

The Baptist Examiner

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

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Three Big Religious Rackets

By ROY MASON
Tampa, Florida

Palm Sunday A Fake

1—PALM SUNDAY. It is thought that Jesus made his so-called Triumphal Entry into Jerusalem on Palm Sunday, and used to live in a community where they gathered great quantities of palm branches and shipped them for use in churches where they were waved on Palm Sunday. A careful study of the Scriptures makes it plain that Jesus did not make his triumphal entry on Sunday at all—but on Saturday, the Jewish sabbath. It is commonly supposed that it was on the occasion of that entry that Jesus cleansed the temple, but that is not true. Let me read Mark's account of this: (Mark 11:11) "And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went unto Bethany with the best of twelve." Jesus went into the temple

and looked around, and went out without doing anything. Why didn't he drive out the money changers and others who desecrated the temple? The answer is, because it being Saturday—



ELD. ROY MASON

day—the Jewish sabbath, there was no buying, selling, or money changing going on. But the next day, when he came into the city, all of this was going full blast, so he cleansed the temple. Let's see if Mark doesn't teach this. (Mk. 11:12, 15).

"And on the morrow, when they were come from Bethany,

he was hungry: And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves."

So much then for "Palm Sunday."

Good Friday A Lie

2—GOOD FRIDAY. It is taught almost everywhere that Jesus was crucified on Good Friday, and that he arose from the dead early Sunday morning. And on this assumption, services are held in cities all over America on Good Friday afternoon, with ministers of the various denominations lamenting and speaking on the seven sayings of the cross. Often schools are turned out for these occasions. Now what is there wrong about this Good Friday observance? Well, it just makes a falsifier out of Christ—that's all. He said that he would be in the grave three days and three nights, and you

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When A Beer Parade Backfired On The Brewers



This float of a wrecked automobile, with four ketchup-splattered university students draped through its windows was the unscheduled part of a parade by Budweiser's famous team of draft horses through the business section of Waco, Texas, Saturday, March 21. The truck and trailer, bearing its dramatization of traffic death and displaying temperance signs, followed close behind the wagon of dummy beer cases. Sponsor of the project was the Elder Tilson F. Maynard, of Waco's Emmanuel Baptist Church and President of the United McLennan County Dry forces. (See story on page three)

Is It Scriptural For A Local Church To Have A Membership?

By Elder Frank B. Beck
North East Baptist Church
Millerton, N. Y.

(Read I Cor. 12)

This Church is organized into membership. Most Baptist churches are. Therefore this Church is made up of its members. A person is not in this Church unless he or she is a member of this particular church. In this respect we are different from other churches. When one joins a Roman Catholic Church he has joined the Roman Catholic Church. When one

joins a Methodist Church he has joined the Methodist Church. But you cannot join the Baptist Church, you can only join a Baptist Church. This is because Baptist Churches are not bound together by synods, or conferences, or conventions. A Baptist Church is an independent Church. A Baptist Church is its own governing body. Why is this? Because the New Testament Churches were independent in their organizations and government. According to Christ's own word, the local Church is the highest and final court of appeals in difficulties between brethren (Matt. 18:15-18). For this reason even an Apostle could not force the local Church at Corinth to exclude a member, but could only charge the local Church to do so (I Cor. 5:4-5). The Apostle Paul could not even handle Church funds without the permission of the local Church (I Cor. 16:1-4). Even the meeting in Acts 15:1-

30 was under the authority of the local Church at Antioch (Acts 14:26-15:3), and the local Church at Jerusalem (Acts 15:4, and 22). And the decrees which were sent forth from that meeting were binding upon the Churches only because they were inspired by the Holy Ghost (Acts 15:28). The Churches of the New Testament were independent in organization and government. Baptist Churches are the same today.

SYMPATHY WITH GOD

A little girl whose uncle had given her a dollar, a gift which thrilled her because all her other previous gifts of money had been pennies, was asked, "What will you do with it?" "I think I will take it to Sunday school next Sunday," was her unexpected answer. "You see, I want to give it to God. He never gets anything but pennies, either!"

The question has been raised as to whether or not it is Scriptural to have membership in the Church. There are some who would favor dissolving the membership entirely, and have nothing but a fellowship Church. Let us see what a Baptist fellowship Church would be like.

What is the definition of fellowship? It means "to accept, or unite with others, in fellowship." It means friendship, partnership, communion. "Fellowship is a lot of fellows in the same ship."

What is the doctrine of a Baptist fellowship Church? The local Church would then be as large as its fellowship. All who have been truly born again (John 1:12-13); who have been buried with Christ in baptism (Rom. 6:4), after they have believed (Acts 8:36-38); who believe the doctrines we preach (I Cor. 1:10); who practice the same separation as we take from unbelievers (2 Cor. 6:14-7:1), and worldli-

ness (I John 2:15-17); all such people would naturally be in fellowship with us in the Church. In that sense they would be "added" unto us (Acts 2:41 and 47). That would be the limit. No one unsaved could really be in fellowship with such a Church. No one not Scripturally baptized (immersed) could really be in fellowship with such a Church. No one not believing the doctrines we preach, or holding to the position of separation (Continued on page three)

STALIN AND ROMANISM

Marshall Josef Stalin, premier of the USSR, has passed on. His death was mourned by Russians, gloated over by his enemies. The "extreme unction" recorded the dying dictator by Jesus XII was a prayer for his conversion. And in his last moments the pope gave him a final accolade, naming him the enslaver of millions and the representative of the Anti-Christ! Stalin has been the bitterest of Rome's enemies, the arch-opponent of communism. And yet, strangely enough, Stalin as a boy was studying for the (Greek) Catholic priesthood. It is significant that those who have been closest to Roman Catholicism usually later find themselves farthest from it. Those who know the system best most strongly oppose it and cannot escape too far from it. Romanism is bitterly anti-communistic and is constantly assailing all non-Catholicism for "pinkish tendencies." But Rome refuses to recognize that she

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The First Baptist Pulpit

"The Church, Family, And Kingdom Of God"

R. P. HALLUM
Missionary To Peru

The writer of this tract believes that a lack of understanding of the nature of God's institutions is the cause of much confusion in the thinking and beliefs of many men and, therefore, the cause of the existence of many religious sects. For this reason he is setting forth briefly what he believes to be the

New Testament meaning of the "Kingdom of God" and "The Church of God."

There are three institutions that are specifically mentioned as God's institutions, namely; The Family of God, The Kingdom of God and The Church of God.

1. The Family of God.

This is not a New Testament institution but includes all the saved, both in Heaven and on

earth. Old Testament saints are included as well as New Testament saints. The Family of God is mentioned only once in the New Testament—(Eph. 3:14,15).

II. The Kingdom of God.

In order for a kingdom to exist two things are essential: (1) a king, (2) subjects over which a king is to reign. In the kingdom of Heaven (the two terms are used interchangeably (Continued on page two)

NINE THINGS TO BE ASHAMED OF

J. Edgar Hoover, director of the F.B.I. and trustee of the National Presbyterian Church in Washington, D. C., emphasizes again some of the things about which Americans should be concerned.

1. People spend eight times more hours at movies than at Sunday school.
2. Only one out of 12 persons in our country attends church regularly.
3. Seven out of eight children quit church and Sunday school attendance before they reach 15 years of age.
4. Fifteen million sex magazines are printed monthly and are read by teen-agers.
5. There are more barmaids in America than college girls.
6. One million girls have venereal disease.
7. One million illegitimate babies are born annually.
8. Our nation harbors three times as many criminals as college students.
9. A major crime is committed in America every 22 seconds.

—Good News Broadcaster

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ments are made for their continuation.

"The Church, Family, And Kingdom Of God"

(Continued from page one)
and mean the same) the Lord
Jesus Christ is King and reigns
in the person of the Holy Spirit.
His subjects are the born again
on earth at any one given time.
John 3:3,5.

Here are some points on the
Kingdom of God.

(1) The Kingdom of God be-
gan with John the Baptist, the
forerunner of Christ. Matthew
3:1-2, 11:12; Luke 16:16.

(2) The Kingdom of God is
entered by the New Birth. John
3:3-5. The New Birth is the work
of the Holy Spirit by the word of
truth. Matt. 13:23; I Peter 1:23;
James 1:18; Matt. 18:3; Mark 10:
13-15, and many other passages.

(3) The Kingdom of God is a
present kingdom. Acts 1:3; 8:12;
19:8; 20:25; 28:23,31; Col. 1:13.

By these scriptures we see
that the Kingdom of God exists
at the present time and is, to be
preached.

(4) The Kingdom of God in its
present existence is invisible.
John 3:3; Luke 17:20, 21; Mark
4:26-29. The Kingdom of God is
invisible but the Church of God
is visible and local. It can be
seen coming together to worship,
attending to business, executing
discipline, electing officers of the
Church, receiving members, ad-
ministering the ordinances of the
Church—baptism and the
Lord's Supper.

(5) The Kingdom of God does
not have to do with the material
but is a spiritual institution.
Rom. 14:17.

(6) The Kingdom of God is an
internal work of grace. That is
to say that Christ is in the heart
to reign. Luke 17:21.

(7) The Kingdom of God is to
be preached. The gospel is the
gospel of the Kingdom and was
preached by John the Baptist,
Jesus Christ, the apostles and by
all New Testament writers. Matt.
3:1, 2; Mark 1:14, 15; Luke 4:43;
Acts 20:25-28; James 1:18; Jude
1:3.

(8) The Kingdom of God is at
present invisible, but when the
Lord Jesus returns in his glory
he will give to all his saints
glorified bodies. Then He will
reign over them and His king-
dom shall be a visible kingdom.
Matt. 24:30,31; 25:31,34.

III. The Church of God.

We have seen by the forego-
ing that the Kingdom of God is
Christ in the heart of the be-
liever; that it is entered through
the New Birth; that it is spiri-
tual, invisible and present; that
it comes as a result of the hear-
ing and receiving of the Word of
God. In other words, it is an
inward work of grace wrought
by the Holy Spirit with the
Word of Truth.

This is what a great many
people (many Baptists included)
erroneously believe and teach
to be the Church — the true
Church, they say. Practically all

Protestants believe and teach
this error. They say that when
one is regenerated (born again)
he is in the Church, the true
Church, the spiritual Church.
This idea has caused great con-
fusion and many divisions a-
mong Christians.

It is the purpose of this mes-
sage to set forth the truth as
taught in the New Testament
and to distinguish between the
Kingdom of God and the Church
of God.

Let us define the "Church
of God." There is a clear dis-
tinction between the Church of
God and the Kingdom of God.

(1) The Church of God is en-
tered through water baptism. I
Cor. 12:13,18,27,28. It is local and
visible, while, as we have al-
ready seen, the Kingdom of God
is entered by the New Birth and
is invisible and not local. All
the regenerated that are living
are in the Kingdom, therefore
one should enter the Kingdom of
God before entering the Church
of God.



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Many enter the Kingdom but
never enter a New Testament
Church. On the other hand many
enter a New Testament Church
that have not entered the King-
dom of God. One example is
Judas Iscariot, who was one of
the twelve bishops of the first
Church that Jesus built, baptiz-
ed by John the Baptist, equal in
authority with the other eleven,
but was not born again, there-
fore, not in the Kingdom. Read
Acts 1:16,17,20 also 21 and 22.

(2) The word church is a
translation of the Greek word
"ekklesia." In the time of Jesus
Christ and His apostles, the
Greek language was the lan-
guage largely used in Palestine.
The New Testament was origi-
nally written in Greek, therefore
the meaning of all words in the
New Testament as originally
written was not nor will not
change. Christ chose the Greek
word "ekklesia" as the name of
His institution, which in Eng-
lish is called "church." In order
to interpret the word "church"
intelligently one must know the
nature and significance of the
Greek "ekklesia." What was a
Greek "ekklesia?" I have noted
the definitions of various
authorities of the Greek lan-
guage. They are unanimous as to
its meaning. As examples, Lid-
dell and Scott in the Greek lex-
icon define the word "ekklesia"
thus: an assembly of citizens
called out by the algaucil; a
legislative assembly. Dean
French in his "Synonyms of the
New Testament," page 17, says:
"Ekklesia, as all know, was the

legal assembly in a free Greek
city, of all those that had citi-
zen's rights, for the transaction
of public business." So, the
Greek "ekklesia" was a local,
visible assembly of legally cal-
led out citizens.

Edward Robinson in his lex-
icon of the New Testament, says:
"In the New Testament the
meaning of 'ekklesia' requires an
assembly of believers called out
from the world: The term 'ek-
klesia' is composed of two Greek
words — 'kalein,' to call, and
'ek,' out of, therefore, the term
'ekklesia' literally means to call
out." The Lord said, "I will
build my 'ekklesia,'" Matt. 16:18.
He did not say, "I will build a
Greek 'ekklesia,'" or any other
man made "ekklesia." He meant
that He would build His own in-
stitution which would compare
in many ways or have the like-
ness of the Greek "ekklesia." Namely: (a) It would be a called-
out assembly of citizens of hea-
ven who would be fully quali-
fied to exercise all legal rights
as citizens in His institution. (b)
It would be a local body. (c) It
would be a visible body. (d) It
would be a democratic body, as
the Greek (ekklesia) was a
democratic institution.

Now let us try the definitions
of these noted Greek scholars
with the New Testament and see
if the two are in accord.

"To the law and to the testi-
mony: if they speak not accord-
ing to this word, it is because
there is no light in them." Isaiah
8:20. The New Testament is the
final word on this and on all
other church doctrine. We can-
not absolutely rely on books
whose authors are men, but we
can absolutely rely on the Word
of God.

Is the Church of God a local,
visible, democratic assembly?
The Lord said: "I will build my
'ekklesia,'" that is to say, my
assembly or congregation. The
nature of an assembly requires it
to be local and visible. If it is
not local and visible, it is not
an assembly or congregation.
How can an invisible, universal
institution congregate or unite
as the unionist and Romanist
say? It is impossible, ridiculous
and a perversion of the Word of
God.

Jesus said in Matt. 16:18: "Up-
on this rock I will build my
Church (ekklesia)." The first
time the word was used in the
New Testament was this. The
second time the word was used
was in Matt. 18 by the Lord. The
Lord makes very clear what He
means by the word church. He
says, "and if he shall neglect to
hear thee, tell it to the church." This
command is given to one
member who has been offended
by another and can be carried
out by a visible democratic as-
sembly only. In view of this
command that Jesus gives to His
church, the idea that the church
is universal, invisible, consist-
ing of all believers, does not
make sense.

It is most interesting to me
that the use of the word "ek-
klesia" by Jesus during His min-
istry is recorded only two times
in the gospels and these teach
that it can be heard and address-
ed, and that it is used many
times in the last book of the in-
spired word, Revelation, and
means a local assembly of be-
lievers.

We have already considered
the first two times that Jesus
teaches about His Church. Now,
let us notice the last time that
Jesus speaks about His Church.
The passage is found in the last
chapter of the New Testament,
Rev. 22:16, and says, "I, Jesus,
have sent mine angel to testify
unto you these things in the
churches." Note that Jesus uses
the plural.

To what churches did He send
His angel? The answer is found

in Rev. 1:14 and 2:1,8,12,18; 3:1,
7,14. These scriptures clearly
show that the seven churches
in Asia, were local assemblies
capable of doing both good and
evil works, and constituted of
visible people. They were not
invisible or universal. Each
church was constituted of people
in the locality mentioned. Jesus
uses the word "church" in Rev.
22:16 to mean the same thing
that He uses it to mean in Matt.
16:18 and Matt. 18:16. I repeat
that the simple meaning of the
words "Church of God" is: a
local assembly of believers bap-
tized with scriptural baptism. It
is not a term about which a per-
son of ordinary ability to think
would be confused. Nevertheless,
the subject is one about which
many are confused. The word
"church" according to the teach-
ing of many, can mean many
things. Men have added several
meanings to it, but it has only
one meaning in the New Testa-
ment.

Men say that the word means:
(1) a local assembly, (2) all lo-
cal assemblies in a province, (3)
a denomination, (4) all believers
in the aggregate, (5) invisible,
(6) universal.

We have seen the use that
Jesus made of the word
"church." Now we will see if the
word "church" as used by other
New Testament writers har-
monizes with Jesus' use of the
word.

(1) First we shall note the
word "church" used in the sin-
gular that refers to local assem-
blies in cities.

"And at that time there was
a great persecution against the
Church which was at Jeru-
salem." Acts 8:1.

"Now there were in the
Church that was in Antioch cer-
tain prophets and teachers." Acts
13:1.

"And when he had found him,
he brought him unto Antioch
and it came to pass, that a whole
year they assembled themselves
with the church." Acts 11:26.

"And when they had ordained
them elders in every Church
and had prayed with fasting,
they commended them to the
Lord, on whom they believed." Acts
14:23. In I Cor. 1:2 and II
Cor. 1:1, we find: "Unto the
Church of God which is at Co-
rinth."

(2) The word "church" used in
the plural refers to local as-
semblies in provinces.

"Then had the churches rest
throughout all Judea and Galilee
and Samaria and were edified." Acts
9:31. These were three prov-
inces—Judea, Galilee and Sa-
maria. There were churches in
each province.

"And all the brethren which
are with me unto the churches
of Galatia." Galatians 1:2.
Galatia was a province. There
were New Testament churches
in this province. Note that the
word does not say: "To the
Church of Galatia."

I Cor. 16:19 says: "The
churches of Asia salute you." The
seven churches of Asia that
received the messages from
Jesus are included. Rev. 1:11.

Acts 15:41 says: "And he
went through Syria and Cilicia,
confirming the churches."—not
the church of Cilicia nor the
church of Syria.

II Cor. 8:1 says: "Moreover,
brethren, we do you to wit of
the grace of God bestowed on
the churches of Macedonia." There
were churches in the state of
Macedonia, but not the
"Church of Macedonia."

(3) The word "church" used
in the singular refers to local
assemblies in private houses.

(a) "Greet Priscilla and
Aquila, my helpers in Christ
Jesus: likewise greet the
church that is in their house."

Rom. 16:3, 5.

(b) "Salute the brethren
which are in Laodicea and the
Nymphas, and the church which
is in his house." Col. 4:15.

(c) "And to our beloved
Philemon, and Archippus, our
low soldier and to the church
thy house." Philemon 1:2.

These scriptures teach clearly
that the Church of God is a
local assembly and can and does
often times meet in a private
house and there is no possible
way of reconciling the idea that
the Church of God can be a
local assembly meeting and
worshipping in a private house
and at the same time be an in-
visible universal something in-
cluding all believers. Neither
does it make sense to say that
the body of Christ is invisible
and universal. The body of Christ
is the Church and the Church
is the body of Christ. Eph. 1:22-23
Col. 1:18.

It will be well to note here
that the word "body" as used
by the apostle Paul is a simi-
le or comparison and teaches the
relation that does or should
exist between Christ and His
Church. As the head of the
man body is the principal and
most important part of the
body, which guides and directs
the rest of the body, so Christ
is head of His Church and so
eign guide and source of the
dom for the rest of the
church, and each member of
particular should be under the
direct command of the head.
Read the words of Paul to the
church at Corinth. I Cor. 12:1-30.
Also to the church at Ephesus.
Eph. 1:22, 23; 4:15
5:23, 24.

The human body is used to
illustrate the relation of Christ
to His local assembly or church
as a working and militant in-
stitution, just as the temple was
used to show that the church
the dwelling place of Christ
in the person of the Holy Spirit.
So, also, the "flock" is used to
show that Christ cares for His
Church as the shepherd cares
for his flock of sheep and the
bride is used to show the great
love that Christ has for His
Church, compared to the love
of the true bridegroom for his
bride. I Cor. 3:16, 17; Eph.
5:22-25; 20:28, 29; Eph. 5:22-25;
22:17.

We should not forget that the
body of Christ is the church
and that, if the church is local,
the body is local. The body does
not refer to all the saints in the
aggregate. All those that be-
lieve so are confused and do not
know how to harmonize the
scripture. Furthermore they are
guilty of trying to destroy the
identity of the church.

Now let us consider the perpe-
tuity of the churches of the New
Testament. The baptism of John
the Baptist. The perpetuity of
the Church of the Lord is as-
sured by the Lord Himself in
Matt. 16-18. The Lord chose
twelve men from among the
disciples of John the Baptist
the man sent from God. John
1:6-6, 21, 22. With these twelve
was constituted the first Church
of the Lord. Matt. 10:1; Mark
3:13, 14; Luke 6:13. To this
first church was delivered the
great commission, Matt. 28:1-20,
and the two ordinances of
baptism and the Lord's Supper.
Matt. 28:18-20; 26:26-28; I Cor.
11:23-27.

The first church grew to be a
great congregation. Acts 1:1-14.
15; 2:41; 4:4; 5:14; 6:1. Of this
first church in Jerusalem were
constituted many churches in
Judea, Samaria, and unto the
mascus. Acts 8:1-4 9:19.

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"The Church, Family, And Kingdom Of God"

(Continued from page two)

From the Church at Jerusalem some disciples went to Cyprus and Antioch. A church was constituted in the city of Antioch. The church there, under the direction of the Holy Spirit, sent out two missionaries, Barnabas and Saul to foreign fields. By these two were established many churches in Asia, Macedonia, Greece and in other parts. All these churches, together with the churches organized by the other disciples of Christ, received the baptism of John the Baptist (the only scriptural baptism, the only water baptism known to the New Testament — baptism of the man sent from God to baptize the Church).

Since that time churches of the Lord have continuously existed, that is to say, churches having "one Lord, one Faith, one baptism." To deny this is to deny the truth of the promise of the Lord Jesus which says: "The gates of hell shall not prevail against it." Matt. 16:18, and "I am with you alway, even unto the end of the world, amen." Matt. 28-20.

The baptism of John is the only baptism authorized by the Lord Jesus. It is the only New Testament baptism. The baptism of John is the test of a New Testament church. It is the test of the recognized "Lordship" of Jesus. Matt. 28:17, 18. It is the test of the "one faith." The Lord authorized His churches to administer baptism. Therefore, no baptism is scriptural that is not authorized by a New Testament church.

In order to maintain scriptural churches till Jesus comes, it is necessary that scriptural churches ordain preachers called by the Holy Spirit to the ministry and authorize them to baptize particular candidates. Church history shows that this rule has been strictly followed since the time of Christ to the present time. Mark 3:13,14; Acts 1:22; 10:47; 13:2-4; Titus 1:5.

Let us notice some of the names by which the churches have been called through the centuries. According to authentic historians, the churches of Jesus have been known by various names across the centuries. Some of the names by which they have been known are: Montanist, Arnoldist, Donatist, Paulicians, Petrobrusians, Waldenses, Ana Baptist, Baptist and others.

The people above mentioned were composed of congregations, such as the congregations at Ephesus, to whom Paul addressed these words: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and father of all, who is above all and through all and in you all." Eph. 4:3-6.

These congregations existed in many parts at the time of the beginning of Protestantism, when Luther and Calvin and Wesley founded their respective movements; and since then, many others. I think it would be but just and timely to ask: "Why did not these Protestant leaders unite with the congregations then called Ana Baptist or Baptist, instead of persecuting them as they did and as Romanism did?" "Upon whom rests the responsibility for the existence of so many different sects or faith?" Surely not upon the Baptist.

We close by giving the testimony of two historians from the "History of the Reformed Church of Holland."

In 1819, the King of Holland commissioned Dr. Ypeij, professor of theology in the University of Groningo, and the Rev. T. J. Dermout, chaplain of the king, both able members of the Dutch Reformed Church, to write a history of their church. In the authentic volume that they prepared and published in Breda in 1823, they dedicated an entire chapter to the Baptist, in which they confirmed the following:

"Now that we have seen that the Baptists which formerly were called Anabaptist and later Mennonites, were the primitive Waldenses, which in the history of the Church, even since the most remote times enjoyed the honor of that origin, therefore, the Baptist can consider themselves as the only community that has continued since the time of the apostles as a Christian society that has preserved the purest doctrines of the gospel throughout the centuries. The external and internal economy of the Baptist denomination, perfectly correct, contributes to confirm the truth denied by the Roman Church, that the reformation, such as was effected in the sixteenth century, was a great necessity, refuting at the same time the erroneous notion of the Roman Catholics that their denomination is the most ancient."

Here's The Truth; Beer Plus Autos Equals Death

The Budweiser beer folk are trying to figure out whether their parade at Waco, Texas, Saturday, March 21, helped their cause or hurt it.

Chances are that they were the losers.

The parade was the beginning of a five-day appearance in Waco of Anheuser-Busch's famed hitch of eight immense Clydesdale horses, and it was planned with all possible advance publicity. The horses led the parade, pulling a giant wagon of dummy beer cases, all bearing the label of their particular alcoholic beverage.

But the parade had a surprise ending.

A trailer truck, bearing a demolished automobile with ketchup-splattered young people hanging from its windows, followed close behind the beer wagon. A placard on one side declared that beer and automobiles equal death, and another pleaded: "If you drive don't drink. If you drink, don't drive."

For three hours, as the parade wended its way through Waco's business district, the deadly reminder of highway death trailed the beer advertising.

And as thousands of people paused to admire the animals, they gasped to view in horror the demonstration of havoc caused by drunken driving.

The four youngsters in the car played their roles so well that many believed the car actually contained corpses.

"My God!," exclaimed one woman, "why don't they call an ambulance?"

City policemen granted the same rights and concessions to the dry campaigners as to the Anheuser-Busch display. No attempt was made to prevent the temperance float from remaining in the parade. Following the float was a trail of cars carry-

ing duplicate signs telling of the devastating effect of alcohol.

A number of policemen along the way voiced their approval of the float, for they had seen with their own eyes many similar wrecks on the highways as a result of too much beer and liquor. Several of the policemen greeted the dry campaigners with handshakes and one volunteered: "If you ever want a testimony, I'll be glad to give you one."

The demonstration for abstinence was planned by Rev. Tilson F. Maynard, pastor of Waco's Emmanuel Baptist Church and President of the United McLennan County Drys. University students posed as bloody corpses in the car.

The wrecked automobile was loaned the demonstrators by a local wrecking company which volunteered the use of any one of scores of demolished vehicles they had dragged from the highway. There was a feeling of awe and death as this one was selected from the still blood splattered cars on the lot. The owner pointed out that the deaths represented there would fill a large cemetery. Two other citizens granted the use of their trailer and truck, and the truck's owner volunteered to drive the meaningful array himself.

A Local Church

(Continued from page one)

aration we take could really be in fellowship with such a Church. Only those in fellowship with the Church could take the Lord's supper. This is the order of Acts 2:41-42.

But here are some difficulties associated with a Baptist Fellowship Church.

1. How would a Baptist Fel-

lowship Church with no membership exercise "Church discipline" if needed? (Matt. 18: 15-18; Rom. 16:17; 1 Cor. 5; 2 Thess. 3:6). I am afraid that some are too satisfied with a minister merely stating the proper order at the Lord's table, as to who should take the supper, and then our responsibility ends. But that is not so! Our responsibility does not end there. The local Church is commanded to take action in refusing to eat the Lord's supper with brethren (yes, with professing brethren! professing Christians!) who are guilty of, not only scandalous sin (as in 1 Cor. 5:11), but who are also guilty of division and heresy (1 Cor. 11:17-20). Under such circumstances "ye cannot eat the Lord's supper," as the Revised Version renders v. 20. Then how can a Baptist Church eat with those who have membership in modernist and worldly churches? We are divided with them on that. How can a Baptist Church eat with those who are guilty of the heresy of infant baptism? Even in a Baptist Fellowship Church the Lord's supper must be limited to Baptists, or we have division and heresy. Even Church fellowship has its limitations.

2. How would a Baptist Fellowship Church, with no members, vote? Who would say who was in fellowship and who was not? Who was entitled to vote, and who was not entitled to vote? And the moment you declare some in fellowship, and some not in fellowship you have changed over to an organized membership, only you are calling it by another name.

3. How would a Baptist Fellowship Church, with no members, handle its finances? Well the trustees or deacons would handle it. Then who would sel-

ect the deacons and the trustees? Didn't the "multitude" of the disciples elect the first deacons? (Acts 6:2-6). Yes, but according to W. E. Vine the article in Acts 6:2 demands "a particular company, for example, of disciples." It was a definite number, a stated fellowship. That is the same as a membership! It was not just anybody who professed to be a Christian who voted then. But it would have been if the Church were nothing but a Fellowship, with no membership.

I am persuaded from Scripture that the local Church is a membership, as well as a fellowship. I am persuaded for the following reasons:

1. Before Pentecost they had a list or register of 120 names (Acts 1:15). A fellowship Church would not need such a list, a membership would.

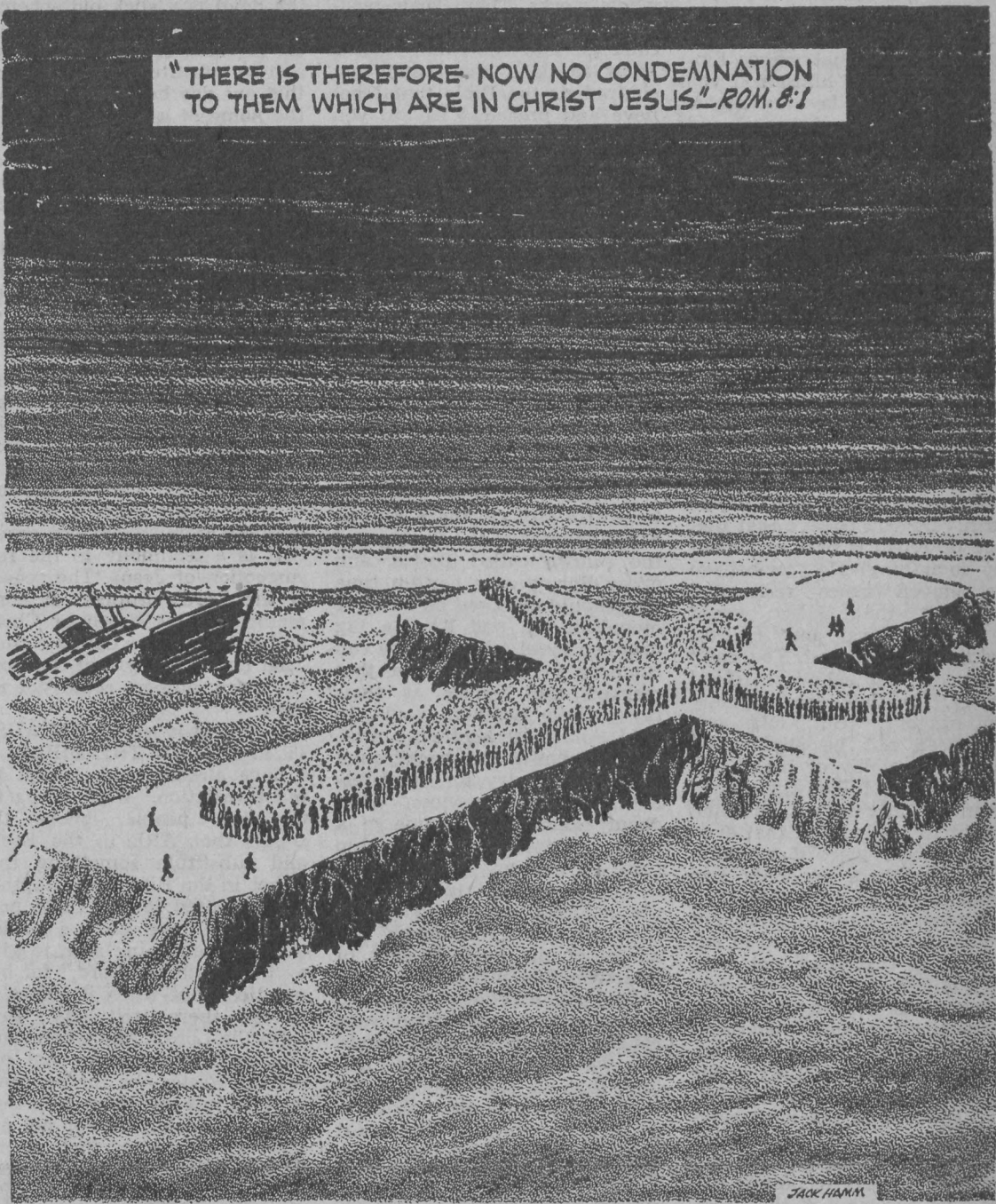
2. In Acts 5:13-14 we read of believers who were added to the Lord, but who dared not join themselves to the Church.

3. After Saul's conversion he attempted to "join himself to the disciples" in Jerusalem, but they refused him until Barnabas came and spoke for him. Then Paul was received (Acts 9:26-28). Such would be unnecessary if the Church were not an organized membership and only a fellowship.

4. Later, Paul was a member of the Church at Antioch, from which he was ordained and sent as a missionary (Acts 13:1-4).

5. To the local, visible, organized Church of God at Corinth Paul wrote: "Now ye are the

ROCK OF AGES



"THERE IS THEREFORE NOW NO CONDEMNATION TO THEM WHICH ARE IN CHRIST JESUS" - ROM. 8:1

Religious Rackets

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are going to have to be a mathematical genius that makes Einstein ashamed of himself, if you can figure three days and nights between Friday afternoon and Sunday morning. You can't figure more than two nights to save your life.

Eleven different times it is reiterated in the New Testament that Jesus would be in the grave three days and three nights, and one type was involved. Jesus has told us that the one type setting forth the length of time that he should be in the grave is the type of Jonah . . . "for as Jonah was three days and three nights in the stomach of the sea monster, so shall the Son of Man be three days and three nights in the heart of the earth." Do you believe that that type of Jonah is true, or a phoney something? Do you believe the eleven times re-iterated statement that Jesus would be three days and three nights in the grave? You can't believe it and believe in Good Friday, for they are mutually contradictory. "But, folk say, 'We need not be sticklers—a portion of a day or night was accounted as a full day or night.'" I want to flatly deny it, and then I want to remind you that even if that were true, it wouldn't work, for there are only two nights allowed by the Good Friday myth. I want to point out to you that God is a God of exactness. If that were not true, we would have a whole universe in confusion. "When the fullness of the time was come, God sent forth his Son." God wasn't behind one minute. A study of the Bible will reveal that God fulfills his Word in the most careful, minute, and painstaking way. I made a list of fifty prophecies that were accurately fulfilled on the day of the cross. The very words that our Lord should utter on the cross were foretold seven hundred years before he hung there. Then in the face of all the Bible—with its dozens and scores of accurately fulfilled predictions, we are asked to believe that the Lord just part-the-way, slap-hazards, carelessly, sorta fulfilled the prediction concerning Christ being in the grave three full days and nights. And why do men impugn the Word of God? Why do they contradict the words of Christ? Why do they wreck the type of Jonah? Why do they deny the accurate and literal fulfillment of the promise of Christ to be in the grave three days and three nights? The answer is, in order to validate a wretched tradition, and to join in with the popular order of things. Truly the words of our text aptly apply, when it says, "teaching for doctrines the commandments of men" and truly do these other words of Christ apply, as he says, "Ye by your traditions set at naught the law of God." I say, Away with such traditions! Let God be true, and every man a liar!

Easter Biggest Lie

3—Let us consider EASTER. I can take Baptist history and show you that the time was when Baptists took no stock in Easter—when they repudiated it utterly. John T. Christian in his History of the Baptists tells of how several hundred Baptists were put to death in England in the early days, because they would not observe Easter. But most Baptists of today have gone back on the stand that their ancestors died to maintain. Many

of them have swallowed Lent, Good Friday, Easter, and the whole works. That's their business of course, but personally I can't go into something that I know to be a fraud and that contradicts the Bible that I believe and preach. I say to you that I would no more be a party to observing Easter Day than I would to observing Baal Day. I can't think of anything much more wicked than for us to engage in Easter Observance. Strong words, you say. Yes, and it deserves strong words. Let me tell you in plain words what is wrong with Easter:

Where "Sunrise" Services Started

1—It is wrong BECAUSE IT BEARS THE NAME OF AN OLD PAGAN GODDESS. The very name is heathen. The Teutonic tribes of Northern Europe had a goddess of the Spring and the sunrise called Eostre, and every Spring at a certain time they would meet out on a hill or mountain top and have a big drunken revel,—then as the sun came up over the horizon, that marked the climax of their revel, those heathen would go wild. And those heathen sunrise revels furnish the background and the ancestry for our present day "Sunrise services." What about bringing the name of a pagan goddess into our worship today? I remind you that God in the ancient time told the people of Israel, not to even mention—not to even name the names of the heathen gods of the tribes that surrounded them.

This pagan goddess of Spring, Eostre, can be identified with pagan worship in other lands. She was the same as the "Ishtar", that we read about in the Bible, and the Lord condemned her worship in the most scathing terms. You can easily verify the pagan origin of Easter by consulting any encyclopedia.

2—Easter is wrong, BECAUSE IT DOES NOT REPRESENT THE RESURRECTION OF CHRIST. How could it, when it comes at one time one year and at another time the next year? The truth is Easter is not determined by the resurrection, but by the full moon and vernal equinox. For Easter always comes on the first Sunday, following the first full moon after the Spring equinox. These things had much to do with the festival of the goddess of Spring, but they have naught to do with the resurrection of our Lord. Why falsely pretend that Easter represents the resurrection when it does not? Why not tell the truth about it?

3—EASTER IS WRONG, BECAUSE IT IS FILLED WITH PAGAN SEX SYMBOLS. If you want to embarrass some ardent Easter worshipper, just ask the question as to what rabbits, chickens, and the like have to do with the resurrection. They don't have any, slightest connection. They are pagan symbols of sex and fertility.

4—Easter is wrong, BECAUSE IT CANCELS 51 RESURRECTION DAYS A YEAR IN FAVOR OF ONE DAY. Why do we have Sunday, or the Lord's Day as a special day to observe? Because it was on that day—the first day of the week, that Jesus disclosed himself as risen from the dead. And history shows that always, down through the centuries, Christians have observed this day as their worship day. Fifty-two days a year, we are to commemorate the fact that our Lord is not dead, but risen. The day has no significance apart from the resurrection, and we had as well throw it away, if it is not resurrection day. Any crooked business man would be a slick schemer if he could manage so as to pay off

his debts at the rate of one dollar for every fifty-two. Yes, and the devil is a slick old schemer too, for he has managed to cancel 51 resurrection days a year, and to substitute one day. And that one day he has named with the name of a heathen goddess, and he has dumped into that day new clothes, chickens, rabbits, colored eggs, and so forth.

5—Easter is wrong BECAUSE IT SETS ASIDE THE DIVINELY APPOINTED MEMORIALS OF THE RESURRECTION. I have already said that each first day of the week is resurrection day, but in addition the Lord has given us two other things to memorialize the resurrection. One is BAPTISM. The Bible says, "we are buried with him by baptism . . . that like as Christ was raised from the dead . . . so we also should walk in newness of life." Every time a believer is raised from the watery grave, that is a testimony to the resurrection of Jesus. The second is the Lord's Supper. It commemorates the death of Christ and points to the Lord's return. That has to imply that the Lord has risen, else he could not return.

6—Easter is wrong, BECAUSE IT IS NOT IN THE BIBLE, as I have already said, except by mis-translation. Why should Christian people ignore the things that ARE in the Bible, and substitute something that is not in the Bible? We Baptists are supposed to be "Bible people." We have always prided ourselves on being able to give a "thus saith the Lord," for our practices, but when it comes to Easter, there isn't any "thus saith the Lord." And when some one condemns me for not observing Easter—or for opposing Easter—just ask them why they should condemn me for not observing something that is not in the Bible.



Stalin

(Continued from page one)
is largely responsible for communism's existence. Communism is a secularist philosophy which has fed fat upon the economic conditions bred in the Roman Catholic culture and the hypocrisy rampant in ecclesiastical circles. It was the Roman Catholic Church which gave occasion to the Marxian epithet: "Religion is the opiate of the people." It was the Roman Catholic clergy who made necessary the Mexican and Russian revolutions of 1917.



A Local Church

(Continued from page three)
body of Christ, and members in particular" (I Cor. 12:27).

The New Testament Church being a **membership**, consisted of those professing to believe in Jesus Christ (I Cor. 1:2; 15:1-2); who were baptized (Acts 18:8) into the body of Christ, the Church (I Cor. 12:13; Acts 2:41); by the vote of the Church (Acts 10:43-44; Rom. 14:1). This being so the Church was the membership in each respective place. When the Church observed the Lord's supper only the membership therefore observed it (I Cor. 1:2; and 11:17-34).

To whom was the Lord's supper given? To Christians. What kind of Christians? To baptized Christians! The Lord first gave the supper to His apostles (Luke 22:19-20), but they had already been baptized by John the Baptist (Acts 1:15-25). On Pentecost the new converts were baptized before they broke bread (Acts 2:41-42). The Corinthian Church had the Lord's supper committed to it (I Cor. 11:2), but the mem-

When Stalin Passed Into Eternity To Meet God

"Take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living God." (Heb. 3:12)

Joseph Vissarionovich Stalin was born Dec. 21, 1879. His father was a drunken cobbler but his mother a devout peasant. Through her labors and savings, Joseph was sent to the Greek Orthodox seminary, where he studied for the priesthood. He was described as small, sickly, and scarred by smallpox. He was afflicted with a web-toed foot, and a withered left arm.

At 19 he was expelled from the seminary after being caught perusing revolutionary books. In due time he became a professional revolutionary. He is charged with organizing the robbery of the State Bank of Tiflis of 300,000 rubles.

He was frequently arrested by Czarist police; and was exiled to Siberia, six times.

In 1905 he met Lenin in Finland; and by 1917 was chief trouble-shooter on civil war fronts. He was accused of the ruthless purge of the Red Army which Leon Trotsky had mustered.

When Lenin died in 1924, Stalin with Zinoviev and Kamenev seized power; and when Trotsky was exiled in 1928, Stalin's control was virtually complete. In 1929, he instituted the first "Five Year Plan" to make Russia a major industrial power. After that he consented to fewer and fewer public interviews. Only a privileged few might see him. He liked guarded hideaways.

On one of these rare interviews, Lady Astor was a guest. She asked him the straightforward question: "When are you going to stop killing people?" "When it is no longer necessary," Stalin replied.

While Winston Churchill was visiting Stalin in 1942, Stalin admitted to him that he killed ten million farmers, in four years.

When his young wife Nadezhda died, Stalin said, "She is dead, and with her have died my last warm feelings for all human beings."

The press says there are "uncountable millions of prisoners in Siberian slave-labor camps."

No man of history ever amassed power so vast or so absolute, as did Joseph Stalin. No man ever ruled over as great an empire as Stalin's Russia

bers had already been baptized (I Cor. 12:13). But that is not all!

The apostles were not only baptized but they were "in the Church" (I Cor. 12:28). The new converts at Pentecost were not only baptized but "added unto them" (Acts 2:41), that is, "unto the Church" (2:47), before they broke bread. They were Church-members. The Lord's supper was given to the **local Church** (I Cor. 11:2). Then only the local Church can observe it. Since the local Church is its membership, only its membership can rightly observe the Lord's supper. For this reason when Paul preached at Troas there is no record that Paul broke bread with the Church (Acts 20:7). It is true that Paul broke bread and ate **after**, but it is apparent that it was not with the Church (Acts 20:7-11). This was due to the fact that Paul was not in the Church at Troas.

Is the Church willing to go by the Word of God and maintain the following Scriptural order: salvation, baptism, church membership, and then the Lord's supper?

with her satellites controls one-fifth of the earth, and one-third of the world's population.

Joseph Stalin being utterly opposed to "religion" was therefore anti-God, anti-Christ, anti-Bible and anti-Semitic. Most other people, Stalin did not cherish the thought of death; death is no respecter of persons. Powerful as he was, he had no go!

"And it is appointed unto men once to die, but after this the judgment," (Hebrews 9:27). Although he did not believe in God, he must meet God in judgment and give an account of his every motive, thought, word and deed—for God is! All must meet God, either in grace or judgment.

God has made provision for the forgiveness of sins through the atoning death of His Son, but if that sacrifice is ignored there is no forgiveness.

The message for all of us is: "See that ye refuse not Him that speaketh. For if they escape, not who refused him that speaketh on earth, much more shall we escape, if we turn away from Him that speaketh from Heaven." (Hebrews 12:25)

THE SERMON OF THIS WEEK

The message, printed under the heading, "The First Baptist Pulpit," is taken from a tract written by Missionary R. P. H. when he was home on his last furlough. It is a splendid message, and is now being printed in tract form for general distribution. If you wish a supply of these, write Bro. H. at Marion, Kentucky and he will be glad to send them to you.

GOD'S PROTECTING CARE

A sparrow had built its nest in a freight car that had been ordered to the shops for repair. When the car was in order and started again into service, a new full of young sparrows seemed about to be robbed of a mother's care. But though the car traveled several hundred miles, the mother bird would not desert her young. The sympathy of the trainmen was touched, and they notified the division superintendent, who ordered the car out of commission until the birds were able to care for themselves. If a great railroad system can be ordered so as to protect helpless sparrows, is it hard to believe that the great Superintendent of the universe orders all things for the good of his children?

ORDER AS WIDE AS THE UNIVERSE

A pig rooting in an orchard might, by chance, make the letter A, but does anybody think that the animal could make the whole alphabet? You see the objection that things are what they are by chance is not big enough. It might give reason for a few things that happen, but it is an absurdity to use it against an argument which speaks of order as wide as the universe, and as varied as its infinite illustrations.