

The Baptist Examiner

A PAPER WITH A NATIONAL CIRCULATION

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

WHOLE NO. 101

RUSSELL, KENTUCKY, SATURDAY NOV. 25, 1939

VOL. 8, NO. 43

Bro. Ralph Webb Sees Evangelism As Imperative

JOHN 4:35,36

The chief duty of the churches is to evangelize, for millions are lost to God. The chief privilege of the church is to evangelize for God has a special reward for soul-winners. The chief need of the church is to evangelize; it's either evangelize or fossilize. Jesus was the master evangelist, and is a perfect example for us to follow in that which is greater than spanning rivers, cornering the wealth of the world, or having the acclaim of men—namely; the winning of lost souls.

I

Christ had a perfect conception of his mission on earth. He was no martyr, no misguided fanatic; no overzealous religionist, but He was what he claimed to be—the Savior of the world. He declared, "For even the Son of man came not to be ministered to, but to minister and to give his life a ransom for many." (Mk. 10:45) Again, "For the Son of man is come to seek and to save that which was lost." (Lk. 10:10). Away forever with the blasphemous error that Christ was baffled and beaten by the sins of the world! He was conscious of his mission from his earliest days. An old master painted a picture of Jesus in Joseph's carpenter shop. As the Master stretched tired arms, the light from a window cast the shadow of a cross on the wall. Even so the shadow of the cross hung over the life of the Savior, and his task was plain.

(Continued on Page Four)

"Oil For The Lamps Of God"

He was the keeper of the light-house along the rugged coast. Unnamed ships and innumerable lives were in his keeping out there beyond his sight. To him was delivered enough fuel to tend the lamps for a month. He was then resupplied when the new month came.

There was a knock at his door and a woman pleaded for fuel for her stove to warm the bairns of her hearth-side. Another caller, a father, asked for fuel for his lamp that his son might read. Another argued his need of fuel for his engine, and so; in seemingly reasonable philanthropies, the light-

(Continued on Page Two)

Thanksgiving Greetings!



Since the Pilgrims at Plymouth Rock set apart a day after their first harvest, Thanksgiving has been an American institution. As a day of family feasting and pleasure, it has no equal on our calendar. But Thanksgiving has a deeper meaning to us, too. It is the day which we have specifically set aside to give thanks to God for the benefits received during the past year, and on which we express the hopefulness that the next year will bring us our needs and that "peace will reign on earth."

The editor joyously extends his heartiest wishes to you for the best of Thanksgiving blessings.

The First Baptist Pulpit

'The Church, Kingdom, And Family Of God Differentiated'

"And ye shall know the truth, and the truth shall make you free." (John 8:32)

To give an accurate, careful, and painstaking differentiation between the church, family and the kingdom of God, is not a task of small magnitude. Especially is this true in view of the great number of times the words occur. In seeking information relative to the kingdom, one is amazed at the recurrency of the expression, the original word "Basilea" occurring fully 160 times in the New Testament. Sometimes it is used to denote the reign and again the kingdom. Sometimes we read of the kingdom of Heaven, and again the kingdom of God. All these distinctions must be noted. Then too, the word "church" occurs approximately 120 times.

To differentiate between these three, means that almost 300 Scriptures must be sorted, studied and summarized; dilated and developed; abbreviated and amputated; amplified, and analyzed.

I

There is only one distinct Scriptural reference to the family of God. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Eph. 3:14,15)

(Continued on Page Three)

A Letter From Bro. Hamilton About His Work

I COR. 16:9

Greenup, Ky.

Oct. 31, 1939.

Russell Baptist Church,
Russell, Kentucky.

Dear Bro. Gilpin:

To you as Pastor, and the Russell Church, I want to express my deepest gratitude for your interest in our work. I appreciate beyond words, the financial support which you and your church have given me. This is not only appreciated by me, but by every member of our church.

Our church is doing a good work. The past month was one of the best. We have ministered to more people received more members, raised more money and quickened more interest during the month of October than any other month of the year.

Our church and school is growing. The attendance at our Bible school is fine. The first Sunday we had 91; the second, 94; the third, 93; the fourth 98; and last Sunday 150. For this we thank the Lord and take courage.

I am preaching 5 times each week, and holding services in various homes. In fact 4 new members were added to our number as a result of holding services in the homes of the people. Pray for us. We are attempting great things.

On yesterday (October 30) we began work on our building. We realize it is a gigantic task, a task for "grit, grace and greenbacks" to use an expression coined (Continued on Page Two)

Three Stories With Points

Not all humor is empty. Some of it is pointed and effective. We have recently read three good stories each with a point of message:

The Baptist Standard of Texas in its issue of September 7, 1939; reproduces from the Sunday School Times the following story:

"Two friends met, and after a chat one said to the other: 'Come and have a round of golf on Sunday Morning.'

"Oh, no; I have to attend service at church."

"Well," replied his friend; 'I do not know what your religion is, but you keep it to yourself.'

(Continued on Page Seven)

THE BAPTIST EXAMINER

JOHN R. GILPIN ----- Editor

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piration unless renewed or special
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continuance.

Entered as Second Class matter,
February 6, 1939, at the post office
at Russell, Kentucky, under the
act of March 3, 1879.

"I Won't Let Go"

I want to let go, but I won't let
go.

There are battles to fight
By day and by night,
For God and the right,
And I'll never let go.

I want to let go, but I won't let
go.

I'm sick 'tis true,
Worried and blue,
And worn through and through,
But I won't let go.

I want to let go, but I won't let
go.

I will never yield.
What lie down on the field
And surrender my shield?
No, I'll never let go!

I want to let go, but I won't let
go.

Lay this be my song
Mid legions of wrong —
Oh, God, keep me strong
That I may never let go!

Our good friend and brother,
Elder George Ragland of Lexington,
Kentucky, recently had the mis-
fortune to lose his beloved com-
panion. To him we extend our
deepest sympathies in this hour
of grief.

In the next issue of his paper
(The Sling and Stone) following
Mrs. Ragland's death, he carried
the above poem. I'm sure he pub-
lished it because it means much
to him just now. His example of
faith under trials, as well as this
poem, has meant much to this
editor. We are therefore sharing
the poem with our readers.

"OIL FOR THE LAMPS OF GOD"

(Continued from Page One)

house keeper parcelled out his
fuel. Toward the end of the month
he turned the spigot, but to his
dismay the tank was empty. That
night the light went out! Three
ships went down and more than
a hundred lives were lost in the
fury of the sea. There was a
knock at his door the next morn-
ing and an agent of the govern-
ment stood there. "Last night
your light went out," he said.
Immediately the keeper began to
apologize for the darkness by speak-
ing of the parcelling out of his
fuel to this project and that, all
righteous in their character. But
sternly the man of the great gov-
ernment said, "You were given
one task above all others — to
keep this light burning. Other
demands upon your fuel were sec-
ondary to this. Your light went
out, three ships went down and
more than a hundred persons were
lost at sea! For this there is no
defense!

We of the Church are the light-
house keepers of the world, "Seek
ye first the kingdom of God and
His righteousness!" Other things
must be secondary. No amount of
righteousness, philanthropy or
spending will excuse us from the
neglect of making it possible that

Christ, the Light of the World,
be lifted up. If we let that light
go out, nations will go down and
souls will be lost.

The oil for the lamps of God
may not only be diverted; it may
be wasted.

We are dismayed, of course, by
the expenditures for things secular.
Our national expenditures of the
year, 1936, as compared with the
year, 1931, showed the following
INCREASES:

For jewelry, 25 per cent; for
army and navy, 30 per cent; for
theatres, 41 percent; for cigarettes,
48 percent; for automobiles, 203
per cent; for whiskey, 220 per
cent; for radios, 302 per cent; for
beer, 317 per cent.

All this was oil for the lamps
of self and pleasure. What about
the oil for the Lamps of God?
WE DECREASED 30 per cent in
gifts to the churches, 29 per cent
in general benevolence, 24 percent
to community chests and 18 per
cent to colleges for our youth.
Thus we squandered the Oil of
God! The world will never be
lighted if this is the use we make
of the fuel of property and pros-
perity.

Let us also be on guard lest the
lightful and temporal expenditures
of the church keep us from tending
this benevolent light of the church
in its world-wide task. Someone
(Continued on Page Seven)

A LETTER FROM BROTHER HAMILTON ABOUT HIS WORK

(Continued from Page One)

ed by you. But we are beginning
and the dirt is flying. Many say
it can't be done, but by the help
of the Lord it will be done. So
by all means pray for us. Pray
without ceasing and pray that He
will lay this matter on the hearts
of many.

Our hearts have been gladdened
by the response of our people, yet
a building as large as this one,
40 by 70, calls for hard work and
heartly cooperation by all. One of
your members, Mrs. J. W. Smith
passed by, saw what we were do-
ing and gave me a dollar. Two
business men, whose wives are
members of our church have given
us \$25.00 a piece. So pray that
these responses shall continue and
a great work be established here.

With undying gratitude to you
and the Russell Church, I remain

Your Bro in Christ,

Roy A. Hamilton

Greenup Pastor

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ELDER FORREST SPARKS

Pastor Leech Station Baptist Church of Catlettsburg, Kentucky. He will conduct our devotional on Tuesday Evening prior to Bro. Ralph Webb's sermon.



ELDER BERT CALDWELL

Pastor Baptist Church Sandy Hook, Kentucky. He will conduct our devotional on Wednesday Evening, prior to the sermon by Bro. Ralph Webb.



ELDER RALPH WEBB

Pastor Baptist Church, Fullerton, Kentucky. He will preach each evening, Monday through Wednesday. Read his stirring message on "Evangelism" in this issue.

On Thursday morning, Nov. 30, the editor will preach

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A Season Of Praise

"THE CHURCH, KINGDOM, AND FAMILY OF GOD DIFFERENTIATED"

(Continued from Page One)

All believers are in this family, whether in Heaven or on earth. In all probability, Adam became the first member of this wonderful family. Genesis 3:21 would lead us to believe that he and Eve were the first ones.

Then, he and Eve, along with all Old Testament saints; are in the family of God. In fact, from the days of Adam, each believer who has been added to the Lord has likewise been added to the family of God. "For ye are all the children of God by faith in Christ Jesus." (Gal. 3:26) What a marvelous family God has. It is bigger than all His churches, though all of them are included in it. It is much greater than the kingdom of God, for it includes all those who are in the kingdom as well as the redeemed now in Heaven. What an honor it is to be in this family of which God is the "father" and Jesus Christ is the "elder brother."

II

While the family of God includes all the saved both in Heaven and on earth, the kingdom of God includes only those saved beginning with the days of John the Baptist. While the family of God began with the first man saved, the kingdom of God began rather with John the Baptist and includes all the saved on earth at any one particular time. When a Christian dies, he is no longer in the Kingdom of God, but rather at death becomes a member of God's Heavenly Kingdom. Listen: "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom" (II Tim. 4:18).

Now, let's get this straight! Every born-again person from the first man saved, whether he be on earth or in Heaven is in the family of God. Since the days of John the Baptist, all the born-again on earth at any given time are in the Kingdom of God, while all the departed born again ones are in the Heavenly Kingdom.

The kingdom of God was established on earth in the days of John the Baptist. A part of his Divine commission was to introduce and proclaim this new kingdom. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." (Lk. 16:16) The kingdom of God thus dates its existence to the days of John the Baptist. It was not in existence before John, for the prophets had foretold that it should be established in his day. It wasn't set up after John, for Jesus Himself said that the time was then fulfilled, and the Kingdom of God had come. "The time is fulfilled, and the Kingdom of God is at hand." (Mk. 1:15) ("eggikt", i. e. "already established"). In short, it began with the first convert which John the Baptist had, and it has increased with each additional convert

since.

The kingdom of God was of heavenly origin. When Pilate asked, "Art thou the king of the Jews?", Jesus answered, "My kingdom is not of this world." (Jn. 18:36) It is not a worldly kingdom made up of the godly and ungodly, such as was true of the Hebrew Commonwealth. Though it is in the world, it is not of the world. Like its king, it came down from Heaven.

The kingdom of God is entered only by the new birth. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jn. 3:5) "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (I Cor. 15:50) Only those who have been "born again" are in this kingdom.

The kingdom of God is peaceful. How could it be otherwise? "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God; The everlasting Father; The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it; and to establish it; with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isa. 9:6,7)

The kingdom of God has its seat in the heart, and operates imperceptibly and silently. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said: The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for; behold; the kingdom of God is within you." (Lk. 17:20,21) Unlike earthly kingdoms, it does not come with pomp and show, but is established in the hearts of penitent believers without observation. The very moment a penitent believer submits to Jesus, that moment the reigning power of Jesus is set up in his heart by the Holy Spirit.

The kingdom of God is powerful in its influence. "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 forever." (Dan. 2:44) "For the kingdom of God is not in word, but in power." (I Cor. 4:20)

The weapons of this kingdom are powerful. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." (2 Cor. 10:4) Truly it is the most powerful of all kingdoms.

Although the kingdom has a present existence, we do not have it yet in its fulness. We will not have it in its fulness until Jesus sets up His Millennial kingdom.

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BROTHER RALPH WEBB SEES EVANGELISM AS IMPERATIVE

(Continued from Page One)

But the task of the churches is as clearly marked out in God's Word as was the way of the cross. After the resurrection, Jesus said, "Even so send I you." (Jn. 20:21) We are not to adjust the microscope and telescope of science, not to pore over dusty volumes in libraries of culture, not to instigate a sweeping system of moral reform, not to magnify the development of body and mind, but we are to seek with heart and

soul the well-being of that which shall last after the stars have fallen and the moon has turned to blood — the eternal human soul. We have our mission outlined in Mt. 28:18-20, commonly called the Great Commission, and our duty to God is not fulfilled until we have made every possible attempt and sacrifice to "make disciples of ALL NATIONS."

II

Jesus is our example in soul-filling, heart-breaking compassion. Many times he viewed the ravages of sin, the depravity of the hearts of men, and his heart broke in consuming pity, and the tears flowed thick and fast, as he wept for sin. His divine heart is laid bare as we read: "When he saw the multitudes he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd." (Mt. 9:36) Hear Him tearfully say, "O Jerusalem; how oft would I have gathered thy children together, and ye would not." (Mt. 23:37). Certainly his holy life was burdened with the weight of men's souls.

Our evangelism will flame or die, succeed or fail: only as our own hearts bleed for the sins of the world. Moses prayed that his own name might be blotted out of the book of life if such would result in the salvation of his people.

(Continued on Page Five)

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"THE CHURCH, KINGDOM, AND FAMILY OF GOD DIFFERENTIATED"

(Continued from Page Three)

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11:15)

Then cometh the end, when he shall have delivered up the kingdom of God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." (I Cor. 15:24,25)

III

In contrast to both the family and kingdom of God, the church is a local institution. The word "church" is never used in the Scriptures as denoting anything but a local institution though it has for nineteen centuries been the subject of human and Satanic onslaught. First came the Romanists offering a present, visible, universal church composed of all the faithful of the Catholic fold. To offset this heresy, Protestants invented the idea of a now-existing, invisible, universal church, consisting of all the saved of all the world. God's New Testament Church has been ground into powder between these, as between the upper and nether mill-stones. To honor a particular assembly and its ordinances, one is thwarted either in part or in whole by objections arising from one or the other of these erroneous views. The universal church has been assumed, asserted, and insisted on to the irrevocable damage of Jesus' ecclesia. It is my purpose this morning to show that the universal church is an inconceivable conception; and unsupposable supposition; and an unspeakable superstition.

It is conceded in classic Greek that the word "ecclesia" means a local assembly. In Matt. 16:18, Jesus used this word for the first time. Can it be believed that our Lord in using this word for the first time, would, without any explanation, give a meaning entirely different from what it would be understood to mean by those to whom He spoke? Universally, the word "grace" is understood to mean "unmerited favor." Surely, if I were using this word for the first time, and were intending to place a different meaning on it, I would pause to give a word of explanation. Jesus knew that His disciples would understand Him to mean a local assembly by His use of ecclesia. Knowing this, He used the word, without explanation. To say that He used it to mean other than a local assembly, is to charge Jesus with ambiguity in speech and a lack of candor and frankness. In the light of His character, such a charge is foundationless.

Our Lord used the word "ecclesia" twenty-two times. In Matt. 18:17, he said, "Tell it to the church." This could be nothing but a local assembly. In Revelation one, two, and three, He uses the word nineteen times. Rev. 1:4,11, 20; Rev. 2:1;7;8;11;12;17;18;23; 29; Rev.3:1,6, 7;13;14;22. The very wording of the text and the context in each instance shows that He means nothing less than a local assembly. The same is true in Rev. 22:16. Thus in twenty-one of the twenty-two times in which Jesus used the word "ecclesia", He used it to mean a local assembly. The odds are 21-0 that He meant a local assembly in Matt. 16:18. Such odds no longer constitute a doubtful probability, but rather become an absolute certainty.

In connection, we quote: "Suppose that one should hear a speaker use a certain term, the meaning of which seems doubtful. Later on in his address the speaker uses the same word at least a score of times, and in such a way as to be perfectly clear as to his meaning. Would it be wise for one to judge that he meant something totally different in his first use of the word than in the twenty times in which he subsequently used it? Or would it be the part of common sense to interpret the meaning connected with the first use of the term, in the light of his subsequent use? This illustration sets forth the exact situation as regards the interpretation of Matt. 16:18." — ("The Church That Jesus Built," P. 43).

In Matt. 16:18, Christ promised to build His church. He only promised to build one. Whenever He used the word afterwards, He used it to mean a local assembly. If He meant anything else than

(Continued on Page Five)

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"THE CHURCH, KINGDOM, AND FAMILY OF GOD DIFFERENTIATED"

(Continued from Page Four)

a local assembly in Matt. 16:18, then:

1. He promised to build His church and never made the slightest reference to it afterwards.
2. In speaking on the subject of the church 21 times afterwards, in every case He referred to something entirely different from what He promised to build.

It is incredible that Jesus would speak 21 times about the church He did not promise to build, and never make the slightest allusion to the one He did promise to build. Our conclusion is that the church He spoke of 21 times—a local body—is the church He promised to build.

The universal church theory is not only unscriptural, but post-apostolic in its origin. Harnack, in his "History of Dogma", says: The expression, invisible church, is found for the first time in Hegessipus. Eusebius, Tertullian, Clement of Alexandria; Hiero; Cornelius, and Cyprian all used the term holy churches and never the Catholic or universal church."

The local assembly is the only kind of church that could have carried out the commission and the ordinances. I have studied science, agriculture, theology and journalism; have traveled extensively; but have never been able to ascertain the whereabouts of the elusive universal church. This ecclesiastical myth never preaches the Gospel, never baptizes anyone, and never gives to the poor. Indeed, it does nothing that you expect a church to do. The duties of a church as outlined by Jesus can only be carried out by a local assembly. From the functional viewpoint, the universal church is inconceivable.

In 1 Cor. 14:23, it is commanded, "Let your women keep silence in the churches." If the church is universal, then she must keep silent in the kitchen and the parlor, for she is everywhere in the universal church. In fact, she will have to keep silent in Heaven, for we are told the universal church will meet in Heaven. How foolishly the universal church does appear when tested even by logic!

In Acts 2:47, we read "The Lord added to the church." Those who believe in the universal church would say that these were in the universal church by virtue of saving faith. These, Jesus added to the church at Jerusalem which He had built. If they were in the universal church by faith, why did Jesus add them to the local body? Won't someone who believes in the universal church explain: "Were there two churches at Jerusalem?"

Jesus told His church that it should expect to suffer persecution. "The gates of Hades" indicates opposition. The only type church that can be persecuted is a local assembly. How could a universal church be persecuted? An invisible something, men cannot persecute. If Matt. 16:18 means a universal church, either visible or invisible, then Christ's promise is meaningless.

Joseph Cross (Episcopalian) in a book of sermons, entitled "Coals From The Altar," says: "We hear much of the invisible church as contradistinguished from the church visible. Of an invisible church in this world I know nothing, the Word of God says nothing; nor can anything of the kind exist, except in the brain of a heretic. The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organism, occupying space and having a definite locality. A mere aggregation is not a body; there must be organization as well. A heap of heads, hands, feet and other members would not make a body; they must be united in a system, each in its proper place and all pervaded by a common life. So a collection of stones, bricks, and timbers would not be a house; the material must be built together, in an artistic order, adapted to utility. So a mass of roots, trunks, and branches would not be a vine or a tree; but several parts must be developed according to the laws of nature

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BROTHER RALPH WEBB SEES EVANGELISM AS IMPERATIVE

(Continued from Page Four)

Paul, the Moses of the New Testament, could wish himself accursed for his brethren in the flesh. Later we hear him reminding the Ephesian elders that he had warned them night and day with tears. And all great soul winners have been those who with anguish of soul have cried out, "Give me souls, or I die!" A glance will reveal the destruction of sin and a look at God's word will reveal God's penalty for sin. O Church of Jesus, how can we be so unconcerned; so indifferent; so callous; when

"One hundred thousand souls a day,

Are passing one by one away,
In Christless guilt and gloom.

O Church of Christ, what wilt thou say,

When in that awful judgment day,
They charge thee with their doom."

God grant that our hearts shall become heavy, and that we shall have the grace to go forth, sowing the precious seed of the Gospel, inoculating it with our tears, that we may come again rejoicing, bringing our sheaves with us.

III

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he alone could save from sin, that the abundant life, present and future, came only through him.

Even so, the Christian must realize that he is not one evangelizing force, but the only evangelizing force, for God has no other plan to reach the lost, except

(Continued on Page Seven)

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"THE CHURCH, KINGDOM, AND FAMILY OF GOD DIFFERENTIATED"

(Continued from Page Five)

from the same seed and nourished by the same vital sap." — ("Why Be a Baptist" P. 72)

The universal church, composed of all the saved, cannot exist on earth since the material has never been brought together, and organized and assembled. While all the saved constitute the Kingdom of God, only baptized believers are members of the churches of Christ.

We are living in perilous days. Those who believe in the universal church propose to merge. To New Testament Baptists, this means submerge. They suggest we have had holy and unholy wars over the Scriptures all too long. Therefore, they want the wolf and the lamb to lie down together. To do so, means the Baptist lamb on the inside of the universal church wolf, and that is too close.

Before the nether and the upper millstones completely destroy Jesus' ecclesia, we want to ask some plain and pointed questions.

We want to know if there is anyone who has ever seen, heard, tasted, smelt or felt of the universal church?

In Gal. 1:13, Paul says, "I persecuted the church of God." Was this a universal church? If so, how did Paul find it and what was the nature of persecution?

In James 5:14, we read, "Let him call for the elders of the church." Of what kind of church is he speaking? Surely not the universal church, for it has no elders, and if it did have, you couldn't call them.

How many kinds of churches did Jesus establish? Did He found both the universal church and the local church? If so, cite Scripture as proof.

Is the universal church, visible or invisible? If invisible, how do you know it exists? If visible, what characteristics does it possess that we may know it?

The officers of a church spoken of in the New Testament are pastors and deacons. Will someone please tell us who is the pastor and who are the deacons of the universal church? We have never had the privilege to meet them!

Was the commission given to the universal church? If so, how does it execute the commission? How does it "go into all the world?" Does it decide matters pertaining to the commission by vote? If so, when is (or was) the vote taken? If otherwise, give Scripture as to when, where, and how.

Is the universal church the body of Christ? Are denominations

of the world, the "branches" of that body? If so, and there is a oneness in that body, what causes the discord among the branches?

Now account for the universal church being invisible when all its branches are visible? Is it not contrary to all laws of science for an invisible tree to produce visible branches?

Paul speaks of one member of the body suffering and all other members suffering with it. This is true of the human body and the local church. It could not be true of the universal church. How could the members in South America, know when a member in Africa were suffering? Yea, how could all the members in the universal church know when one member was suffering?

When did the universal church have a meeting and transact any business? The word "ekkesia" means a called out assembly, and this is the word translated church in the New Testament. When did the universal church assemble? If it cannot assemble, then why call it a church?

Judging by the prophecies, thousands of the elect have not as yet come into existence. How then can a fraction of the whole be universal?

If the commission were given to the universal church, then how does it baptize? Does it authorize some to immerse, some to sprinkle and pour, and others to repudiate baptism altogether? Does it authorize some to baptize babies, and others none but adults?

We hear much of the universal church. Will some of those who are so fond of this phrase give us chapter and verse as to where it may be located? Do not all students know that it cannot be found in either the Old or New Testaments?

If the commission was given to the universal church, how does it make disciples? Does it have a uniform method of discipling the nations? If not, it must send out conflicting voices. Does it have some making disciples of unconscious babies, others making disciples of adults by baptizing them?

To sum up my remarks as to the universal church: I impeach the invisible, universal theory as — An immense, immaterial, imaginary inference, an immodest, impracticable, imbecile, an impetuous, implacable, impervious; impertinence, an impossible, improbable, imperiling imposter; an incredulous, inconsistent, insane impossibility; an indefinite, indudicious, inscrutable insanity; an invidious, invalid invention, spreading out into shallowness, enlarging into littleness, and increasing into nothingness.

Beloved, this is the most dangerous heresy that is preached today. It depreciates Christ's earth-church, "the pillar and ground of the truth." Wherever the doctrine of the universal church predominates, Baptists are on losing ground. We lay our heads in the lap of the Delilah of error when we accept the universal church. It opens the door for all heresies on the church question—open communion, pulpit affiliation, union meetings, and open membership. Loose thinking, teaching, and preaching on the question of the church of God on earth is the cause of many of our difficulties today.

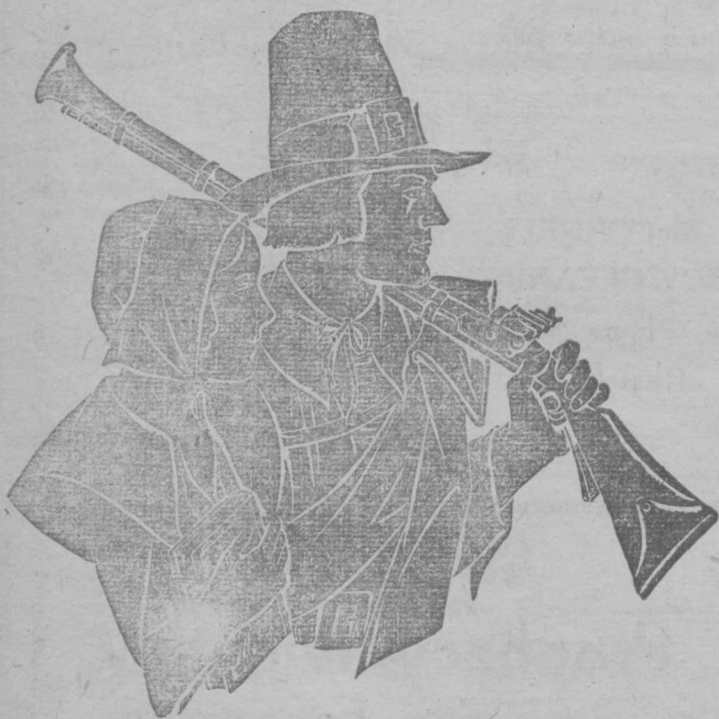
Others magnify the universal church. In contrast, my desire is to magnify this minified and crucified church — the local body — the particular congregation — which is the church of the living God.

IV

In this connection, may I offer a few historical quotations to show that the church which Jesus built was a Baptist Church.

Cardinal Hosius, President of the Council of Trent in 1570, said, "Were it not for the fact that Baptists have been grievously tormented and cut off with the knife for the past 1200 years, they would swarm in greater numbers than the reformers." This Catholic Testimony would put Baptists within 300 years of the establishment of Jesus' Church.

(Continued on Page Eight)



"Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits." Psa. 103:1,2

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**"OIL FOR THE LAMPS
OF GOD"**

(Continued from page Two)

has said that the "greatest enemy to benevolence is the church's coal bill." But is there any need of stoking a furnace or keeping a church warm where its heart has grown cold? Why warm the church if the church in turn does not warm the world? Men do not heat a furnace for the sake of the furnace, but that it may give heat to all who are about it. Once in England it was said that the organ and the steeple were the greatest barriers to missions. But why music if we cannot sing, "O Zion haste, Thy mission high fulfilling?" And why a steeple to point hearts upward if the church has no program to spread the steeple-idea over the world?

The greatest need of the world is Christ. He is the Light and the Church is the Lighthouse, and we are the keepers of that Light. To this end the church exists and its members live. Only this purpose and passion will ever justify the church's continuance. The church is only worth saving as it saves. Oil—give us Oil for the Lamps of God!

—Baptist Messenger, Oklahoma City, Oklahoma.

**BROTHER RALPH WEBB
SEES EVANGELISM
AS IMPERATIVE**

(Continued from Page Five)

through human hands, human minds and human lives. We know full well that the Gospel is God's dynamite to blast sin from the lives of ruined sinners. We know that the much publicized "more abundant life" is a fallacy, and that such life is found in Him who came to give life and give it more abundantly. Death, fearful and eternal, awaits all who die without Christ. Therefore, let us say with the poet

"Salvation, O salvation!
The joyful sound proclaim,
Till earth's remotest nation,
Has learned Messiah's name.

**THREE STORIES
WITH POINTS**

(Continued from Page One)

I have asked you to play golf half a dozen times, but you have never invited me to your church."

The Baptist and Reflector of Tennessee in its issue of September 7, 1939; tells the following story:

"Did you hear of the Irishman in Russia who was being examined by the Soviet for citizenship?

"If you had a million dollars, would you give half to the state?"

"Mike: 'Sure.'

"If you had a thousand acres of land, would you give half to the state?"

"Mike: 'Sure.'

"If you had two shirts, would you give one to the state?"

"Mike: 'No.'

"Why not?"

"Mike: 'Well, I've got two shirts.'"

The Western Recorder in its issue of September 7, 1939; tells the following story:

"I've been harness for de Lord now for forty years," witnessed an old member of a Negro church in the experience meeting. Interrupting the pastor said: 'Yes, brother, you's been in de harness for forty years but, you ain't never broke no trace chains and you have worn out a lot of holdin'-back straps.'"

The Editor of the Western Recorder comments on this specimen of humor in part as follows:

"It is still true that a multitude of professed believers appear to regard their 'harness'; as adequate proof of their devotion to the Lord, regardless as to how their lives bear witness to the use they have made of the life they profess to have given to the Lord. Their slack trace chains and heavily worn back straps largely explain why the Gospel of Christ makes such slow progress in bringing the lost

into the Gospel harness."

—Sling and Stone

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From Baptist Sunday School Committee

TEXARKANA, ARK.--TEXAS

"THE CHURCH, KINGDOM, AND FAMILY OF GOD DIFFERENTIATED"

(Continued from Page Six)

John Clark Ridpath, (Methodist), wrote a letter to W. A. Jarrell as follows: "I would not readily admit that there was a Baptist Church as far back as A. D. 100, though without doubt there were Baptist Churches then, as all Christians were then Baptists." (Baptist Church Perpetuity, P. 59)

The following quotation is taken from the book, "Crossing the Centuries" edited by Ex-presidents Roosevelt and Wilson, and Cardinal Gibbons, Bishop Vincent, and others:

"Of the Baptists it may be said; they are not reformers. These people, bodies of Christian believers, known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches and have an unbroken continuity of existence from apostolic days down through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised; deprived of their property, imprisoned, tortured and slain by the thousands; yet, they swerved not from their New Testament faith, doctrine, and adherence."

Alexander Campbell, in his debate with Mr. McCalla said: "I would engage to show that baptism as viewed and practiced by the Baptists, had its advocates in every century up to the Christian era.....clouds of witnesses attest the fact, that before the Reformation from popery, and from the apostolic age, to the present time, the sentiments of Baptists, and the practice of baptism have had a continued chain of advocates and public monuments of their existence in every century can be produced."

There is no personality this side of Jesus, who is a satisfactory explanation of our Baptist origin. All others can be traced to a human head. Baptists alone can say with Paul that Jesus is the Head and founder of their churches.

There is only one family of God composed of all the redeemed of all ages, from Adam down to the last man saved. It is thus constituted of all the saved in Heaven or on earth. There is only one kingdom of God, composed of all the born again since the days of John the Baptist. There are multiplied thousands of churches right now on earth. Every true Missionary Baptist Church is a church of Jesus. None others are.

When one is born again, he is born into the family of God. He is there forever.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (Jn. 10:28,29) Whether he goes to Heaven or stays on earth, he can never get out of God's family.

At the time of his conversion, he also enters God's kingdom. He will be in this until he dies. Then he'll enter the heavenly

kingdom. "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." (2 Tim. 4:18)

Though one is born into the family and kingdom of God, he is not born into the church of God, although he is a proper subject for admission into one of God's churches. Baptism is the door into the church.

"For by one Spirit are we all baptized into one body." (1 Cor. 12:13) The "one body" referred to in the text just quoted, is the church of God at Corinth. Note 1 Cor. 12:27. "Now ye are the body of Christ, and members in particular." Thus one is born into the kingdom or family of God, but is baptized into the church of God.

In closing, may I urge you to receive Jesus Christ as your Saviour and thus become a member of the family and kingdom of God. Then may I urge you to seek a New Testament Church where you may receive Scriptural baptism, and then let your life count for the glory of God.

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