

You can never stumble while on your knees.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

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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## EFFORT TOWARD CHURCH UNION

By ROY MASON  
Tampa, Florida



ELD. ROY MASON

working for organic union.

### The Lord Wants UNITY

The Lord wants His people to be of the same mind. Jesus prayed as recorded in John 17: "That they may all be one, as we are one." That was a prayer for unity of faith—not some sort of organic union of groups completely out of accord with each other in their beliefs. The Apostle Paul lays down the PLATFORM FOR CHRISTIAN UNITY in Ephes. 4:4-6. Without agreement on the things men-

(Continued on page three)

## 3 Reasons Why The Church Is A Local Body

1. Our first reason for concluding that the word *ekklesia* never means any thing but an organized and an assembling church is that the Lord Jesus, who is the author of the Book of Revelation, uses the word *ekklesia* 20 times in Revelation and every time He uses it, He refers to a local organized and assembling church. Seven times He uses it in the singular in naming the seven churches of Asia. Thirteen times He uses it in the plural referring to these seven churches and their successors. Whenever He spoke of a larger group than a local church He always used it in the plural.

2. B. H. Carroll for many years a teacher in Baylor University and later the founder of the Southwestern Theological Seminary, in a newspaper controversy with W. J. McGlothlin as to the meaning of the word *ekklesia*, says: "The proposed new sense (of the word *ekklesia*) destroys the essential ideas of the old word, namely, organization and assembly, and would leave Christ without an institution, an official business body on this earth. Our Lord himself uses the word 23 times — once

in Matt. 16; twice in Matt. 18; and 20 times in Revelation. These 23 instances settle the meaning of the word."

3. Back in the days when T. T. Eaton was the editor of the Western Recorder, in discussing with the "invisiblisticists" the meaning of the word *ekklesia* in Matt. 16:18 he gives these seven reasons for saying the church Jesus built was a local church.

- (1.) That is the meaning of the word "Ecclesia."
- (2.) That is Christ's universal usage of the word.
- (3.) That is the only meaning that would have been understood by the Apostles.
- (4.) That is the only kind of church recognized in the New Testament.
- (5.) That is the only kind of church to which the promise has been fulfilled.
- (6.) That is the only kind of church adapted to human nature.

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## RECONCILIATION

A TRUE STORY

In my younger days — there lived in Omaha, Nebraska, a gentleman and his wife who were enjoying a happy married life. But sin overcame the husband, he proved untrue to his wife, and she found it out. She had loved him dearly and he had loved her, but now sin

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### OUR WEEKLY RADIO PROGRAMS

WIRO — 1230 On The Dial  
Ironton, Ohio  
Sunday, 9:00 p. m.

WHJC — 1360 On The Dial  
Matewan, W. Va.  
Saturday, 1:15 p. m.

WHTN — 800 On The Dial  
Huntington, W. Va.  
Sunday, 7:45 a. m.

### Be A Missionary—

Please tell your friends and neighbors about these programs.

## Here's A Terrible Indictment Against The Human Family

ELD. T. G. NEW  
King, N. C.

"Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one." Psalm 53, verse 3.

Here we have a terrible indictment against sinful man. Not a few have gone wrong, but God says, every one of them is gone back. Gone back from the presence of a Holy God into the degradation and filth and scum of sin. Every one, yea the scriptures say, "All have sinned." Do you realize that fact to be true? This is God's holy word. God's holy indictment against the heart of man. Every one of them is gone back.

Next, they are altogether become filthy, not only gone back but altogether filthy. Not only does God say that all have gone back into sin, but altogether they have been practicing sin.

They have become filthy altogether. Yes, men work unitedly in one thing. That one thing is SIN. Altogether they do that which is filthy, not only with other sinners to do that which is displeasing to a Holy God.

You say, preacher, why is that so? Man sins because he is a sinner at heart. Sinners congregate together, and follow sin together, because all are undone, because all of them enjoy filth rather than faith, due to the fact that their hearts are ungodly. Yet, I hear some say, "preacher, are they not doing the best they can?" Maybe they are, but the best man can do, is no good at all. "There is none that doeth good", that continually does good, "No, not one." So we find God's terrible indictment coming down to your heart and mine, "No, not one." Not one who is good, not one who is clean, "for they are all together become filthy." Every one of them gone back.

O, what a blessing it would be for some of them to come home and thank God, some are coming. God's sheep are coming home. Those for whom Jesus

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## The First Baptist Pulpit

### "The People Of Our Lord's Choosing"

I've been reading Bro. Roy Mason's paper for many, many years. A number of years ago, he had a sermon from the following text. I was so blessed by it that I preached a similar message, using his outline. Thus, this message, which was prompted by Bro. Mason's sermon, has been a blessing to me, and I hope it will be to you.

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:13,14.

As I begin this message, I am reminded of a man whom I used to know, who lives in Minnesota. He has been a very good friend of mine through the years, even though he has been, to a great extent, tintured with Northern theology and Northern philosophy. At the same time we have had much in common, and I am thankful for it. As I think of him, I am reminded of one experience in his life of a few years ago. He was pastor in a college town, and there were twenty-two members of his church that had a Ph.D degree. On one occasion, his old father, who was also a minister but because of his age had retired from active preaching, came to visit him. He told his father that he was facing quite a problem be-

cause of the educational advantages which his congregation had over the average congregation. He said to his father, "If I preach history, or if I preach literature, or if I preach philosophy — it makes no difference what I might preach, there are folk who sit out before me in the pew who know far more about history and literature and philosophy than I'll ever know." After the old father had listened carefully to his son's recitation as to his problem, he turned to his son and said, "Well, you might try telling them about Jesus. They probably don't know but mighty little about Him."

I am wondering this morning if perhaps the advice of that elderly Baptist preacher to his

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### DO WE KNOW HIM?

Do we know HIM; not His doctrines,  
Not His wisdom, love, and power,  
But HIMSELF, the Friend unfailing  
In afflictions darkest hour?

Is HE with us as a PERSON;  
Not a presence, vague, unreal,  
But a living, loving Saviour,  
Who our every need doth feel?

Is HE with us now, abiding?  
Is HE chiefest, and the best?  
Would our home be sad without HIM?  
Have we each His perfect rest?

If we have, we know just dimly  
What the life of heaven will be;  
But the joy will there be grander,  
For we then our Lord shall see.

---Charlotte Murray

### SOME ITEMS OF PROPHETIC INTEREST

British travel agencies compute that 1,500,000 English women will take their vacations this year with the hope of meeting a husband. For many of them there is no hope of marriage, due to a lack of men.

"In that day seven women shall take hold of one man."

—Isaiah 4:1.

France has 12 times more liquor shops than bakeries. The government collects \$150,000,000 yearly in alcohol taxes, but spends \$369,245,000 looking after alcoholics and their families.

"In the days that were before the flood, they were . . . drunk."—Matthew 24:38.

In the past 20 years our government has spent 10 times as

(Continued on page four)

### MUCH OPENED, BUT UNUSED BOOK

A preacher had on his desk a special note book labelled, "Complaints of Members Against Other Members." When one of his people called to tell him of the faults of another he would say, "Well, here is my complaint book. I'll write down what you say, and you can sign it. Then when I have to take the matter up officially I shall know what I may expect you to testify to."

The sight of the open book and the ready pen had its effect. "Oh, no, I couldn't sign anything like that!" And no entry was made.

The preacher says he kept the book 40 years, opened it probably a thousand times, and never wrote a line in it.



## THE BAPTIST EXAMINER

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### "The People Of Our Lord's Choosing

(Continued from page one)

son might not be good advice to your pastor every time we come together in the house of God. I am wondering if perhaps that shouldn't be the attitude of every one of God's preachers. I am rather inclined to believe that every time we come together as a church, and every time that any body of people meet together for the worship of the Lord, that the preacher's message ought to be Jesus, for the people know mighty little about the Lord Jesus Christ.

As I think of this, it comes to me, beloved, as to what God's purpose is for this generation, and you don't have to get out of the Bible to find what God's purpose is. Listen:

**"Simeon hath declared how God at the first did visit the Gentiles, to TAKE OUT OF THEM A PEOPLE for his home."**  
—Acts 15:14.

Beloved, this is God's purpose for this generation, and it has been God's purpose for every generation from the days of Adam down to the present time. God visits each generation to take out of them a people for His name.

Let me remind you that God is not working today to bring about universal peace. If He were, we would have it. God isn't working to bring about social nor economic order. If He were, we would have it. He isn't working to set up His kingdom. If He were, we would have His kingdom set up. He isn't working to convert the world. If He were, He would convert it. I tell you, beloved, God isn't working to try to save the people of Russell. If He were, He would save them. He isn't trying to do any of those things. God, today, is taking out of this generation, just like He has taken out of every generation from the day of Adam, a people, a remnant, for His own name.

The idea of postmillennialism is a falsehood from beginning to end. The thought that God is making this world better, and that this world is getting better and that ultimately God will set up His kingdom within this world is absolutely a lie from start to finish. Instead, beloved, God is reaching down here and there and is calling out a people for Himself, whom He shall save and who shall someday rule this world in the kingdom age that is out before us.

Now, beloved, if this thought would just sink into your heart and soul this morning and grip you, it would make a different kind of a church member out of you in the future to what you have been in the past. It will give you a contentment in your

service for the Lord that you have never had. It will give you a joy even when you see the world going to Hell in high gear and you can't stop it. It will make you happy to have a part in trying to do what you think is right, regardless of how all the rest of the world may be going contrary to you. It will make you happy to know that what God is doing today is simply this: He is taking out a people from each generation for Himself to honor His own name.

My text tells us concerning that group of people whom God is calling out. There are four things concerning them which I want you to notice, each of which begins with the letter "P."

I

#### THE PURCHASE OF GOD'S PEOPLE.

Doesn't it seem strange that God made the world and created you and me and everybody in it and then has to purchase a people for His name? As I sat in the office this morning thinking about my message, it suddenly dawned on me what a travesty this was in view of the fact that God made the world. God made everybody in it, but for Him to have a people, for His own namesake, He had to purchase them unto Himself.

I insist this morning, beloved, that God never will have a people for His own name unless He purchases them. Before conversion you certainly are not God's people. Before you are saved you surely don't belong to the Lord. Every person that is born into this world, is born not God's child, but the Devil's child.

**"YE ARE OF YOUR FATHER THE DEVIL, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."**—John 8:44.

The only way that anybody can become God's child is through the Lord Jesus Christ, for we read:

**"For ye are all the children of God by faith in Christ Jesus."**—Gal. 3:26.

Every individual who has not been born of God is a child of the Devil. When I think of that, I am reminded of that group of supposed-to-be religious people who have been having a convention in Ashland this past week. They call themselves Jehovah Witnesses, but if they were rightly named, they would be calling themselves the Devil's Ambassadors. Yesterday afternoon the entire group paraded the streets of Ashland, from its center to the circumference and throughout all of its environs, bearing placards on their chests and on their backs, advertising a great mass meeting and rally, with the subject of the sermon, "Where is this world heading?" They were handing out tracts in every direction. When one of them offered me a handful of his tracts, I said, "No sir, I wouldn't even insult my waste basket by putting your literature in it."

Now concerning these people, who were talking about which way the world is headed—I can tell you where they are headed, for every last one of them denies the atonement of the Lord Jesus Christ. Every last one of them denies that there is a Devil's Hell for them to go to. Every last one of them denies the saving merits of the blood of the Lord Jesus Christ. I may not know which way the world is headed, but I know where the Jehovah Witness crowd is headed. They are headed for Hell;

and every man in this world who hasn't been purchased by the Lord Jesus Christ, is headed for the same place.

Beloved, you don't become a child of God, as the Jehovah Witness crowd says, by reformation, or by good works, or by turning over a new leaf, or by quitting your meanness, or by culture, or by refinement, or by education. You become a child of God by redemption. No man will ever be a child of God until he has been purchased, or redeemed, by the Lord Jesus Christ.

**"Christ hath REDEEMED us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."**

—Gal. 3:13.

**"Forasmuch as ye know that ye were not REDEEMED with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."**—I Pet. 1:18,19.

Beloved, the crowd who is going to sing the praise of God throughout all eternity is a crowd that has been redeemed by blood. Listen:

**"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."**

—Rev. 5:9.

Listen, beloved, I insist, no man will ever escape Hell, no man will ever see God in peace, no man will ever be saved until he has been purchased, or redeemed by the Lord Jesus Christ.

The interesting thing about it is that when God redeems us, He redeems us from all iniquity—not a part of it, but from all of it.

**"The blood of Jesus Christ his Son cleanseth us from ALL SIN."**  
—I John 1:7.

**"Who gave himself for us, that he might redeem us from ALL INIQUITY, and purify unto himself a peculiar people, zealous of good works."**—Tit. 2:14.

**"And you, being dead in your sins and uncircumcision of your flesh, hath he quickened together with him, having forgiven you ALL TRESPASSES."**

—Col. 2:13.

Listen, beloved, God doesn't forgive any man for part of his sins. He doesn't forgive just the

sins that he has committed in the past; He doesn't forgive just the sins that he commits today; but, beloved, God looks at his life as a whole, and He forgives him because Jesus Christ has redeemed him to God by paying for all sins, and all iniquity, and all the transgressions and trespasses of that individual, from the time he is born to the time he dies.

Our modern system of economics certainly mitigates against the Bible. By that I mean we are used to installment buying—a dollar down and a dollar when you can get it. As the old Negro woman said, "Nowadays us colo'ed folk can buy most eve'ything we don't need on un-easy payments." Beloved, that is the truth, and because of this fact, most people just bring their economics over and mix it up with their theology and think that they are saved in precisely the same way. I dare say that the majority of people in America today believe that they are saved on an installment plan. At Calvary, they think Jesus Christ made the down payment, and as you go along you make additional payments, and as time passes by you keep the payments up until you die, and ultimately you go to Heaven provided you haven't allowed any payments to lapse. The majority of people think they are going to Heaven on this basis.

Beloved, let me tell you something, it thrills my soul, and it ought to thrill the soul of every child of God, just to know that payment was paid in full for our redemption nineteen hundred years ago when Jesus Christ, on Calvary's Cross, gave His blood, and, with a shout of triumph, said, "It is finished." God's people are a purchased people. If you are one of God's own, you have been purchased with the price of the blood of God's own Son.

II

#### THE PURITY OF GOD'S PEOPLE.

God's people are not only a purchased people, but they are a purified people. My text says:

**"Who gave himself for us, that he might redeem us from all iniquity, and PURIFY unto himself a peculiar people, zealous of good works."**

Listen, beloved, if you belong to God, you not only have been purchased by God, but God has begun the work of purification

so far as your life is concerned. Listen to these exhortations:

**"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore GLORIFY GOD IN YOUR BODY, and in your spirit, which are God's."**

—I Cor. 6:19,20.

**"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"**—II Cor. 6:14.

**"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, PERFECTING HOLINESS in the fear of God."**—II Cor. 7:1.

I tell you, beloved, God's people are not only a purchased people, but they are purified. The blood of Jesus Christ that purchases us, likewise purifies us.

Several years ago a Negro woman wanted a divorce. When she made application for it and the time came for her to appear before the judge, the judge asked her a number of questions as to why she wanted the divorce. He asked her if her husband beat her. He asked if he were a loafer, if he drank, or if he failed to provide for her, and to every one of these questions she shook her head. He didn't beat her, he wasn't a loafer, he worked, and he was a good provider. Then the judge said, "Miranda, what is the matter with Rufus?" you want a divorce from him?" She said, "Judge, just to tell the truth, I have just done gone and lost my taste for that nigger."

Listen, beloved, every redeemed child of God will lose his taste for the things of this world. Now don't misunderstand me. I don't say that he will live perfectly, for the fact remains that every child of God still has within him a germ of every sin except the sin against the Holy Spirit. He will sin in his flesh, but in his heart there will be a longing for him to do the will of God. I tell you, beloved, a purchased man is a purified man. He has lost his taste for this world.

III

#### THE PECULIARITY OF GOD'S PEOPLE.

My text says:  
**"Who gave himself for us, that**  
(Continued on page three)

## A Soldier's Thoughts

I have a lump in my throat, mom, and tears brim in my eyes, My buddy's gone. I saw him fall. I even heard his cries. You'll never know, mom, how I felt, as I saw him lying there, But on his face there was a smile, and on his lips—a prayer. He told me just this morning, mom, before we landed here, About his home and friends once more, of memories, sweet and dear; His dad would read the Bible, and his family kneel to pray; Tears filled his eyes, mom, as he said: "Although, I am not there, I know they're praying much for me, so there's no need to fear. Of course it may not be the plan of a loving God on high That I return, but if it be His will that I should die, There is no fear down in my heart, He knows what's best for me: I know I'm ready and I want His will to cover me."

And now he's gone, mom, yet and still the battle rages here, I may be next to go—who knows—they're falling everywhere; And oh! How much I'd give to know my family knelt each night, To hold me up in prayer before the God of grace and might For I don't have the prayers back home, my friend and buddy had. You write me almost every day, but mom, it makes me sad; You tell me all the little things at home—that I enjoy, But never once yet have you said: "I'm praying for my boy." And oh, how much we need the prayers of those back home, so dear, It's all that e'er will help us, mom, while we are fighting here. I guess I'm just like all the rest of homesick boys out here Who cannot think of even one who holds them up in prayer. But why do I go on like this, when you're so far away? Well, somehow, mom, it seems to me you've been so near today; So I've just opened up my heart to you, all through this fight And maybe you will kneel in prayer once for your boy tonight.

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## "The People Of Our Lord's Choosing"

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might redeem us from all iniquity, and purify unto himself PECULIAR people, zealous of good works."

Now, beloved, that word "peculiar" doesn't mean what most people think it means. There is a fellow walking along the road barefooted, with long whiskers, a staff in his hand, in queer looking garb, and he says that he is John the Baptist. Now, beloved, that man isn't peculiar, he is just queer.

Or here is a fellow I saw some time ago down in Cincinnati in the depository of the American Bible Society. He wore a cutaway coat with claw hammer handles, he had on a stiff collar with turned-up points, and he had a ministerial affectation whereby that you could have spotted him a hundred miles away as being a preacher. He had the most whine in his voice that I ever heard. Now, beloved, he isn't peculiar, that fellow was just eccentric and cranky.

Or here is the House of David basketball team—that group of ants who travels all over the country advertising the religion of the House of David by way of playing basketball.

By the way, the Apostle Paul never resorted to tactics like that. Somehow I never remember the Apostle Paul doing anything like that to promote the cause of Christ in his day.

This House of David basketball team—a group of giants over six feet tall—wear long whiskers. Now that is not peculiar, that is just queer.

But the Lord says that His people whom He has purchased to be pure, are also to be peculiar. Now what is the meaning of that word "peculiar?" It comes from a Latin word which literally means "one's private property" or "peculiarly one's own," "reserved for one's private use." Just like Israel belonged to God, they were peculiarly God's people. They were reserved for God's own particular, private purpose.

My text tells us that the people who have been redeemed by God, who have been purchased by the Lord Jesus Christ, are peculiar people. We are peculiarly reserved for God's own purpose.

It is rather interesting to me how this peculiarity manifests itself in a man's life. I tell you, beloved, it will give the heart a new affection. God's Word makes this clear.

**"FOR THE LOVE OF CHRIST CONSTRAINETH US; because we thus judge, that if one died for all, then were all dead."**

—II Cor. 5:14.  
Beloved, if you have been purchased, you were purchased that you might become peculiar to Him, and that peculiarity will manifest itself in that the soul has new interests to what it ever had before. Listen:

**"Therefore if any man be in Christ, he is a NEW CREATURE: all things are passed away; behold, all things are become new."**

—II Cor. 5:17.

That man who has been purchased by the blood of Jesus Christ to be peculiarly God's own—that man has new interests to what he used to have. He is no longer interested in bridge, poker, and dancing. He is no longer interested in the things of this world. He is peculiar to the Lord. I tell you, beloved, that peculiarity will manifest itself in a man's life. The people will follow new paths that they never followed before. Their eyes will have new visions; they will see things they have never seen before. You have

used your eyes before you were saved to gaze upon the things of this world and to revel in the lusts thereof, but, beloved, when you are saved, those eyes will see new visions because you are now peculiarly God's own.

Also, beloved, the hands will find new work and good work to do. That is why Paul says to Titus:

**"This is a faithful saying, and these things I will that thou affirm constantly, that they which believed in God might be careful to maintain good works. These things are good and profitable unto men."**

—Titus 3:8.

I tell you, beloved, the man who has been purchased, was purchased to be peculiar—peculiarly God's own—reserved for the Lord. You are now God Almighty's private property. You are reserved for His personal purpose.

Yes, the man who has been purchased is a peculiar man. He has a courage to stand for the things of God that he never had before. The Bible says that "the fear of man bringeth a snare." Beloved, it does. The fear of the Devil snares and traps many a man, but when a man has been redeemed by the blood of the Lord Jesus Christ, he realizes how much he owes the Lord and he knows just where he stands in God's sight as a redeemed man. He realizes that he is now peculiarly the property of the Lord. Beloved, it gives him a courage to stand up for the things of God that he never had before, and never could have had otherwise.

### IV

#### THE PROMISE TO GOD'S PEOPLE.

My text says:

**"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."**

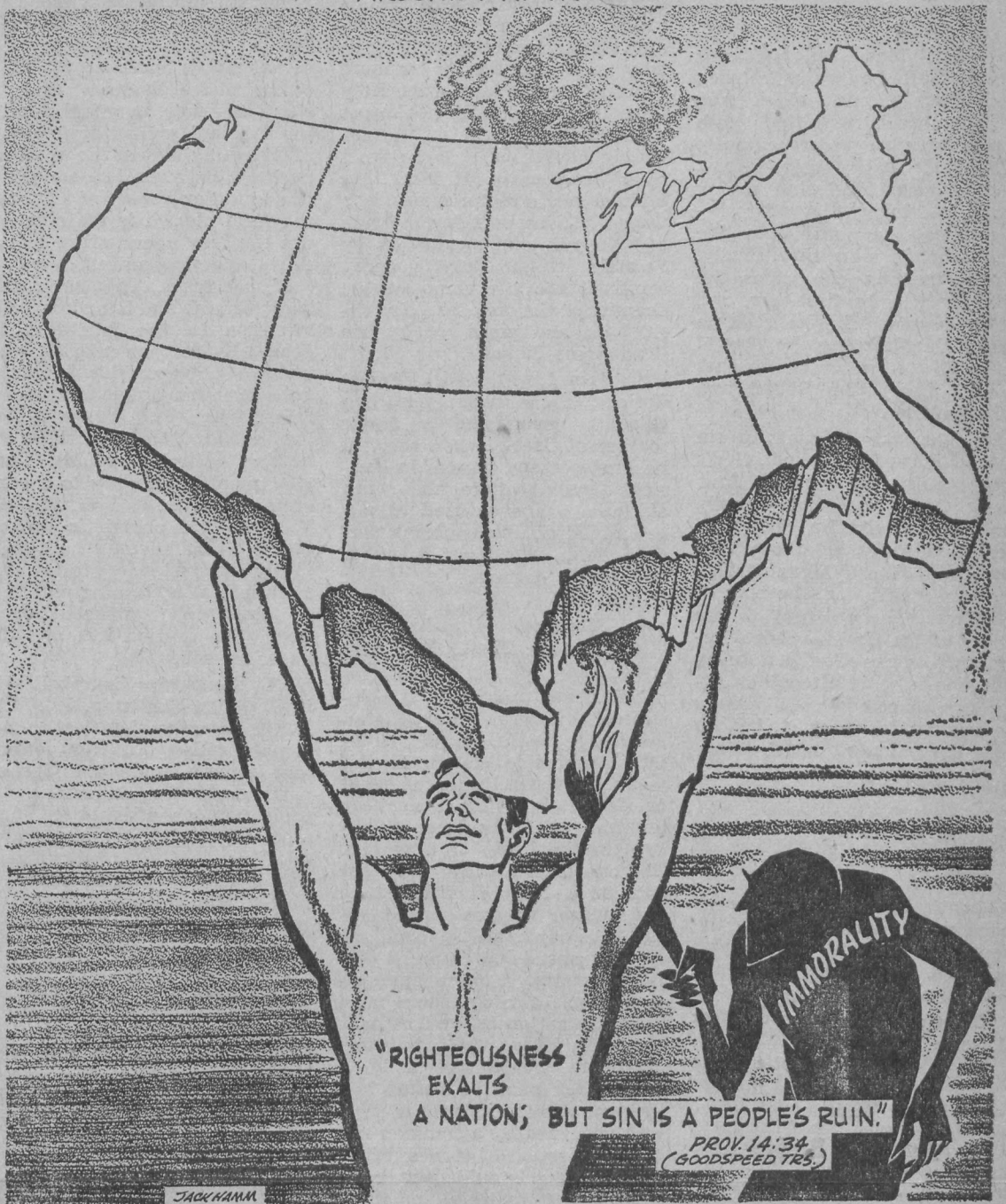
What a promise! Jesus Christ is coming back again—that is the promise. I am glad, beloved, that He purchased me at Calvary, which was the fulfillment of God Almighty's foreordained plan before the foundation of the world, since Jesus was the Lamb who was slain from the foundation of the world. I am glad that the process of purification has begun within my life. Even though I sin in my flesh, my heart still longs to do the will of my God. I am glad I know the meaning of peculiarity—that God's child is to be peculiarly reserved for Him. Beloved, it thrills my soul then to know that such a one has a promise—a promise of the glorious appearing of the Lord Jesus Christ again.

Sometime ago I said to a member of this church, who has attended services here for years, "What is your hope?" This individual said, "Heaven, by the route of death." No, beloved, there is not one place in the Bible where the Word of God holds out for any Christian the idea that our hope is Heaven, to be gained by the route of death. That is not the hope of the Christian. Our hope, beloved, is the fulfillment of this promise—the glorious appearing of the Lord Jesus Christ.

### CONCLUSION

Let me ask you a simple question in closing: Which side are you on this morning? Let's be honest and fair to God and yourself. It doesn't make any difference how you answer to me, but let's be fair in the sight of God, because you are going to have to answer to Him some day. Which side are you on this morning? Are you on God's side or are you on the Devil's side? Have you been purchased by the

## ARSONIST AT WORK



Lord, or are you still the Devil's property? It is one or the other. If you haven't been purchased by the blood of Jesus Christ, you belong to the Devil today. Now, which side are you on?

Whenever I think of this, I am reminded of that most glorious hymn that I love so well:

**"When I survey the wondrous cross,  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride."**

I am glad that I am one of His people. I am glad that I am one of those whom He elected from before the foundation of the world, who was chosen out from among this world for His own name. I am glad for that experience, and I thank God that I can rejoice and revel in my experience with Him, knowing that I am one of the people of the Lord.

May God bless you!



### Church Union

(Continued from page one)  
tioned in that passage there can be UNION, but there can't be UNITY. Union without unity is highly undesirable.

#### What Union Has Accomplished Thus Far

In the case of Methodists, the union of Northern and Southern Methodists was a tragedy, for it took Southern Methodists far into a camp of the modernists. A union of Northern and Southern Baptists, which some desire, would do the same. The various unions that have been formed these last few years, have been at the expense of the truth.

#### What Union Under National Council Leadership Would Do

It would take the denomination clear on over into the devil's camp, for the Modernist's camp is the devil's camp. Leaders in the National Council are in large part, men who repudiate the fundamentals of the Christian faith. Some of them are men of questionable loyalty to their country, as they have been connected with various communist front organizations. Union of the denominations would have to be at the expense of truth. It would be a hypocritical thing, for it would be union without unity. But it would put the infidels in the middle to run things, and it would give them good fat jobs. That is why they push for union.

#### What About Southern Baptists?

Southern Baptists constitute the largest body of evangelical Christians in the world. They have grown because of their independence, because of their devotion to the truth of God's Word and because they are evangelistic. As such they have had the blessings of God. Northern Baptists as they have become modernized, and as they have departed from the faith, have been on losing ground for some years. It would be suicidal insanity for Southern Baptists to unite with them. We would have everything to lose and nothing to gain. However, we have influential men among Southern Baptists who want to see Northern and Southern Baptists united—then want to see us in the National Council of Churches. Many, many churches would drop all denominational co-operation if such a move should be instituted and brought to consummation.

#### Union Will Eventually Be Brought About

The Scriptures seem to indicate that eventually the great denominations will be brought together in a huge organization, with the Catholic Church furnishing the frame work of the thing. Revelation 17:1-7 and 18:1-8 seems to indicate this. Anti-Christ shall have a "False Prophet" who will be the high mogul of this huge religious organization. Remember that when Christ calls away His people, there will be enough church members left, to constitute this colossal religious organization. Praise God, this religious abomination shall be judged and destroyed. (Read Rev. 18:20-24 and 19:1-3).

Church union reaches its climax under the headship of "the False Prophet" as it cooperates with anti-Christ. And no wonder—for the union movement already cooperates with the devil!

### LITTLE THINGS

In "The Presbyterian Standard" there appeared an account of a demonstration given in a large gun factory. A great bar of steel, weighing five hundred pounds and eight feet in length, was suspended vertically by a very delicate chain. Near by, a common bottle-cork was suspended by a silk thread. The purpose was to show that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar, and the steel bar remained motionless. But it was done again and again.

(Continued on page four)



## A Terrible Indictment

(Continued from page one)  
spilt His blood on Calvary's Cross shall be washed. They have done nothing to deserve it, for there is none that doeth good, but upon whomsoever He will, God shall freely bestow saving grace. And that saving grace will bring that poor sinner, altogether filthy, to the One who is altogether lovely. And to the One who comes, the Christ whom he first saw, and when he saw Him he saw no beauty in Him that he should desire Him, now becomes to that sinner's heart, the Bright and Morning Star.

So, from the darkness of sin to the Light of the gospel, God's grace must draw men. And thank God "him that cometh, shall in no wise be cast out." Yes, God saves all those who come unto Him by Jesus Christ. The one way home, the way of the Cross. The one way to the virtue of the Cross, Biblical repentance. Only God can bring that one who is altogether filthy to a place of humility. May He see fit to do so today, to some poor sinner's heart, is my humble prayer.



## Phophetic Interest

(Continued from page one)  
much money as there is in the world. All this had to be raised by taxes. High taxes will mark the end of the Age.

"Then shall stand up a raiser of taxes . . ."—Daniel 11:20.

—The Prophetic Voice



## A Local Body

(Continued from page one)  
(7.) That is the only kind that is suited to preach a pure Gospel.

4. Prof. H. E. Dana of the Fort Worth Seminary in his book, "Christ's Ekklesia" page 23 says: "There were in the classical use of this term four elements pertinent to its New Testament meaning: (1) the assembly was local; (2) it was autonomous; (3) it pre-supposed definite qualifications; (4) it was conducted on democratic principles."

5. Probably the Rotherham translation of the Scriptures is one of the best and most accurate of all the versions. In the appendix on page 268, in giving his reasons why he uniformly translates the word *ekklesia* by the word assembly, he says: "It is well known that the Greek word for 'Church' is *ekklesia*, and that *ekklesia* strictly and fully means 'called-out-assembly'. The very fact that Mr. Rotherham uniformly translates the word *ekklesia* assembly throughout the New Testament is the very strongest proof possible that he thought the word *ekklesia* meant only an 'organized and assembling' body."

6. Ramsey in St. Paul the Traveller says on page 124: "The term (*ekklesia*) originally implied the assembled constituted a self-governing body like a free city."

7. Harnack in his History of Dogma says the Catholic or Universal idea of the church sprang up in the third third of the third century. Eusebius, Tertullian, Clement of Alexandria, Hiero, Cornelius, and Cyprian all speak of "Holy Churches" and never of the catholic or universal church. On page 83 of Vol. III

Harnack says: "No one thought of the desperate idea of the invisible church: this would probably have brought about a lapse from pure Christianity far more rapidly than the idea of the Holy Catholic Church". Do not forget that Scofield's idea of the invisible church is a lapse from pure Christianity. It is neither biblical nor scriptural but is a desperate idea born in the brain of a heretic and swallowed by Scofield in our day to decoy Baptists into the camp of the enemies of the only true churches, built and preserved by the Lord Jesus Himself.

8. Prof. Royal of Wake Forest College, than whom Southern Baptists never had a better teacher of Greek, when asked if he knew of any passage in classical Greek, where the word *ekklesia* was ever used of un-assembled or un-assembling persons, said: "I do not know of any such passage in classic Greek."

9. Joseph Cross, in his book, "Coals From The Altar" says this:

"We hear much of the invisible church as contra-distinct 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 pervaded by a common life. So a collection of stones, bricks and timber would not be a house: the material must be built up together, in artistic order, adapted to utility. So a mass of roots, trunks and branches would not be a vine or a tree: the several parts must be developed according to the laws of nature from the same seed and nourished by the same sap."

10. Bishop Hart, one of the publishers of the Wescott and Hort Greek Testament, whose scholarship and ability certainly can not be called in question, confesses the "necessity of finding some other than etymological, grammatical or historical grounds" on which to prove the universal church. That means it can not be proved by the word *ekklesia* nor by the grammatical constructions of New Testament Greek nor by the historical use of the word *ekklesia* in New Testament days. Where does Mr. Hort say then that the idea of an universal church came from? He says the idea of an universal church came from away this side of the New Testament from the theology of uninspired men. Note what he says. He says that the idea of an universal church is not "the proper original of *ekklesia*": that it is not traceable to "Current usage": that the word *ekklesia* is always limited by Paul himself to a local organization which has a "corresponding unity of its own"; "each is a body of Christ and a sanctuary of God". By each he means each local church. Again he says: Paul uniformly speaks of the individual church "as a body of Christ" — I Cor. 12:27: "a virgin" — 2 Cor. 11:2: "a temple." — I Cor. 3:16.

In Eph. 2:2 he refers to the Ephesian church as "a holy temple." In Col. 3:15 he calls the Colossian church "called in a body". All the references are from Hort's "Christian Ekklesia". Mr. Hort's testimony that Paul's use of the word *ekklesia* in Ephesians and Colos-

sians is to the local church at Ephesus and Colosse is especially convincing because Scofield and all the balance of the universal church heretics go to Ephesians and Colossians to substantiate their heretical teaching. Again Mr. Hort argues that in breaking down the wall of partition between Jew and Gentile and alien classes of all sorts, the local church is the chief, if not the only agency thro which this change is manifest.

11. Jesse B. Thomas in his book, Church and Kingdom, calls attention to the fact that in John 2:19-21 Jesus calls His own body a temple. This involved both local and visible tangibility. 2 Pet. 1:16; 1 Jno. 1:1. So building in Matt. 16:18. All these allusions, according to Mr. Thomas, point irresistibly to a concrete organism. In Eph. 2:21 (R. V.) the local church is spoken of as "each several building". "Fitly framed" refers to the local church as a building and "fitly joined and compacted" as a body. The first in 2:21 and the latter in 4:16.

12. Alexander Campbell said in Christian Baptist, p. 214: "Ekklesia literally signifies an assembly called out from others and is used among the Greeks, particularly the Athenians, for their popular assemblies, summoned by their chief magistrates and in which none but citizens had a right to sit. By inherent power it may be applied to any body of men called out and assembled in one place. If it ever loses the idea of calling out and assembling, it loses its principal features and its primitive use."

13. David Lipscombe in Gospel Advocate, Oct. 28, 1926: "There is not the shadow of any universal church in the New Testament, nor is there the representation of a tangible church or of one that may be reached and associated with, save the local church." Again the same article Mr. Lipscombe says: "Just so, when speaking of things common to all churches, we say the church is the body of Christ, not meaning that all the churches are consolidated to make one body, but that each and every church is the body of Christ in its locality and what is common to all is affirmed of the church as of one body. This style of speech is common. This can be its only meaning. There is no development of the church of Christ in the world save in the local church. Paul uses this same general language of the church being the body of Christ to the church at Corinth that he does to the Colossians, Ephesians and others: 'Ye are the body of Christ and members in particular'. The church at Rome, the church at Ephesus, at Colosse, each was just as much 'the body of Christ and members in particular' as the church at Corinth. The church at Jerusalem was a complete body of Christ before another church was established. It lost none of its completeness when other churches were planted. And every other church was as complete within itself as was this church at Jerusalem. Each church was in itself a complete body of Christ, without any reference to any other church or churches in existence."

God has given to us the local church as the only manifestation of His body. It is the only body ordained or recognized by God as acceptable to Him. It is the "pillar and support of the truth". It is "the body of Christ". The body of which He is the Head. "From Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:15-16.

Let us sum up a little.

The word church was used by the Master 23 times and always meant a local church. Mr. Hort of the Westcott-Hort New Testament, admits that Paul never used it of anything but a local church. Scholars testify that *ekklesia* was never used in classic Greek except of an assembled or assembling body. The two essential ideas in the word *ekklesia* are assembly and organization. Every illustration of a church in the New Testament, such as temple or house or body, makes the veriest of nonsense, if it is not assembled and organized. The etymology of the word *ekklesia* makes it of necessity a local church. The grammatical construction of the passages where used can not be twisted to mean anything but a local church. Both Hort and Harnack testify that historically the word *ekklesia* was never used of anything but a local church, until long after the close of the New Testament. So you are on safe ground, when you say that the church, which is the body of Christ, is always a local Baptist church.



## Reconciliation

(Continued from page one)  
separated them. When she learned of this she said to him, "Leave, and don't ever let me see you again. I never want to see you."

He was man enough to deed his property over to her, reserving only enough to enable him to start a small business in Des Moines, Iowa, and then he left her. They had one little girl, Marie, and frequently she would ask her mother, "Where is Daddy? When will Daddy come home? Why doesn't he come home?" She must have surmised something which her mother never told her. Then she became very ill. Her rosy cheeks paled from day to day. The physician was called in.

Finally he said to the mother: "Madam, your little girl suffers from something that no human skill can remedy. Neither I nor any other doctor can do anything for her. She suffers from what we call a broken heart. She has a deep gnawing at her heart and medicine cannot help that. She will leave you. Do all you can for her and give her anything she wants, for nothing you may give her will harm her and neither will anything help her."

The mother was grief-stricken, but in an attempt to be cheerful she went to her little girl and said, "Marie, do you know what the doctor said. He said you could have anything you want. Just say the word and I will give you anything you may wish."

"Anything I wish?" she asked. "Yes, anything you wish," responded her mother.

"Anything at all?" further questioned Marie.

"Yes, anything at all."

"Then, I want Daddy."

Oh, that was unexpected. There was a tug of war between the mother's love for her daughter and her sense of the injustice she had suffered. But what mother can deny the wish of a dying darling? So a wire was sent to Des Moines. The husband received it, and at noon the next day he sat in a west-bound Rock Island train. He arrived in Omaha that evening. He knew the way to the house very well, for he had trod those streets many times. As he rang the doorbell, after having been away two years, the maid answered.

He said, "I am Mr. ...."

"Oh, yes," said the maid, "you are expected."

He was ushered in, and the nurse said, "I will get Marie ready." A minute or so later he was invited into Marie's bedroom, where the little girl was spending her last peaceful moments. As he walked in one door his wife went out of the other. She did not want to meet him. Bending over the bed, the little arms slipped around his neck as she said, "O Daddy, am so glad that you came! I have waited and waited for you," and then he kissed those ashen cheeks and whispered his love into her ear.

Then, suddenly, she looked around in surprise and said, "Where is Mother? Bring Mother in."

The nurse replied, "I will tell your mother, Marie."

The nurse stepped out and proached the mother saying, "Marie is calling for her mother."

Again there was a tug at the heart. Should she appear in sight? She could not deny the little girl's wish and so, without speaking to him she came in and knelt by the bed, saying, "Where is it, Marie?"

The little hand fumbled around until it got hold of Mother's hand and pulled it down over the place where the little heart was beating. Then the other hand reached out and got hold of Daddy's hand and pulled the right hand down over the mother's hand. Marie did not say a word but she placed her little hands on top of theirs and held them tightly.

The husband found his voice first and said, "Wife, I understand what our darling means. She is asking us to be reunited. I know I deserve to be cast out forever, but for Marie's sake can't you take me back and give her joy?"

After a few moments his wife answered, "Yes, husband, you are my husband for Marie's sake. We will forget the past."

With that he leaned over and kissed his wife. The doctor had said, "Marie must not be subjected to any excitement, for she cannot stand it." But that had been forgotten at this crucial moment of reunion. The mother whose hand was nearest Marie's heart, suddenly said, "I don't feel her heart beating." It had stopped forever. The joy of reuniting father and mother had been too much for the little girl. It had cost her her life. She brought them together and they passed away.

But listen friends, a greater reconciliation than this was effected nearly 2,000 years ago on Calvary. As He hung there on the cross—the Sinless-One: Son of God and Son of Man, and His heart ceased beating. He joined forever the hand of God with that of sinful Mankind.

And so the hand of God is stretched today, across that sacrifice of Calvary, and the heart of God is yearning for you—O fending Sinner—to put you in hand in His.

"Him that cometh to me I will in no wise cast out." (John 6:37)

—The Standard Bearer



## Little Things

(Continued on page three)  
for ten minutes; and, lo, at the end of that time the bar gave evidence of feeling uncomfortable; a sort of nervous chill ran over it. Ten minutes later the chill was followed by a vibration. At the end of a half hour the great bar was swinging like the pendulum of a clock. What a splendid illustration of the influence exerted by the most insignificant individual on the steadfast and faithful in his service!