the establishment of Christ's kingdom on earth in verses 26 to 27: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all domin-

ions shall serve and obey him." The non-millennialist says this refers to the church. But when did the kingdom "under the whole heaven" become the dominion of the saints of the most High? Are all dominions now serving Christ since He established this kingdom? It is also strange that this kingdom is under heaven, but the non-millennialist says we will reign with Christ in heaven. There is no place in non-millennialism for this passage of Scripture.

Daniel 7:26-27 describes the destruction of the little horn or the king of Rome and the ten federated nations under him.

REVELATION 13:1-7

The Apostle John saw a beast which resembled Daniel's. I now read Revelation 13:1-7. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast:

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and they worshipped the beast, saying, Who is like unto the beast who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."

In comparing these two beasts I first see that they came up out of the sea. Daniel's beast was dreadful and terrible, and strong exceedingly; and had great iron teeth, and nails of brass. John's was like a leopard, with the feet of a bear, and the mouth of a lion. Daniel's beast describes the characteristics of the Old Roman Empire. John's the future characteristics of the revived Roman Empire which shall embody all the distinguishing qualities of Babylon, Medo-Persia, Greece and Rome (See Dan. 7:1-8).

Both beasts have ten horns which reveal that both beasts are to exist at the time of the ten toes of Daniel's image. According to Daniel 7:24 the ten horns represent ten kings. John's beast also had ten horns which represented ten kings, according to Revelation 17:12. Both John and Daniel foresaw the Roman Empire would eventually divide into ten feder-

(Continued on page 8, column 3)

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PAGE FIVE

## Theodosia Ernest

(Continued from page 2)

you have another example? In the Acts of the Apostles Paul speaks thus to the priests of one Church: "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you bishops: that you govern the Church, which he hath purchased with his own blood." And, lest any should contend about there being a plurality of bishops in one church, hear also another testimony, by which it may most manifestly be proved that a bishop and presbyter are the same: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain presbyters in every city, as I have appointed thee. If any be blameless, the husband of one wife," etc. "For a BISHOP must be blameless, as the steward of God." And to Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, by the laying on of the hands of the PRESBYTERY." And Peter also, in his first epistle saith, "The presbyters which are among you I exhort, who am also a PRESBYTER, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, to rule the flock of Christ, and to inspect it, not of constraint, but willingly, according to God." Which is more significantly expressed in the Greek *Episcopountes* — that is, superintending it, whence the name of bishop is drawn.

"Do the testimonies of such men seem small to thee? Let the evangelical trumpet sound the son of thunder, whom Jesus loved much, who drank the steams of doctrine from our Saviour's breast: "The presbyter to the elect lady and her children, whom I love in the truth." And in another epistle, "The presbyter to the beloved Gaius, whom I love in the truth." But that one was afterwards chosen who should be set above the rest, was done as a remedy against schism, lest every one, drawing the Church of Christ to himself, should break it in pieces. For at Alexandria, from Mark the evangelist to Heraclas and Dionysius, the bishops thereof, the presbyters always named one chosen from among themselves and placed in a higher degree bishop; as if an army should make an emperor, or the deacons should choose one of themselves whom they knew to be most diligent, and call him archdeacon."

"This," continued the schoolmaster, "was what one who has since been called a saint, and who deserved the title better than most of those so named, said about the origin of the bishop government in the Church more than fourteen hundred years ago."

"Perhaps," suggested Theodosia, "he was peculiar in his opinions, and differed from all others of his time."

"So far from it, madam, we find the very same information in the writings of most of his contemporaries, whose works have survived the destruction of the Dark Ages which followed; not indeed so formally, but quite as unmistakably announced."

"Augustine, Bishop of Hippo, writing to this same Jerome, who was only a presbyter, uses the following language: 'I entreat you to correct me faithfully, when you see I need it; for although, according to the names of honor which the custom of the Church has now brought into use, the office of bishop is greater than that of presbyter; nevertheless, Augustine is, in many respects, inferior to Jerome.'

"Bishop Jewel, in his defence of his apology for the Church of England, refers to this passage, to show that bishops and presbyters were originally the same; and thus translates it: 'The office of bishop is above the office of priest, not by authority of the Scriptures, but after the names of honor which the custom of the Church that now obtained, St. Ambrose, sometimes called St. Hilary, who lived and wrote at the same time, says 'After that Churches were planted in all places, and officers ordained, matters were settled otherwise than they were in the beginning. And hence it is that the apostle's writings do not in all things agree to the present constitution of the Church. (A.D. 376), because they were written under the first rise of the Church; for he calls Timothy, who was created a presbyter by him, a bishop FOR SO AT FIRST THE PRESBYTERS WERE CALLED. Among whom this was the course of governing Churches — that, as one withdrew, another took his place. And in Egypt, even to this day, the presbyters ordain in the bishop's absence. But, because the succeeding presbyters began to be found unworthy to hold the first place, the method was changed, the council providing that not order, but merit, should create a bishop.'

"Chrysostom was another Father who lived and wrote about the same time, or somewhat later. Here is what he says, in his homily on the Epistle to Timothy: 'The apostle having discoursed concerning the bishops, and described them, declaring what they ought to be, and from what they ought to abstain, omitting the order of presbyters, descends to the deacons. And why so? Because between bishop and presbyter there is scarcely any difference. And to them (the presbyters) is committed both the instructions and the PRESIDENCY of the Church; and whatever he said of bishops agrees also to presbyters. In ordination alone have they gone beyond the presbyters, and of this they seem to have defrauded them.'

"Theodoret, who wrote somewhat later still — early in the fifth century — commenting on the same passage, says, 'The apostles call a presbyter a bishop, as we showed when we expounded the Epistle to the Philippians, and which may also be learned from this place; for, after the precepts proper to bishops, he describes the things that belong to deacons. But, as I have said, they of old called the same men both bishops and presbyters.'

"So also others; but these are enough for our purpose, and perhaps too much for the patience of our friends."

"But let me ask," said Doctor Thinkwell, "if these same writers are not all referred to by the advocates of the Episcopacy, as admitting its existence and advocating its claims?"

"What if they are? They did admit its existence; and some of them were themselves a part of it. They did approve it, at least so far as to exercise the Episcopal authority themselves,

(Continued on page 6, column 1 and 2)



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## Theodosia Ernest

(Continued from page five)

or to submit to it in others. There is no difficulty in proving this; but what of it? Our question is not whether this rule of the bishops existed *then*; but whether it *had* existed from the first? and whether its existence then was not the result of a *change* in the original constitution of the Churches?

"I grant that there were bishops in the days of Jerome, and of Eusebius, the historian, who lived before Jerome. I grant that, in their day, the bishops were a higher order than the other clergy. I grant that the Churches were then *ruled by the bishops*. I grant that Eusebius gives us catalogues of the bishops whom he says had succeeded each other from the days of the apostles. But I say that the bishop of that day was not the bishop of the apostles' days. He is called by the same *name*, but he is not the same *thing*; and this I have proved by these Fathers themselves. It is just so with baptism. Christ's baptism was immersion. The Church of Rome has set aside immersion, and substituted pouring or sprinkling, and called this act baptism. The name is the same, but the thing is changed. It is just so with the Lord's Supper. The Church of Rome gives a bit of consecrated wafer to her communicants, but withholds the wine. The Supper instituted by our Lord was both bread and wine. She has *changed* the ordinance, but calls it by the same name. So it is in regard to deacons. The deacon of the New Testament and the first Churches was one appointed to attend to the *secular* affairs of the Church. As Jerome says, he was 'the servant of tables and widows.' But the Church of Rome and the Church of England have made him a minister of the word, and yet call him by the same name. Here is the fallacy by which the simple and incautious are entrapped and deluded. It is the *thing*, and not the *name*, that we must look after. There is *now*, in some *ecclesiastical establishments*, called Churches, a class of officers called *bishops*; and there was in the Churches of Christ, as established by the apostles, a class of officers called *bishops*. Of this there is no doubt. But then, the modern bishop is *one* thing, and the Scriptural bishop was *another* and a very *different* thing. The Scriptural bishop was a simple pastor of a single Church, or sometimes the joint pastor, with several others, all his equals in rank, all called presbyters, and all called bishops, as in the address of Paul to those of Ephesus. The modern bishop is *not* the pastor of a single Church, jointly with others, or by himself alone. He is a *prelate*: counts other ministers his inferiors, and lords it over all the Churches in a diocese. The ancient bishop was the *servant* of a single Church; the modern is the *master* of many Churches. The ancient bishop was at first identical with the presbyter or elder. And even after the first distinction was made, when *that* elder, who was chosen,

(Continued on page eight, columns four and five)

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## The Gospel

(Continued from page one)

Gospel puts man as helpless, powerless, and wholly dependent upon the sheer mercies of a Sovereign God. The Law tells man that he is to be the rule for applying life whereas under the Gospel the Word of God apart from the Law sets forth the task. The Law defies the man who by his own ability tries to keep it and lauds his every achievement whereas the Gospel puts all the honor for all the actions upon God who made it possible.

Scripture is replete with the certain fact that man has within, a built-in aversion to God and an inordinate love for self. The Gospel humbles the man, strips

manded in his life. The natural man will have first place at any cost. Nothing short of the grace of God can cure this debilitation. Nothing but the work of God can turn man from the worship of himself and his opinion. Nothing can turn the tides of nature but a power higher than that nature.

When Adam, the Federal head of all the human race, fell in the Garden of Eden, God took away that sanctifying Spirit from him as one of the penalties of that sin, and no human on earth can undo what God has done. No human on earth can demand and get the return of that Spirit. It comes, and returns, by the orders of the same Power that removed it — God.

All men are rebellious by nature and lovers of self which is their own little god. Man therefore demands to rule himself and will defy all powers that tries to dethrone him from his exalted place. They fight against the Gospel of God because they see it as an insult to their "dignity." They have "willed" to fight against God, the Gospel, and any force that would dethrone them. Their wills against the high and holy God are twisted together for strength to the extent that the dethroning blow must be such a crushing blow sometimes. It requires a will stronger than man's to overcome this prison cable. The Gospel tells us who has this power in Rom. 1:16 which says, "Gospel is the power of God." Man refuses to see and understand that his labor against the Gospel of God is his battering ram into Hell. Why would God even consent to labor over such humanity? One day, perhaps, we will understand this. If God did never exercise the power of the Gospel over

the lives of some in an efficacious manner, then all flesh would end in hell, and none can controvert this.

There is today no nation that has systematically refused the Gospel of the Lord Jesus Christ. There is no civilization existing today but exists solely because of the overspreading of the Gospel. Man when left alone of God as in the age of the Pharaohs of Egypt, the time of the Grecian culture and the Roman triumph, always men left God out. Today these lie in utter ruin and contempt. There is literally nothing in fallen man that is above himself; then, how can he surmise the heights of anything higher? Philosophy has failed. Existentialism has failed. But brother, the Stone cut out of the Mountain is not failing now or ever will fail. It alone gives man a reason for being and a greater reason for living.

The carnal mind is enmity to God, unreconciled to its Maker, and can only be rebellious and finally defeated. The Gospel only offers the one possible way of escape which is upward. Every day proves to us the fallacy of man depending upon himself and ignoring God. This age of reason in which we live has never been any more clearly manifested as to the stupidity of the human heart. Thousands about us ignore God, ensnared on every hand by evils of the day, beset with the multitudes of the prickings of God, only to sneer and snub the only means of escape. Men hate the Gospel because it makes them swear allegiance to another Power, take up a new set of rules for life, and focus their attention off themselves.

(Continued on page 7, column 3)

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him of all seeming abilities and capabilities, and shows him that no service will be accepted, no achievement made, that God must not first be the initiation of. This, man outside of Grace, will not accept. The Gospel lays the axe at the rest of self-dependence, self-confidence, self-honor, self-love, and transfers all this to Christ as the Author of salvation and finisher of faith. It takes man's eyes off denomination as a "way" of salvation, off baptism and ordinances, off everything except the Christ of God. This is humbling and debasing to the pride of sensual man. He feels that he must "work out his own plan" and can produce better. This in part is the reason why men refuse the Gospel, and reject it as their means to salvation.

Another reason why some are prone to reject the Gospel is because the Gospel sets forth who alone is the author of grace and the conversion experience. It tells us from whence any and all goods works really originate. No lost man has ever turned to God that was not at first turned by the Almighty Himself. We have logical, and Scriptural reasons, to challenge any man on earth who says otherwise. Man refuses the Gospel because it makes him to render honor to God that he would hold for himself. This taint of natural sin has contaminated the entire human race from The Garden down to now. Man has always resented the place that God de-

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PAGE SIX



## Eld. Wm. C. Burket Missionary To Navajo Indians



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208 E. Tycksen Street  
Farmington, N. M. 87401

## Joe Wilson

(Continued from page one)  
sor, Illinois. Windsor is a small town of about 1500 in the black, flat farmland of Illinois. I declare, I never dreamed that yankees had so much open farmland. Why, it would have taken a day or more to hoe one of those tremendous rows. There are some larger towns very near, and there are good possibilities in this place, as the Windsor Baptist Church is a very sound church.

I left home on Saturday night and arrived at the Indianapolis airport at 2:30 a.m. Brother Wayne Gregory and Brother Dean Elzy met me and drove me to Windsor. We had a wonderful time of fellowship on the trip, even though it was time we needed to be sleeping, and none of us had had any sleep. It is always a joy to have sweet fellowship with those of like precious faith. We arrived in Windsor about 4:30 a.m., and had about an hour's sleep.

Brother Wayne Gregory is the pastor of this church. Surely, here is a very sound and very able

expounder of God's precious Word. We had excellent fellowship in the Word of God. I was much impressed with this young man as to his knowledge and ability in the things of the Lord. I had known this brother for some time and each time I meet him it seems that he has grown greatly in the Lord. I certainly had a very fine week in the home of this man, his fine wife and the four precious girls God has given them. Mrs. Gregory is a jewel of a woman. She has made a fine preacher's wife for one so young. She was a kind and gracious hostess. Surely, Brother Gregory has found a good thing, and obtained favor of the Lord in the help meet God has given him.

There are several of the Gregory clan in the Windsor Church, and what a wonderful group they are. I encouraged any of them who ever had the privilege, to move to Winston-Salem, and join with us here. Any of them would make a welcome addition to one of the Lord's true churches. God surely blessed the older Gregorys with some wonderful children through grace.

The church here is a fine church. They entered into the services with a desire to learn something of God's Word and to receive a blessing from the Lord. The singing was excellent. The attention and spiritual response of the audience was all that could be asked. (Spiritual response from the audience is better "felt than told," but every preacher knows whereof I speak). I had great liberty in preaching. I preached strong doctrinal sermons with a major emphasis on God's Grace and a minor emphasis on Church Truth. I sought to apply these truths to the lives of God's people and as a basis to exhort the unsaved to believe on the Lord Jesus Christ. I believe the folk were praying for me, as I truly felt that God was with me. It means much to a preacher to have a listening and praying audience. Surely, these meetings were a time of revival to my own soul and I trust a time of blessing to the Windsor Baptist Church.

And, oh what hospitality these northerners show. They treated me like King Joseph. I was fed and fed. I just would not have believed that yankees were such great cooks had I not tasted for myself. Surely, God will reward Christian women for their hospitality to His servants. With the meals in the homes of the church members we were also treated to great fellowship and much discussion concerning the Word of God. As much as I love to eat, I love to fellowship around the precious Bible even more. (Ed. Note: This last sentence is to be read but not believed too much).

Friday and Saturday were special treats. The Littles, The Wools, and The Farnhams came over from Indianapolis to be with

us Friday night, all day Saturday, and Saturday night. How their presence added to the blessedness of the services! How kind and gracious it was of these fine folk to do this! I have held two meetings for the Fall Creek Baptist Church where Richard Farnham is the honored pastor and where these folk are members. I was so very happy to see these close friends in the Lord again. We had just wonderful fellowship Friday night after the service and all day Saturday. Eight of us men gathered in the church house and took turns preaching to the others. Here were eight sound men who were very able in speaking forth the Word of God. I truly appreciate God's saints whom I have been privileged to know these past few years. I was privileged to have renewed fellowship with a dear friend and his fine wife from Decatur on Friday night. God must give us these times of especially sweet fellowship to help us through the other and different times that we have in these awful days in which we live.

I left Saturday night after the service for Indianapolis with the friends from there. But I must mention this. Saturday afternoon we all gathered together for the afternoon meal (supper). And just before we ate, here came Mrs. Gregory bearing a large birthday cake and the group singing happy birthday to me. Tears filled my eyes at this precious act of these saints toward one so unworthy. It was a beautiful and delicious cake and there were thirty or more candles upon it—I forgot to count them.

I spent Saturday night with my good friends, the Farnhams, and a few hours in their home is always a physical and spiritual delight. I was privileged to preach for the Fall Creek Baptist Church on Sunday morning where it is always an honor to fill the pulpit. We had a good service and good brief fellowship.

I left Indianapolis at about 2:00 p.m. and arrived home Monday morning to be greeted by my fine wife. It was good to go, and good to be back. God bless you all.

## The Gospel

(Continued from page 6)  
Preachers are preaching a "social gospel" today because this gains them "the praise of man" and imposes no pressure on their paying public. These would annihilate God completely and defy their own rules and policy for life. The Gospel declares that God must come first or will not come at all. Within all our hearts, saints and sinners alike, there is a small seed bed for this same sin.

We cringe under the sting of the lash of the Gospel whip, we

wish the preacher would tone down the denunciation of sin, but friend, that is the Gospel. God hates both sin and sinner, and the Gospel is the proof of that. He designed the Gospel to change that case. The Gospel declares "One Lord, one Faith, one Baptism," but man would change all this. You hold in contempt any and all who have changed this but some would dare to have the preacher tone-down the cutting edge of the Gospel. The Gospel will never be the "Gospel of your Salvation" either in time or eternity until it cuts, wounds, and lays you bare before Him who alone can restore life to the dead. The Gospel must kill before it can bring life and man hates the killing power and process of the Gospel. Man simply is in love with himself more than God.

Let me touch again briefly on the Gospel as the "killing agent" of God. None will deny that there must be a death attendant with an experience of Grace. Man has to die to self before he can live to God. The Gospel is the power of death unto the carnal nature of man even as it is the message bearing life and light to him. We are resurrected from out of the grave of carnality into a spiritual walk by means of the Gospel of Christ. Paul, in the Galatian letter (2:20) said he was dead, but yet he lived. He died under the powerful stroke of the Gospel and lived through the same Gospel's power to make alive unto Christ.

Man is so much worldly-minded that he refuses to be led to the slaughter house of the Gospel. It would mean the death of all that has engaged their lives up to that moment. Carnality will not part with its possessions without a terrible fight. Man would live by the law (according to his own creditation) but refuses the Gospel because the rules cannot be changed or modified. Under the law they may live unto themselves, and of themselves but under the Gospel they must "live unto Him who loved me and gave Himself for me." They must come under the Spirit's domination—that same Spirit that they have so many times done despite to, and resisted so long.

A look again at the text shows the nature of the man under consideration: They "know" not the Gospel. Not that they have never heard it; no, not that. These have heard it but have not "savingly heard," have not submissively responded to its precepts. These have not "obeyed" the Gospel. Do not get it in your head for one moment that God is not judging man in terms of the Gospel of Jesus Christ. The judgment of sin happened right there at

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FRED T. HALLIMAN

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

the Cross of Jesus Christ, and brother, there is where the Gospel originated with its total power.

If you turn away your ear from hearing the Gospel, the God has no further word for you. There will never be another message from Heaven to you until you obey the first call of the Gospel.

Lost man, you are sealed up right now to the first demand of the Gospel on your life. Christian man you are sealed up to the demands of the Gospel for your life; "Ye are not your own but ye are bought with a price and that price according to the Gospel is the "precious blood of Christ Jesus." According to, and on the terms of the Gospel, point you to the Lamb of God that taketh away the sin of the world. Trust the Christ of the Gospel today with your everlasting all.

Ed. Note: This message was sent to us, but in some manner we lost the name of the author. Sorry.

## Original Sin

(Continued from page one)  
ally the ultimate perversion of God's Word.  
Such always leads to and is SIN.

II

Sin Includes an Assault on the Character of God Himself.  
"For God doth know . . ."  
(Gen. 3:5).

Sin rots away respect of God's Word. It then attacks God's spotless, irreproachable character and places all blame on Him! "How terrible" you say, yet our time prove this. The present day Sunday School has replaced the Bible with literature. Is it any wonder that the present generation has so little respect for the person of God. All sin attempts to spoil God's character and destroy any and all reverence for Him.

III

Sin Includes the Putting of One's Self in the Place of God.  
"Ye shall be as gods," says Satan. Thus God's Word is perverted.  
(Continued on page 8, column 2)

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PAGE SEVEN

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## Italy

(Continued from page 5)  
ated kingdoms.  
Both beasts make war on the saints of the most High. There is also a relationship between Daniel "time and times and the dividing of time" (Dan. 7:25) and John's forty-two months (Rev. 13:5).  
These beasts differ in that John's has seven heads, while Daniel's has but one. Among the ten horns on Daniel's beast there came up a little horn which John's beast did not have. I must stop here. I will discuss Revelation 17 in the next article and current events which point to the soon revival of the Roman Empire.  
(To Be Continued Next Week)

## Original Sin

(Continued from page seven)  
verted and His character is assailed. Who then is left to be the object of worship? Self is the answer. Sin puts man up in his own eyes. He views himself as the head of the universe. SIN is indeed sinful!

### IV

Sin has to do with Knowledge. "Knowing good and evil."  
How sinful is any knowledge apart from God! Today, we can see many falling to worship at the altar of education, with no regard for Jesus Christ. They learn Botany but not of the Lily of the Valley and the Rose of Sharon. They learn Astronomy but not of the Bright and Morning Star. They learn Chemistry but not of the power of the blood. They learn the age of rocks but not the Rock of Ages. They learn literature but not God's Word. Sinful is any education apart from God! Education is said to be the answer to all the world's problems. School buildings are replacing church buildings, university degrees are preached instead of the degrees in hell. But while our nation goes mad with education fever, it forgets about the great civilizations of the past. All of them fell to the ground after education became their God.  
So, in Eden's garden knowledge was part of Satan's temptation and man's sin. Adam and Eve possessed the greatest knowledge of all — how to please God. They knew also, how to displease Him. But sin always goes beyond what God wants, and views only what pleases man. Man thinks to exalt himself with education, he wears it as an ornament to show his greatness. We must regard all learning and education as sin that does not come from God. Knowledge was Satan's appeal to man's soul and spirit which are supposedly man's "highest" parts, but even these are involved in sin.

### V

Original Sin Involved the Appetite of the Flesh.  
"And when the woman saw that the tree was good for food" (verse 6).

Notice the word "was" is in italics showing that it is not in the original language. Reading correctly then, "and the woman saw the tree good for food." Evidently the tree was not good for food but Eve saw this after Satan's temptation. Her body craved this fruit, she saw it "pleasant to the eyes." In these days we see the results of this part of original sin continued. The most common Old Testament word for sin is "chatah." It means, "to miss the mark." The New Testament word is "harmartia" it also carries the meaning of missing the mark. Both words could be used of an archer shooting his arrow at a target, only to see the arrow fall short of the target. Also, both words could be applied to one deliberately stepping out of line as in Prov. 19:2. Here in our text we see that when the flesh is pleased, the mark is missed! In this instance the wish was

## Theodosia Ernest

(Continued from page six)

for the sake of order, to *preside* in the Church-meetings, was called *bishop*, he was still only the equal of his brother presbyters, the fellow-servant with them of the single Church to which they all belonged. But the modern bishop is the master of the *elders*, as well as of the Churches. He says to one, Go, and he goeth; to another, Come, and he cometh; and to all of them, Do thus, and they obey him.

"The ancient bishop *was chosen* by the presbyters and the Church to preside over them. The modern chooses the presbyters, and sends them to minister where he will. And yet men who are, or ought to be, familiar with all these facts, and these men the professed lovers of truth, the avowed ministers of Jesus, have the effrontery to contend that bishops, in this modern sense, have *always* existed in the Church, simply because they can trace the *word* down to the apostles themselves.

"But I ask your pardon: I am talking too long. We have spent too much time already upon this point; especially as we shall probably have occasion to refer to it again, when we come to investigate the claims of the Episcopal Church. You will remember that it now came up incidently and not entirely in the order of our discussion. I have, however, redeemed my pledge. I have shown, by the testimony of standard historians, by the concessions of the most zealous advocates of the bishop's power, and by the Fathers themselves, that the Episcopate, in the modern understanding of it, was an *innovation* upon the order established by Christ. It was, as I have stated, probably the *first* of those changes by which the Churches were finally involved in utter apostasy. They cast off the rule of *Christ* as their sole Lord and King, and subjected themselves to the bishops."

"Was it not strange," asked Mr. Percy, "that this should have been done without resistance or remonstrance?"

"It was done, as Jerome says, *'paulatim'* — by little and little, so gradually as scarcely to excite alarm. But yet it was *not* done without remonstrance. How many complained, and yet submitted, we do not know. How many Churches refused to submit, history has not recorded. But we know that there were *many*, under various names, and in various places, who always protested against this usurpation. But when once the bishops had obtained the power, it was no light matter to venture to dispute their Divine right to govern; as may be seen in the case of AElorius, (not Arius, who denied our Lord's eternal Sonship, or, as some say, his Divinity; but AElorius,) who lived about the same time with Jerome, or a little earlier. He held the same opinion that Jerome and Augustine, Ambrose and Chrysostom did: namely, that in the *first* Churches bishops and presbyters were one; and that the *authority* which had been usurped by the bishops, and was, for the most part, tamely acquiesced in by the Churches, was not conferred by the *Scriptures*, but only existed by the custom of the Church. But, not like Jerome, and these others, whom the Catholics have since dubbed *saints*, he was determined to carry out his faith into his practice. The others acted as Chalmers, and McKnight, and many other eminent modern divines have done in regard to baptism. They admit that it was immersion which Christ commanded, and the first Churches practiced; and that the change sprinkling was made without any express sanction of the Master. And yet they quietly coincide with the Church; and, while contending for immersion as the true baptism, practice the sprinkling which has, *by custom*, come into its place. So these ancient saints, while they contended and *proved* that the first bishops were not invested with dominion over the Churches, yet either exercised that dominion themselves, or quietly submitted to those who did. AElorius, however, sought to reform the error. He openly and boldly proclaimed that bishops are, by the Scriptures, in no way superior to the presbyters: that these were only different names for the same office. He declaimed against feasts, and fasts, and prayers for the dead, or to the dead; all which he regarded as *unscriptural*. He sought to bring the Churches back to the simple gospel standard. But by doing so, he roused a host of enemies on every side. He was quickly silenced as a minister: denounced as a *heretic*. His followers were excluded from the Churches, banished from the cities and towns, and obliged to hold their meetings (as the Waldenses did afterwards, for teaching the same doctrines) in the forests or the caverns of the mountains.

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

to please the physical body, thus forgetting about the soul — concentrating on the *TEMPORARY* and forgetting the *ETERNAL*!

### VI

Original Sin Included Contagion.

"And gave also unto her husband with her; and he did eat."

By contagion we mean the *SPREADING OF SOMETHING* as diseases sometimes do. Some tell us that Adam was not present when Eve was tempted and sinned, but the Scripture does not say he was off somewhere. He probably witnessed the entire event. He did not intervene because he too was tempted. So when offered the forbidden fruit, he welcomed it.

Sin always affects others! Adam's sin infected the entire race! We have but to look around and view man's degraded state. We see sin legalized because of the public's demand. We see sin approved by "church leaders" who are drunken with the wine of popularity. Sin passed from

Satan to Eve to Adam and from Adam to the whole race. What a horrible disease, worse than physical disorder! Sin is leprosy, rotting away at the soul — a cancer consuming the spirit. Another Hebrew word for sin, "shagag," has the meaning of seducing someone to go astray. One of the elements of sin is its complete control of the sinner. Because sin controls man, man becomes a tempter and a seducer. Sinners always seek to pull others into their whirlpool of death.

Thus, we see that man is a sinner. With original sin, every part of man fell. All wars, crimes, murders, lies, and every evil thing began at this moment. And from that time to this, man has not improved one little bit! How terrible is our heritage of sin! How desperate we need the Saviour! Jesus Christ alone can resolve sin's awful slavery of man.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).