

Isn't it strange how some people insist upon having expensive clothes, yet are satisfied with a shoddy religion?

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The Church, By Bob L. Ross—

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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Satan's Counterfeits, No. 15—

How Satan Counterfeits And Perverts True And Effective Study Of The Bible

By ROY MASON, Tampa, Florida

The Devil can't prevent some things, so he injects a weakened down version of the things he can't prevent. He can't prevent preaching for instance, so he gets the preacher to do topical preaching rather than that which gives expositions of the Word of God. He can't prevent the Bible from being studied, so he manages to have it studied in such a way as to leave people with as little knowledge of it as possible. Satan always has a "second best" and if he can't prevent the study of the Bible, he will slip in a plan of study that is as ineffective as possible. Let us note how his fine hand appears in this.

1. The International Sunday School Lesson System. This system is in use among the large denominations today. Lessons are outlined by a central, interdenominational agency, and these are treated by lesson writers of the various denominations in their "quarterlies." This system results in more than half of the Bible never being studied at all. Some years ago a man made an elaborate study of this lesson system during a long period, and he discovered that if a person had studied the International Lessons for a lifetime—every one of them—he would be in complete ignorance of more than 50 per cent

of the Bible. Is not Satan back of a plan that cuts out more than half of the Scriptures?

2. The Hop, Skip, and Jump System. Not only does the International System leave out much of the Bible, it involves a plan of teaching that is non-sensical—a plan that would not be used in the teaching of anything but the Bible. The Sunday School student is led to jump around all over the Bible, without regard to chronology, continuity or connection. One Sunday a lesson may be in Genesis, and the next Sunday it may be in the heart of the New Testament. What teacher of (Continued on page 8, column 5)

Chapter II

AN EXAMINATION OF SCRIPTURES OFTEN CITED AS REFERRING TO A "UNIVERSAL, INVISIBLE CHURCH"

Because there are a few verses of Scripture which have suffered great abuse at the hands of the advocates of the "universal, invisible church," and because there is a need among Christians for a clearing away of the false gloss placed upon these verses, we feel that an entire chapter examining these Scriptures is justified. In our personal contacts with people, as well as by correspondence, we have found that the availability of a discussion of these verses is hardly to be had. We trust that this chapter will in some way help to fill up this need.

In the preceding chapter we have sought to show clearly the meaning of the word "ekklesia." We believe there should be no question in anyone's mind as to the meaning of the term. Therefore, in this chapter, our purpose shall be this: **In examining the various passages cited as favoring the invisible church theory, we shall endeavor to show that no one of them is in any wise at all out of harmony with the true meaning of "ekklesia" (assembly). IF THIS IS DONE, WE SHALL HAVE DEMONSTRATED THAT THE IDEA OF A "UNIVERSAL, INVISIBLE CHURCH" HAS NO FOUNDATION WHATSOEVER IN THE BIBLE.**

Please remember that it has been shown that the invisible church theory has no grounds of support so far as the concrete meaning of "ekklesia" is concerned. There is no such "assembly" in existence. There are saved people in Glory, saved people on earth, and some yet to be saved; so there is no assembly of all the elect or even of all the saved. It is admitted that according to this strict, concrete meaning of "ekklesia" there is no such assembly. However, the claim for this invisible church theory is referred to certain abstract uses of "ekklesia" in a few passages of Scripture. The advocates for the theory are compelled to rest its defense solely upon the assumption that the abstract use of "ekklesia" in these verses refers to a (Continued on page two)

THE CROWNING DAY

By The Late J. R. GRAVES
Born 1820 — Died 1893

Salvation is solely by grace and is not in the least conditioned upon our works, but God graciously rewards His children for each good work they have done from the right motive (love to Him), even the giving of His disciples a cup of cold water. But there will be some, and very many ministers, who will receive no reward in that world, no position of honor.

Paul in his first letter to the church at Corinth (chapter 3) seems to address a warning to ministers and master-church-builders under Christ, the Great Architect, and he warns his fellow-laborers to take heed with what material they build upon the foundation Christ has laid.

"And if on this foundation any one build up gold, silver, costly stones, wood, hay, straw, the work of each will become manifest, for the day will show it, because it is revealed by fire, and so every one's work, whatever it is, the same fire will prove. If the work of any one remain which he built up, he will receive a recompense; if the work of any one shall be consumed, he will suffer loss; he himself, however, will be saved, but as through fire."

Escape with nothing but his bare life.

This will be the day that the prizes will be awarded to Christians—not salvation, which is a free gift and not contingent upon works, but something more than

salvation, and which does depend upon the Christian's work and his faithfulness in this life.

"Behold, I come quickly," says the Rewarder to His churches, "and My reward is with Me to give every man as his work shall deserve." (Continued on page 7, column 3)



J. R. GRAVES

How Important Is The Doctrine Of Election?

A Tract by
JOHN THORNBURY
Burgin, Kentucky

In the past few years there has been a very noticeable revival of the Calvinistic doctrine of unconditional election, indicated, among other things, by the publication of many books written in defense of it. This truth which had slumbered for nearly a generation is now beginning to shake itself like a mighty giant. The proofs of this doctrine are so forceful and its position in the Scriptures is so incontestable that few are bold enough to challenge it. Those who do oppose the doctrines of grace usually resort to subtility and dishonesty by clouding the issues and misrepresenting the truth. But when the clear-cut issues are openly faced, Calvinism always walks off without a scratch.

One very ostentatious proof of the superiority of Calvinism is the history of theological writings. The works written in favor

of Arminianism are generally buried and forgotten, but the writings of the great Calvinistic thinkers continue to walk out of the past and wage war on error. In fact there is generally a stamp of disgrace associated with Arminianism. The name of Pelagius is linked with shame and contempt, but Augustine is still loved, studied, and universally respected by the theological world. Some might venture to read the works of James Arminius and consider his views, but few are willing to receive the brand which is associated with his name. Those who adhere to his doctrines would rather be called "moderate Calvinists." There is something reproachful about being called an Arminian. On the other hand, John Calvin's works still live. The theology he taught has had strong advocates in every generation, and they are not ashamed of the gospel he preached. Though the bones of this man have been dug up and burnt over and over again by those who despise his doc-

trine, and though all sorts of railings and false accusations have been hurled against him, still his influence is keenly felt. As long as the Lord Jesus has followers on this earth, the writings of Calvin, Owen, Edwards and Spurgeon will continue to be respected and their names revered.

However it seems at the present, in many places at least, the issue is shifting somewhat. In some quarters the danger is not so much an open repudiation of the doctrine of election as a tendency to minimize its importance. There are many who profess to believe this truth who nevertheless relegate it to the realm of the non-essential and the antedated. Frequently we hear it said, "Sure, election is true, but why get so excited about it? We believe God is sovereign; we just don't emphasize it." (Emphasize means to declare from the pulpit.) Brethren, in my opinion, those who talk thus are the real enemies of these doctrines. The most dangerous opponents of the truth are not its avowed enemies but its professed friends who either minimize it, excuse for it or tone it down so that it has no edge. It is true that Christ was crucified by an angry mob, but it was the "kiss" of one of His disciples that was the instrumental cause of His death. Those who harbor in the ranks of the soldiers of the cross but really have no desire to fight, are to be feared more than those who openly wage war against them.

So we find ourselves facing a (Continued on page 8, column 1)

The Baptist Examiner Pulpit

"THE TABERNACLE IN THE MIDST OF ISRAEL"

By JOHN R. GILPIN

"THE SETTING UP OF THE TABERNACLE"

About one year before the setting up of the tabernacle, the children of Israel had been redeemed out of the land of Egypt. For about 430 years, they had been living in Egypt, the most of which time had been spent as bond servants under Pharaoh, the king of Egypt. Finally, God delivered them out of Egypt on the night of that first memorable Passover.

The children of Israel, as bond servants of Egypt, were told by Moses under the Lord that they were to kill a lamb, and with some hyssop they were to strike the doorposts and the lintel above the door of their homes with the blood of that lamb. During the night when the death angel would pass over, if there were

blood on the doorposts and lintel, the firstborn in that home would be spared.

Beloved, God spared the firstborn of every one of those Jewish homes in the land of Egypt, not because they were Jews, but because of the blood of that lamb that was sprinkled on the doorposts and the lintel above the door. God didn't say, "When I see you are a Jew, I will spare your firstborn." He didn't say, "When I see that you are a loyal son of Abraham, I will spare the firstborn of your home." Neither did He say, "When I see a whole flock of sheep out in the front yard, I will spare the firstborn," but rather God said, "When I see the blood, I will pass over you."

The Lord doesn't say today, "When I see that you are a Baptist, or a Methodist, or a Campbellite, or a Holy Roller, or a Catholic, or a Jew, I will pass you by." He doesn't say, "When I see that you have been baptized, I will pass you by." He doesn't say, "When I see that you are a loyal, faithful church member, I will pass you by." Rather, beloved, He says, "When I see the blood, I will pass over you."

Brother, sister, I want to emphasize this truth, that nobody will ever be in Heaven except on the basis of the blood-shedding of the Lord Jesus Christ. God does not save people because of a reformation in their lives, but God (Continued on page 5, column 4)

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The Church

(Continued from page one)

universal, invisible church. So our only work is to show that the word "ekklesia," as used in these verses, does not necessarily refer to anything larger than what the word actually means. In doing this, there will be no room for assumption and inference. To show that the abstract use of "ekklesia" is perfectly consistent with the concrete meaning is all that is necessary to accomplish this.

So as we approach each of these verses, we shall approach them with the concrete meaning of "ekklesia" firmly fixed in our minds, seeking to understand the verses in the light of what we definitely know is the meaning of "ekklesia." Let us now notice the verses.

Matthew 16:18

"And I (Christ) say also unto thee, That thou art Peter (Greek: petros), and upon this rock (Greek: petra) I will build my church; and the gates of hell shall not prevail against it."

This verse has long been the Romanist stronghold for the idea of the papacy. But only the uninformed or wilful truth-rejector are led astray by the Romanist error. As we have indicated in the quotation, two different words are used in the Greek, "petros"—literally meaning a mere stone, and "petra"—a word used of huge boulders. This latter word is used in other Scriptures to refer to Christ, never to Peter. (See Romans 9:33, 1 Corinthians 10:4; 1 Peter 2:8.)

Peter had just finished answering Christ's question, "Whom say ye that I am?" and he had rightly stated, "Thou art the Christ, the Son of the living God." Now Christ speaks to Peter and His words evidently mean that a mere stone, such as Peter's name signified, would not be the foundation of the Lord's church, but the Rock—Jesus Christ Himself—would be that great boulder upon which the church would be built. Romanism falls to the ground when this fact is seen.

Having briefly cleared away the Romish gloss, we now look at the verse with the universal, invisible church theory in mind. This verse is declared by some to refer to such a "church." As to why they so declare is, as all who care to investigate will see, rooted in assumption. No evidence is given to convince the truth-seeker that the church of Matthew 16:18 is "universal and invisible." Of the many advocates of the theory which the author has read, he has yet to meet with one who rose above the realm of assumption and inference. Some say that their notion is "obviously" what is meant; another says it is "undoubtedly" the "invisible church," etc. But if one is seeking a true, concrete reason to reveal that the passage "obviously" and "undoubtedly" refers to such a "church," he will seek in vain.

In contrast to the universal, invisible church theory, we contend that Jesus here makes direct reference to the church according to the true and strict meaning of "ekklesia"—an assembly. (It is here used abstractly and institutionally, though taking immediate concrete form in the first disciples who composed the first "ekklesia.") Here is why we so contend:

1. That is the meaning of "ekklesia."
2. Jesus used the word "ekklesia" 21 times after Matthew 16:18 and in every instance it is clear that He refers to that which is truly meant by the word—an assembly. For these 21 times, see Matthew 18:17, Revelation 1:4, 11, 20, 2:1, 7, 8, 11, 12, 17, 18, 23, 29, 3:1, 6, 7, 13, 14, 22:16. If the Lord meant an assembly in all of these references, then it is evident that He meant the same in Matthew 16:18, since there is nothing in the verse to indicate He meant something else. (See the lengthy quotation from Roy Mason in the last chapter touching this particular point.)
3. The fact that Christ says "My church" indicates He had in mind an "ekklesia" other than that of the Jews and Greeks. When He used this expression, what else would His disciples understand Him to mean and what else could He have meant except that as the Jews had their "ekklesia" and as the Greeks had their governmental "ekklesia," so He would build His "ekklesia"? Thomas in The Church and the Kingdom, states, "He was then referring to the ecclesia He was about to found as an institution characteristically different from the familiar Jewish one." (Page 247).

T. T. Eaton, late editor of the Western Recorder, asks, "Can it be believed that our Lord, in using this word for the first time, would, without any explanation, give it a meaning entirely different from what it would be understood to mean by those to whom He spoke? It is not ingenuous for a teacher, (Continued on page three)

Bro. Halliman Writes

Tells Of Church Being Organized In Kansas

Dear Brother John:

In answer to your request in a recent letter I am most happy to give you a report of the meetings that I have held of recent date and also of the church organization in Kansas.

First, let me say that in spite of the opposition that I have had this year, both from within and without, God has been pleased to use my ministry to His glory, and certainly it is to Him that we humbly bow for being privileged to be used in the preaching of the gospel. From April 21 to November 30 I have held seven meetings, have assisted in the organization of three churches and one mission, two of the churches and the mission being authorized from the Macedonia Baptist Church of



FRED T. HALLIMAN

which I am pastor.

Of the most recent meetings that I have held I refer back to October, in regards to the meeting with the Temple Baptist Church of Bristol, Tenn. God gave us a great time of revival here in this church, and in no place have I had any greater liberty in preaching the "unsearchable riches of Christ." Here is a church that has and loves the Truth. What a pleasure it was to preach in a church of this type, but when one has met the man who has been and is now the undershepherd of this flock it is readily understood as to their soundness. Brother Gerald B. Price, who is the pastor of the church now, is one of the soundest men that I have met. While with Brother Price in this meeting we discussed most of the doctrines that Baptists hold dear, and we were as near in agreement on all of them as any man that I have ever talked to. It was worth my time and labor alone, just to have met Brother Price and his wonderful family and to fellowship with them while there. Truly he is one of God's greatest men. While insofar as we know, no one was saved in this meeting, there were four additions to the church and the church was greatly revived.

On November 14, I arrived in Phillipsburg, Kansas, and met with a group that I had previously held a meeting with (September of this year), for the purpose of organizing a church. We had services Friday, Saturday, and Sunday. Sunday evening we met in the home of one of these families (Brother and Sister Clyde (Continued on page 3, column 1)

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"I Should Like to Know"

THE MORTALITY RATE OF MISSIONARIES ON THE FIELDS

"Our Mission Board has had half of the missionaries it has sent out since 1946 to quit, apparently having failed. Some of them did not even finish their first term of service on the field. One family did not return after their first furlough and one missionary who had been on the field for years returned to the field, but not under our board."

"Our secretary declares those who failed were dishonest and are liars and thieves, and that the fault is with the missionaries in every instance."

"Our secretary says this is a common experience of all boards and that the percentage is no higher than with all others. In fact, it is lower than most boards, so he said. Is this a true statement?"

On receiving the above question several months ago, I wrote to a large number of mission boards for information. It has taken many months to hear from them, but I did not want to answer the question without full and complete information. I did not want to give out a statement as false as that given by the secretary referred to in paragraph two. Here are our findings:

	Missionaries Sent	Per Cent Casualties
Southern Baptist Convention	844	2.1
Greater Europe Mission	54	.0
Berean Mission, Inc.	79	22.7
American Baptist Convention	161	19.8
Evangelical Union of S. A.	45	13.3
Sudan United Mission	22	22.7
Woman's Missionary Society	30	16.6
Missionary Aviation Fellowship	33	.0
Regions Beyond Missionary Union	145	2.0
Gospel Missionary Union	159	8.1
North African Mission	27	3.7
Latin American Mission	87	17.2
South American Indian Mission	88	12.5
Egypt General Mission	24	4.1
Belgian Gospel Mission, Inc.	5	.0
European Evangelistic Crusade, Inc.	85	4.7
Japan Evangelistic Board, Inc.	28	7.1
China Inland Mission (Does not include years of 1948-1949—years of war and strife in China)	204	2.4
International Missions, Inc.	95	3.1
Far Eastern Gospel Crusade	167	12.5
Evangelical Alliance Mission	801	7.6
Central American Mission	136	9.5
Mexican Indian Mission, Inc.	24	20.8
Wycliffe Bible Translators, Inc.	497	7.0
Ceylon & Indian General Mission	109	8.2
West Indies Mission	158	19.6
Orinoco River Mission	45	8.8
Sudan Interior Mission	876	3.7

Thus it can be seen that the per cent of casualties has ranged from 0 per cent to 22.7 per cent. In no instance has it in any wise reached the percentage reported by our querist. Any mission secretary that gives out a statement that half or more of the missionaries of all missions are failures is disseminating false information, either purposefully or ignorantly, as these figures show.

The mission agencies referred to above include Baptists and interdenominational missions, so that it is a good representation of all mission work. It is highly conspicuous that the Southern Baptist Convention lost only 2.1 per cent of its missionaries, which is most remarkable considering the exceeding great number sent out by this group of Baptists.

In addition, I contacted the Interdenominational Mission Association of N. A., which is a clearing house for 36 interdenominational mission societies. They say that from 1944 to 1954 these 36 mission boards sent out 6,054 missionaries with 1,221 casualties, which is 20.1 per cent. Of this number of 1,221 casualties, 161 were deaths, 69 retired due to age, 338 due to ill health, leaving 653 for various reasons including transfers to other missions, so that actually excluding deaths and retirements due to age and ill health, 10.7 per cent really constitute the casualties of this group and even then many of these merely transferred to other missions.

As for our querist's statement that those returning are only at fault and not the mission, and that they are liars and thieves, it is highly conspicuous that of all the letters received from the various mission boards, not one referred to their casualties with these accusations. In contrast, in practically every instance they were spoken of in loving terms.

I think in view of the definitely false statement that the above mentioned secretary made wherein he said that 50 per cent of the missionaries returned as failures, and in view of his libelous accusations against the character of those returning, that in all probability this mission board needs a new secretary. He just doesn't sound like one who loves God and his fellowman as he should.—J.R.G.

Examiner Editorials

By Bob L. Ross

Editor of Primitive Baptist Paper Says That Primitive Baptists Have "The Most Ruthless and Tyrannical Machine Ever Developed Among Baptists"

Editor W. J. Berry of the Old Faith Contender really takes a crack at the cogs in the "Primitive Baptist" machine in the latest issue of his paper. In an editorial covering over six large magazine pages, Berry says that "Primitive Baptists have been brought into the bondage and power of religious politicians," whom he specifies as being in the class with Diotrephes. He goes on to say:

"There are now not more than nine men whose dictates control all the principle groups of Primitive Baptists throughout the United States. They, of course, have their helpers who are very active in putting into effect the

orders sent out. You may call them bosses, dictators, popes, or cardinals — it does not matter much."

This editor says the present condition is "deplorable and unbearable."

A more scathing article could hardly be written than what Editor Berry has set forth. We call attention to it in these columns to let our readers know that all the Hardshells aren't so mushy-mushy in love, as some apostate Missionary Baptists who have recently gone into the Hardshell camp are saying.

Notice that this editor, a veteran among "Primitive Baptists," declares that nine men control Primitive Baptists in the United States. That is certainly a "deplorable" state. That is worse than the situation among Convention Baptists. If this editor is right about the situation, we wonder what will eventually become of the Hardshell movement.

Bro. Halliman

(Continued from page two)
Shantz), for our services. Previous to our meeting, there had been prepared in this home a baptistry. Their garage is attached on to their house and in the garage the baptistry had been built. This baptistry, believe me, was a masterpiece, as well constructed and equal in size to any that you see in the churches today. God can certainly use those to His glory "who have a mind to work."

After a song service led by Brother Loren Ehm, and a prayer, we proceeded with the baptismal service. I baptized 18 adults and within minutes after the last one was baptized we went into a large living room that had an adjoining dining room and assembled to constitute the church. After the church was constituted I acted as their moderator in a business meeting. In this business meeting Brother Wayne Baker was elected church clerk, Brother Loren Anderson church treasurer. The church covenant that appears in Pendleton's Church Manual was voted by the church to be adopted and the Articles of Faith which were used in the organization of Calvary Baptist Church of Ashland, Ky, were voted by the church to be adopted. I believe this is a revision of the New Hampshire Articles of Faith, and I also believe they have been published in THE BAPTIST EXAMINER (if not I am requesting that

they be printed as it is the best that I have ever read).

After the business meeting I preached the organization sermon. My subject was: "The Mission of a New Testament Church." My text was I Timothy 3:15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." All of this was done upon the authority of Macedonia Baptist Church of Chicago, Ill.

Never have I been privileged to be in a service that equalled this one. Here were people that had at one time represented almost every modern man-made organization that dares to call itself a church, weeping for joy at the privilege of being organized into a real New Testament Church, "predestinated to be conformed to the image of His Son." This new church adopted the name of Bethel Baptist Church.

Minutes were kept of the church organization and this church invites any sister churches at any reasonable time to examine this organization as to the authority and Scripturalness of her constitution. Likewise she desires to have fellowship with any and all New Testament churches that desire to fellowship her. I am suggesting that if the above has met with your approval as to the Scripturalness of this church organization that you as sister

A Good Letter From Bro. Freeman

To Hold Meeting In Orlando, Florida In Early January

Dear Brother Gilpin:

Greetings in our sovereign Lord. Thanks for your letter. Hope you received a good Thanksgiving offering for THE BAPTIST EXAMINER. Wish we could have helped more. We make mention of you and Brother Bob in our prayers often. I know the stand for the truth you take has the offence of the cross and you



Evangelist T. B. Freeman

suffer for Christ's sake, but great will be your reward in that day. I, too, am suffering for the same blessed truth, but thank God for the privilege to suffer for His glory. In this day in which we are living it makes it hard on those standing for the truth to meet their financial obligations. We desire to live honest and yet it is hard to get enough people to support us to be able to compete with the time of extreme cost of living. The love of many has waxed cold and we cannot help feeling the effects of it. There is nothing we can do but trust our work and all upon our merciful and sovereign God. He never fails, He is faithful.

Brother Gilpin, as to my itinerary for the next few months, while I have several invitations for meetings between now and summer, yet we have not set a certain date for any of them, except I am, Lord willing, to begin a meeting in the Grant Street Baptist Church, Orlando, Fla., Sunday evening, January 4, 1959. I also hope to spend some time in Orlando this winter in effort of establishing a church. I need your prayers in this effort. As soon as I get the date settled about these other meetings I will send them to you.

I enjoy T.B.E. very much and still say it is the greatest paper in circulation of any kind.

I am always glad to hear from you, praying God to continue using you in His great work.

Your brother in Christ Jesus,
T. B. Freeman
Box 571
Mims, Florida

without a word of explanation, to use words to his pupils with a meaning entirely different from what they understand the words to have. Christ knew that the disciples would understand Him to mean local assembly by His use of ecclesia. Knowing this, He used the word to them, without a word of explanation. To charge Him with using the word with an entirely different meaning is to charge Him with disingenuousness, and this is not to be considered for a moment." (As quoted by J. B. Moody in "My Church," page 70.)

In the famous Great Texts of the Bible (edited by Hastings), the truth of Matthew 16:18 is expressed thusly:

"The word 'church' was neither new nor doubtful in meaning to Jesus' disciples. It was the rendering they found in that Greek Bible they had in their hands for one of the most sacred and significant terms of the Old Testament. The Greek word ecclesia is the translation of the Hebrew expression for 'the congregation of the Lord.' Peter and his fellow-disciples could not fail to realize that Jesus was forming the little band who had accompanied with Him into a definite and organized religious community. They were no longer a company of men who formed the school of a Master. They were the church, the society, the congregation of Christ. That society was seen in those twelve men who looked up with wondering eyes and flushed faces to Him whom they had confessed. It was seen again in the Upper Room at the supper table. It was seen again in Jerusalem as, together with the women, they waited on God in prayer, and the number of the names was about an hundred and twenty. It was seen again when the believers met in the first council at Jerusalem, and the apostles and elders came together to consider. It was seen also whenever men and women met for prayer and for service to Christ.

"Ruskin has pointed out how the New Testament use of the word 'church' emphasizes this simple and unecclesiastical meaning of the term." (Page 292).

4. Christ only promised to build one "ekklesia," and since other Scriptures show that Christ has His concrete "ekklesia," we can only conclude that this is the one He speaks of in Matthew 16:18.

In this passage, Christ is presented as the Foundation of the church. Paul, writing to the Ephesian church, tells them that they are "built together for an habitation of God through the Spirit," being "built upon the FOUNDATION of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." (See Ephesians 2:19-22).

Christ is also revealed to be the Builder of the church. See Him as He goes from place to place, calling out those to compose His church. See that church on Pentecost, meeting together after the ascension of Jesus Christ. He had built His church and now it had been left on the earth to fulfill the commission He had given to it.

Christ is the Owner of the church, for He says it is "My church." He is Head over all things to the church; it is His institution.

He is the Preserver of the church, for He promises, "the gates of hell shall not prevail against it." He has kept His church through all ages, and it is still here on earth today.

All that Christ is to the church He is to it as a real "ekklesia." Matthew 16:18 does not require a broader meaning in any wise whatsoever. Everything said in the verse is applicable to an "ekklesia."

Acts 2:47

"... And the Lord added to the church daily such as should be saved."

This verse as translated in the King James Version is somewhat misleading. Let us notice a better rendering, that of Berry's Interlinear:

"... And the Lord added those who were being saved daily to the assembly."

Scofield, in the margin of his Reference Bible, tags the church referred to here as the "true Church" (page 1152). By "true Church" he means "the whole number of regenerate persons from Pentecost to the first resurrection." (See note on page 1304.)

Does Mr. Scofield, or any other advocate of this theory, offer any kind of evidence as grounds for here rejecting the true meaning of "ekklesia" and advocating the "true Church" notion? No, none whatsoever. What is there in this verse that gives Mr. Scofield the idea that it refers to the concept to which he holds? Why is it that this reference is not understood to refer to the "ekklesia" (assembly) which was immediately at hand, i. e., the church at Jerusalem? Thus far no advocate of the invisible church theory has ventured to answer.

The meaning of the passage is evident to anyone who will simply read it in the light of the true meaning of "ekklesia." Saved people were daily added to the "ekklesia" (assembly), the church at Jerusalem, the only church then in existence.

There is a verse in Acts 16 which reads as follows:

"And so were the churches established in the faith, and increased in number daily" (v. 5).

It is quite clear that this verse speaks of real, visible assemblies. They increased in number daily, just as the church in Acts 2:47 had the saved added to it daily. If the universal, invisible "true church" theory is correct, it logically appears that the verse in Acts 16 would be in the singular also (as 2:47). Why say churches? Why not simply "the church"? We believe that the answer is that the word "church" (singular) in Acts 2:47 is referring to one church—the church at Jerusalem, and the word "churches" (plural) in Acts 16:5 is referring to more than one church.

We might say in passing that Acts 2:47 is omitted by some texts and there are those who do not consider it valid. Nevertheless, we have shown that the verse is in no wise at all ground for the idea of a "universal, invisible church."

Acts 9:31

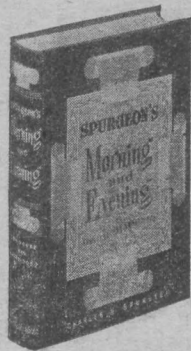
"Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified..." (King James Version).

(Continued on page five)

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churches give her a vote of confidence, and then write this church a letter telling her so. It will be of great encouragement to them. Since they do not have a pastor as yet, send any mail to the church clerk, Wayne Baker, Phillipsburg, Kan. May God soon be pleased to send them a pastor; but let this be a word of warning to anyone that might be seeking a pastorate just for a job or to anyone that does not believe in sovereign grace and the local church, etc., for a pastor of this type would not last as long with this people as it would take him to get there. How I thank God that in His sovereign will He led me to know and to have fellowship with this people.

November 23 I started a meeting at Oak Grove Baptist Church, near Martin, Tenn. This church (Continued on page 5, column 3)

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

Baptist Youth Witness

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

Roman Catholic Inventions

Human Inventions Adopted and Perpetuated by the Roman Catholic Church in the Course of 1600 Years.

Compiled by
STEPHEN L. TESTA

These dates are in many instances approximate. Many of these heresies had been current years before, but only when they were officially adopted by a church council and proclaimed by the pope as dogma of faith, did they become binding on Roman Catholics.

Any doctrine to be true must conform to the Word of God. "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).

1. Of all the human inventions taught and practiced by the Roman Catholic Church, which are contrary to the Bible, the most ancient are the prayers for the dead and the sign of the Cross. Both began 300 years after Christ—310.

2. Wax Candles introduced about 320.

3. Veneration of angels and dead saints—about 375.

4. The Mass, as a daily celebration, adopted 394.

5. The worship of Mary, the mother of Jesus, and the use of the term, "Mother of God," as applied to her, originated in the Council of Ephesus in 431.

6. Priests began to dress differently from the laity in 500.

7. The doctrine of Purgatory was first established by Gregory the Great about the year 503.

8. The Latin language, as the language of prayer and worship in churches, was also imposed by Gregory six hundred years after Christ—600.

The Word of God forbids praying and teaching in an unknown tongue (1 Cor. 14:9).

9. The Bible teaches that we are to pray to God alone. In the primitive church never were prayers directed to Mary, or to dead saints. This practice began in the Roman Church about 600. (Matt. 11:28; Luke 1:46; Acts 10:25-26; 14:14-18).

10. The Papacy is of pagan origin. The title of pope or universal bishop, was first given to the bishop of Rome by the wicked emperor Phocas, in the year 610.

This he did to spite Bishop Ciriacus of Constantinople, who had justly excommunicated him for his having caused the assassination of his predecessor, Emperor Mauritius. Gregory I, then bishop of Rome, refused the title, but his successor, Boniface III, first assumed the title, "pope."

Jesus did not appoint Peter to the headship of the apostles and forbade any such notion. (Luke 22:24-26; Eph. 1:22-23; Col. 1:18; 1 Cor. 3:11). Nor is there any mention in Scripture, nor in history, that Peter ever was in Rome, much less that he was pope there for 25 years; Clement, third bishop of Rome, remarks that "there is no real first century evidence that Peter ever was in Rome."

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11. The kissing of the Pope's feet began in 709.

It had been a pagan custom to kiss the feet of emperors. The Word of God forbids such practices. (Read Acts 10:25-26; Rev. 19:10; 2:9).

Popes began in 750.

12. The temporal power of the popes began 750.

When Pepin, the usurper of the throne of France, descended into Italy, called by Pope Stephen II, to war against the Italian Longobards, he defeated them and gave the city of Rome and surrounding territory to the pope. Jesus expressly forbade such a thing, and He himself refused wordly kingship. (Read Matt. 4:8-9; 20:25-26; John 18:38).

13. Worship of the cross, of images and relics was authorized in 788.

This was by order of Dowager Empress Irene of Constantinople, who first caused to pluck the eyes of her own son, Constantine VI, and then called a church council at the request of Hadrian I, pope of Rome at that time.

Such practice is called IDOLATRY in the Bible, and is severely condemned. (Read Exodus 20:4; 3:17; Deut. 27:15; Psalm 115).

14. Holy Water, mixed with a pinch of salt and blessed by the priest, was authorized in 850.

15. The veneration of "Saint Joseph" began in 890.

16. The baptism of bells was instituted by Pope John XIV in the year 965.

17. Canonization of dead saints, first by Pope John XV in 995.

Every believer and follower of Christ is called "saint" in the Bible. (Read Rom. 1:7; 1 Cor. 1:2).

18. Fasting on Fridays and during Lent were imposed in the year 998.

Popes are said to be interested in the commerce of fish. Bull, or permit to eat meat, some authorities say, began in the year 700. This is against the plain teaching of the Gospel. (Read Matt. 15:10; 1 Cor. 10:25; 1 Tim. 4:1-3).

19. The Mass was developed gradually as a sacrifice; attendance made obligatory in the eleventh century.

The Gospel teaches that the sacrifice of Christ was offered once and for all, and is not to be repeated, but only commemorated in the Lord's Supper. (Read Heb. 7:27; 9:26-28; 10:10-14).

20. The celibacy of the priesthood was decreed by Pope Hildebrand, Boniface VII, in the year 1079.

Jesus imposed no such rule, nor did any of the apostles. On the contrary, Peter was a married man, and Paul refers to a bishop as having a wife and children. (Read 1 Tim. 3:2-5 and 12; Matt. 8:14-15).

21. The Rosary, or prayer beads, was introduced by Peter the Hermit. Copied from Hindus and Mohammedans—1090.

The counting of prayers is a pagan practice and is expressly condemned by Christ. (Matt. 6:5-13).

22. The Inquisition of heretics was instituted by the Council of Verona in the year 1184. Jesus never taught the use of force to spread His religion—1184.

23. The sale of indulgences, commonly regarded as a purchase of forgiveness and a permit to indulge in sin, began in the year 1190.

Christianity, as taught in the Gospel, condemns such a traffic, and it was the protest against this traffic that brought on the Pro-

testant Reformation in the sixteenth century.

24. The dogma of transubstantiation was decreed by Pope Innocent III, in the year 1215.

By this doctrine the priest pretends to perform a daily miracle by changing a wafer into the body of Christ, and then he pretends to eat Him alive in the presence of his people during Mass. The Gospel condemns such absurdities; for the Holy Communion is simply a memorial of the sacrifice of Christ. The spiritual presence of Christ is implied in the Supper. (Read Luke 22:19-20; John 6:35; 1 Cor. 11:26).

25. Confession of sins to the priest at least once a year was instituted by Pope Innocent III in the Lateran Council in the year 1215.

The Bible teaches us to confess our sins directly to God. (Read Psalm 51:1-10; Luke 7:48; 15:21; 1 John 1:8-9).

26. The adoration of the wafer (Host), was decreed by Pope Honorius in the year 1220.

So the Roman Church worships a God made by human hands. This is plain idolatry and absolutely contrary to the spirit of the Gospel. (Read 4:24).

27. The Bible forbidden to laymen and placed in the Index of forbidden books by the Council of Valencia in 1229.

Jesus commanded that the Scriptures should be read by all. (John 5:39; 1 Tim. 3:15-17).

28. The scapular was invented by Simon Stock, an English monk in the year 1287.

It is a piece of brown cloth, with the picture of the Virgin and supposed to contain supernatural virtue to protect from all dangers those who wear it on naked skin. This is fetishism.

29. The Roman Church forbade the cup to the laity, by instituting the communion of one kind in the Council of Constance in 1414.

The Gospel commands us to celebrate the Lord's Supper with bread and wine. (Read Matt. 26:27; 1 Cor. 1:26-29).

30. The doctrine of purgatory was proclaimed as a dogma of faith by Council of Florence in 1439.

There is not one word in the Bible that would teach the purgatory taught by Roman priests. The blood of Jesus Christ cleanseth us from all sins. (Read 1 John 1:7-9; 2:1-2; John 5:4; Rom. 8:1).

31. The doctrine of 7 sacraments affirmed in 1439.

The Gospel says that Christ instituted only two ordinances, Baptism and the Lord's Supper. (Read Matt. 28:19-20; 26:26-28).

32. The Ave Maria, part of the last half in 1508.

It was completed 50 years afterward and finally approved by Pope Sixtus V, at the end of the sixteenth century.

33. The Council of Trent, held in the year 1545, declared that tradition is of equal authority with the Bible—1545.

By tradition is meant human teachings. The Pharisees believed the same way, and Jesus strongly condemned them, for by teaching human tradition, they nullified the commandments of God. (Read Mark 7:7-13; Col. 2:8; Rev. 22:18).

34. The apocryphal books were added to the Bible also by the Council of Trent in 1546.

These books were not recognized as canonical by the Jewish Church. (See Rev. 2:28-9).

35. The Creed of Pope Pius IV was imposed as the official creed

SUFFERING

By John Bunyan

Born 1628, Died 1688

It is not every suffering that makes a martyr, but suffering for the Word of God after a right manner; that is, not only for righteousness, but for righteousness' sake; not only for truth, but out of love to truth; not only for God's Word, but according to it: to wit, in that holy, humble, meek manner, as the Word of God requireth.

It is a rare thing to suffer aright, and to have my spirit in suffering bent only against God's enemy, sin; sin in doctrine, sin in worship, sin in life, and sin in conversation.

1560 years after Christ and the apostles, in 1560.

True Christians retain the Holy Scriptures as their creed. Hence their creed is 1500 years older than the creed of Roman Catholics. (Read Gal. 1:8).

36. The Immaculate Conception of the Virgin Mary was proclaimed by Pope Pius IX in the year 1854.

The Gospel states that all men, with the sole exception of Christ, are sinners. Mary herself had need of a Saviour. (Read Rom. 3:23; 5:12; Psalm 51:5; Luke 1:30, 46-47).

37. In the year 1870 after Christ, Pope Pius IX proclaimed the dogma of Papal infallibility—1870.

This is blasphemy and the sign of the apostasy and of the antichrist predicted by Paul. (Read 2 Thess. 2:2-12; Rev. 17:1-9; 13:5-8, 18).

38. In the year 1930 Pius XI condemned the public schools.

39. In the year 1931 the same pope, Pius XI, reaffirmed the doctrine that Mary as "the Mother of God."

This doctrine was first invented by the Council of Ephesus in the year 431. This is a heresy contrary to Mary's own words. (Read Luke 1:46-49; John 2:1-5).

40. In the year 1950 the last dogma was proclaimed by Pope Pius XII, the Assumption of the Virgin Mary.

CONCLUSION

What will be the next invention? The Roman Church says it never changes; yet, it has done nothing else but invent new doc-

The Devil, nor men of the world, can kill thy righteousness, or love to it but by thy own hand; or separate that and thee asunder without thy own act. Nor will he that doth indeed suffer for the sake of it, or out of love he bears thereto, be tempted to exchange it, for the good will of all the world.

I have often thought that the best Christians are found in the worst of times. And I have thought again that one reason why we are no better, is because God purges us no more. Noah and Lot, who so holy as they in the time of their afflictions? And yet who so idle as they in the time of their prosperity?

trines which are contrary to the Bible, and has practiced rites and ceremonies taken bodily from paganism. Some scholar has found that 75 per cent of the rites and ceremonies of the Roman Church are of pagan origin.

Cardinal Newman, in his book, "The Development of the Christian Religion," admits that . . . "Temples, incense, oil lamps, votive offerings, holy water, holidays and seasons of devotions, processions, blessing of fields, sacerdotal vestments, the tonsure (of priests and monks and nuns), images . . . are all of pagan origin . . ." (Page 359).

The above chronological list of human inventions disprove the claim of the priests of the Roman Church that their religion was taught by Christ, and that the popes have been the faithful custodians of that religion.

The real heretics, therefore, are the Roman Catholics and the truly orthodox are Bible-believing Christians.

Brothers! The Word of God commands us to get out of Babylon, saying: "Come out of her, my people, that you may not take part in her sins, nor receive a share in her plagues . . ." (Rev. 4:18).

All true Christians will remain faithful to the religion of Christ as taught in the Bible, and heed the warning of the Apostle Paul, who said: "But, though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8).

A Babe In The World



Yes, he is a babe in the world and if fed and cared for properly, he will one day be a strong man.

When the Lord saves a sinner, that person is a "babe in Christ." He needs to grow in the grace and knowledge of the Lord. TBE gives a good spiritual diet to its readers. Why not send it to some new-born "babe in Christ"?

The Church

(Continued from page two)

In some of the recent versions of the Scriptures "ekklesia" is in the singular, as it is so given in some Greek texts. Because "ekklesia" is here in the singular and the reference is to the church in a wide area, it has been concluded that the word "ekklesia" here designates something larger than its true meaning. Some few, therefore, have marshalled the verse in support of the idea of a provincial or territorial church, while others have used it to support the universal, invisible church theory.

However, it is not a matter of certainty that the singular form of "ekklesia" is proper in this verse. Many reject it.

But granting the singular, John A. Broadus explains the verse in a manner that is perfectly agreeable to the meaning of "ekklesia." He says, "... the word probably denotes the original church at Jerusalem, whose members were by the persecution widely scattered throughout Judea and Galilee and Samaria, and held meetings wherever they were, but still belonged to the one original organization." (Commentary on Matthew, page 359). Acts 8:1-4 refers to the scattering of the Jerusalem church as mentioned here by Broadus.

But this raises the question as to whether or not this makes havoc of the assembly idea in the word "ekklesia." B. H. Carroll, in his *Ecclesia—The Church*, answers as follows: "It has been said that a storm, like that which swept Galveston, or a plague, like the yellow fever in Memphis, or war, as during the colossal strife between the states, or persecution, as in this case, might scatter far and wide, for the time being, the members of a particular church, but that would not change the meaning of the word church. When Tarleton made a dash at the Virginia legislature the members fled in every direction. When Howe moved on Philadelphia the Continental Congress dispersed and sought rest in safer places, but who would infer from these cases a change of meaning in legislature or congress? Under the advice of Themistocles the entire Athenian *ekklesia* abandoned their sacred city and sought safety from Persian invasion on their ships, but *ekklesia* retained its meaning." (Page 35).

Carroll also explains: "No ecclesia, classic, Jewish, or Christian, known to history held perpetual session. They all adjourned and came together again according to the requirements of the case. The organization, the institution, was not dissolved by temporary adjournment. . . . It is admitted that the particular assembly on earth is not always in session either as a worshipping or business body. The word *ekklesia* never did require that all its *Kleitai* or members shall be present every session. Nor does the word itself forbid the accession of new members." (Ibid., pages 31, 32).

So it is perfectly agreeable with the word "ekklesia" to say that the word in Acts 9:31 (granting it to be singular) refers to the persecuted, scattered church of Jerusalem, as mentioned in Acts 8:1-4.

Still, the word in the plural appears to us to be the more correct form. When Paul wrote to the Galatians some years later, he referred to the "churches of Judea" which were in existence at the same time of his conversion (see Galatians 1:22-24). It was after the conversion of Paul that the churches of Acts 9:31 had rest. A careful examination of Acts 9:26-31 and Galatians 1:22-24 will, we believe, do more to show that the plural form of "ekklesia" is proper in Acts 9:31 than anything else can show in behalf of the singular form.

Acts 20:28

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Not too many of the universal, invisible church theory advocates are careless enough to set forth this verse as a proof-text for their theory. Scofield, for instance, here has no reference whatsoever on the word "ekklesia." We now call attention to the verse not so much to show that it does not refer to the supposed invisible "church" as to bring it before the reader's mind; for when we come to discuss one of the favorite proof-texts of the universal church advocates, Ephesians 5:25, we shall refer to Acts 20:28, showing that the expression, "Christ died for the church" (in Eph. 5:25) does not demand a broader meaning for "ekklesia" than the word means, for the same truth is expressed in Acts 20:28 where the church referred to is only one church.

Now to see the simple truth that the church of this verse is nothing more than one particular "ekklesia," notice that Paul's statement is addressed to the elders of the church of Ephesus (Acts 20:17). He tells them to take heed unto themselves and "to all the flock." That could not possibly be a universal, invisible flock. He goes on to refer to these men as "overseers," a position they could only hold over a real assembly. He tells them to "feed the church of God," which they could not do if it were universal and invisible. Read verse 29 where the apostle says that grievous wolves would enter in among them; this could not be said of a universal, invisible church. The church of Acts 20:28 is very clearly a real "ekklesia."

I Corinthians 12:28

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

This is the passage in which Mr. Scofield remarkably finds three churches. In his center-reference he lists "churches (local) . . . church (true) . . . church (visible)." We seriously doubt that the apostle (or the Holy Spirit) had such a trio as this in mind when he penned these words! The apostle Paul never refers to "local," "visible" churches or to a "true church." The churches he writes of were certainly located, visible and true, but he never uses such terms for the simple reason that locality and visibility inhere in the word "ekklesia," and if reference is to a church of Christ, it is certainly a "true" one.

(Continued on page six)

PUSHING ON TO NEW FRONTIERS



When our forefathers pressed from the Atlantic shores toward the great west before them, they did not know what was out beyond. They only knew that they must go forward and build for the future years.

In our spiritual journey, we must ever press on to new frontiers. We must not "draw back" but must go on into the deeper things of God. As we face a New Year, may we all press forward toward the mark of the high calling in Christ Jesus. May God lead us to new truths, new joys, new work, new opportunities, and new power. Such would be "new" to us, but eternal with our Lord and Saviour.

Bro. Halliman

(Continued from page 3)

was without a pastor, the former pastor having resigned about a month before I went there. I have never seen a church more in need of a revival and few have I ever seen that were more revived after a meeting than this one. Truly the presence of God was felt in every service. We did not have large attendance due to the rundown condition of the church and the unusually bad weather the last part of the week, but God gave us a good meeting. While we can not count our converts until we get to heaven, this is the first revival that I have ever held where there were only professing Christians attending with the exception of two people and one of them was a visitor that lived in Mississippi. There were three additions to the church. This meeting was an eight-day meeting with services both morning and evening.

Here is a church without a pastor that would be a real challenge for a man that would like to take a remnant who are "the elect of God," and build a permanent work. The church is revived now and on fire for God. May God be pleased to send them a pastor in the very near future before these revival fires lapse into a smoldering condition. While this church has a small membership it has a sound membership and so far as I know is the only independent Baptist church in that county.

Brother Gilpin, this is a rather detailed report and if it too long you may censor what you wish.

May the Lord bless you and yours.

Sincerely,

FRED T. HALLIMAN.

"The Tabernacle"

(Continued from page one)

saves people because their sins have been paid for in full by the death of Jesus Christ at Calvary. Apart from His blood-shedding, there will never be one soul that will enter into Glory.

A year before this tabernacle was set up, Israel had had this great experience on the night of the Passover. Then it took them about three months to get from Egypt to Mount Sinai, the place where God gave the Law.

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai."—Ex. 19:1.

So, beloved, there was about three months spent from the time they were redeemed in Egypt until they got to Sinai. Then Moses was up in the mount for about eighty days, getting instructions as to how to build the tabernacle and all the furniture that was to be used therein and receiving the Ten Commandments from the Lord. Since he was there for about eighty days, that accounts for about three months longer. Then on the first day of the second year, after they were redeemed from the land of Egypt, they reared up the tabernacle, which would mean that it took them about six months for the building of the tabernacle and the various articles of furniture that they used in the worship of the Lord.

I

THIS TABERNACLE WAS SET UP ON NEW YEAR'S DAY.

"And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation."—Ex. 40:1, 2.

This tabernacle was symbolic of the fact that God was dwelling among His people. In Eden God walked with Adam, at Mamre, He visited with Abraham. But here God dwelt with Israel in the Tabernacle.

How wonderful it was that Israel was to start the new year with God dwelling in their midst! This tabernacle was to be set up and the worship of God was to be effected on that day.

Beloved, I can think of no better way for an individual to start a new year than to start that year with God. I remember seeing on a bulletin board of a church a few years ago this slogan: "A thought for the new year: In the beginning, God." Brother, that is a good thought for the new year. In

fact, it is a good thought for any part of the year.

Since the tabernacle was symbolic of the dwelling place of God in Israel, it was unusually fitting that the tabernacle would be reared up on the first day of the year. It had been a remarkable year that Israel had passed through. God had given them food — manna from the skies. God had given them water miraculously and supernaturally out of the rock. God had given them deliverance from the Amalekites and had directed them in various victories over the enemies. Now, one year after their redemption from Egypt, God tells them to set up the tabernacle, which was to be a symbol of His dwelling place on earth with the children of Israel.

II

THE SETTING UP OF THE TABERNACLE AND THE ARTICLES OF FURNITURE WAS IN THE SHAPE OF A CROSS.

In our previous studies concerning the tabernacle, we have seen the various pieces of furniture put into position. These pieces of furniture have all formed the shape of a cross. If you start at the courtyard gate, immediately beyond it was the altar of sacrifice. Beyond the brazen altar was the laver on a straight line with the gate. On a straight line at the back of the outer Holy place was the golden altar of incense, and back behind it, in the Holy of Holies, was the ark of the covenant. All that was on a straight line. Then in the outer Holy place on the north side of the tabernacle was the table of shewbread, while on the south side of the tabernacle was the candlestick. So, beloved, even the position in which these various articles were placed was actually in the shape of a cross. Though I (Continued on page 6, column 1)

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"The Tabernacle"

(Continued from page five)
have not mentioned it heretofore, for the last ten Sunday evenings we have been observing objectively the Cross of the Lord Jesus Christ as each of the pieces of furniture was put into position.

It is highly conspicuous to me that on that night of the first memorable Passover when God said for them to strike the doorposts and the lintel above the door with the blood of the lamb, that that was a picture of the Cross of the Lord Jesus Christ. This is true all through the Bible, for anywhere you turn in the Word of God you are going to see the Cross of the Son of God. The Cross of Jesus Christ is the central theme of the Book from Genesis to Revelation.

I have been told that in England every town has a road leading out of it to London. They say regardless of how small the town may be, and irrespective of how obscure their little hamlet may be, that every little town and hamlet in England has a road leading to London.

I don't know that this is true, but I do know that regardless of how insignificant a text may seem, and regardless of how small a Scripture may appear to you, there is always a road leading out of it directly to the Lord Jesus Christ of Calvary.

We have an example of this in the eighth chapter of Acts when Phillip got up in the chariot with the Ethiopian eunuch and read to him the Word of God. Phillip said to him, "Understandest thou what thou redest?" and the eunuch said, "How can I, except some man should guide me?" Then Phillip began at the same Scripture and preached to him Jesus. He didn't have to turn to another chapter to find Jesus, but rather he began at the same Scripture where the eunuch had been reading.

Brother, sister, would to God that you might be able everytime you take up the Bible to see the Lord Jesus Christ on every page. If you read anything in the Word of God and fail to find Jesus as the central theme of that message, you have failed to get God's message so far as that chapter is concerned for your life.

I'll never forget years ago, a little boy, now grown to manhood, came to Sunday School one morning when we had a lesson about Jacob. After the services were over and he had gone home, his mother asked him what he had studied about Jesus that day. He said, "We didn't study about Jesus. We studied about Jacob. Jesus is over at the other end of the Book."

No, no, beloved! A Sunday School teacher failed that day. A little boy went home with the wrong idea concerning the Word of God. The teacher failed to tell him that the message of Jesus is the paramount message, whether you are studying Jacob or someone else, for Jesus is to be found on every page of the Word of God.

So, beloved, when this tabernacle was reared, it was reared in the position and shape of the Cross, to remind us of the Lord Jesus Christ.

III

THIS TABERNACLE WAS BUILT ACCORDING TO GOD'S COMMAND.

"Thus did Moses: according to all that the Lord commanded him, so did he." — Ex. 40:16.

Notice, beloved, there was no room for human wisdom in the building of the tabernacle. In every one of those pieces of furniture God gave them the directions and specifications for the building of them. In other words, everything was done according to Divine direction.

I thank God that there are no non-essentials in the Bible. Everything in the Word of God is according to God's direction. It might seem to us that when God told these Jews how to build the tabernacle and the various pieces of furniture, that some of these directions were insignificant and amounted to but little. Beloved, every one of those directions were to be followed, and I say to you on the basis of the Word of God that so far as we are concerned, there are no non-essentials about the Bible. Everything that God has said within His Word we are to do. We have no right to say that it is non-essential.

Several years ago at a meeting of the Northern Baptist Convention held in Cincinnati, I heard John Sage, who was then president of a large life insurance company, address a large group of preachers. In that address he told those preachers that there is a lot of the Bible that is essential and a lot of it non-essential. He said that when they got up to preach for them to leave off the non-essentials, and, beloved, a lot of those preachers said "Amen" to this.

Brother, sister, there are no non-essentials about this Bible. If there had been, God would have left them out. There isn't a word nor a syllable but what is essential for what God put it there for. You and I ought to be willing to die for every word of this Book, rather than compromise and leave out any that man might say was non-essential. We either ought to accept it all or don't accept any of it.

In that respect I'll never forget the first time I ever said from the pulpit that women ought to keep silent in the house of God. After the service was over one woman came around and said, "Now, Brother Gilpin, I know you read that but you didn't mean it, did you?" I said, "Sister, you just stick around through the years and see whether or not I meant it." The next Wednesday night we had a business meeting and one woman got up and said, "I move so-and-so . . ." I said, "Sister, go get your husband and I will take your motion." I never had any more trouble with women speaking in church from that time on.

Listen to what God's Word says concerning this:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." — I Cor. 14:34.

I ask you, why did God put this in the Bible if it doesn't mean what it says? If God wanted that in the Bible He wants all of the rest of it there, and you and I sin before God when we try to take out of the Bible any part of God's Word.

Beloved, the Jews built the tabernacle by the command of God. All the specifications which He gave were carried out. We

ought to take the same attitude toward all of God's Book and carry out the least command of the Bible.

IV.

THE CLOUD

This cloud served as a guide. When the cloud moved forward, they moved forward. When the cloud stopped, they stopped. Sometimes it stopped for a few hours. Sometimes, as the Word indicates, it might have stopped for as much as a year. Regardless of how the cloud moved, the children of Israel did according to what God directed thereby. That cloud guided them, and of course that cloud was symbolic of God.

Beloved, we have a God to guide us. You and I don't have to wander here in a wilderness and wonder what to do and how to do. We have a God that is able to direct us. As this cloud led the Jews, you and I ought to let God lead, and as God leads, we are to follow as He guides.

This cloud provided a defense from the enemies.

"And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." — Ex. 14:19, 20.

That cloud had two faces. One face was that of a cloud; the other was the face of a light.

Pharaoh and his armed chariots were coming behind Israel. God turned that cloud so that the bright side was shining over Israel's camp and the dark side was shining toward Pharaoh and his armed forces, so that the cloud was a defense for Israel through all that night's time. They had to go forward and let God take care of the Egyptians.

Beloved, the best defense that a child of God ever had is the Lord Jesus Christ. The only defense that God's children ever need is not the defense of carnal weapons, but a dependence entirely on the Lord Jesus Christ.

I used to know a Baptist preacher who carried a gun with him all the time. He never went any place but what he carried a gun. Well, beloved, I have been carrying a gun with me for years. The only thing, my gun is a two-edged sword — Law on one side and Gospel on the other. It will just cut a person to pieces, either going or coming. The best defense that any preacher ever had is just

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The Church

(Continued from page five)

We today who write or speak on the subject of the church are accustomed to use such terms as "local," "visible," etc., but these terms have come into use, not because they are Bible terms, but because it is necessary to clearly distinguish what is meant when reference is made to the church. The erroneous theories that obtain today make it necessary that the inherent meaning of "ekklesia" be brought out by the use of such terms, while in Bible days it was unnecessary because all perfectly understood the word. No one in Bible times would use such an expression as "local church" for the very word "ekklesia" itself carried the thought of locality.

So to us it is clear that Paul refers to one kind of church throughout his letter to the Corinthians. Prior to 12:28, the word "ekklesia" is used in the epistle eight times and the meaning is clear in every instance (see 1:2, 4:17, 6:4, 7:17, 10:32, 11:16, 18, 22). Why should it be thought that the apostle suddenly gave a new meaning to the word **never** before heard of, in 12:28, and that without any notice or explanation? Would the Corinthians understand him? When one considers these things the idea of the universal church advocate is seen to be unfounded.

The only "ekklesia" in which the various offices and gifts here mentioned could have been fulfilled is the only kind of "ekklesia" that there truly is, i. e., a real assembly. The apostles were in a real "ekklesia;" we find that prophets and teachers exercised their gifts in real assemblies (Acts 13:1, 15:32, 21:10, 1 Corinthians 14:4, 37, Ephesians 4:11); and were gifts of healings, helps, governments, and diversities of tongues exercised and fulfilled in an invisible "church" or a real "ekklesia"? To ask the question is to answer it.

Paul had said in verse 27, "Now ye (Corinthians) are the (a) body of Christ (a church, Eph. 1:22, 23), and members in particular." This is the same kind of church he writes of and to in verse 28.

Verses 29-31 will also reveal that Paul had in mind a real "ekklesia," as will the preceding verses (12-27). The illustration of the physical body, as presented in this chapter by Paul, could only apply to a real church.

I Corinthians 15:9

In this verse Paul says, "I persecuted the church of God." (Also Galatians 1:13 and Philippians 3:6). Some use this in behalf of the universal, invisible theory.

Did Paul mean that he persecuted all the elect of all time? Did Paul mean that he had persecuted all the saved since Pentecost? Did Paul have in mind a universal, invisible "church"? Was his persecution against a real "ekklesia" or against one that **did not** assemble and **never has** assembled?

The truth is the church of God which Paul persecuted was the church at Jerusalem (see Acts 8:1-4, 9:18, 26:10). Thomas contends that "there is no proof that Paul's 'persecution' ever went beyond the church at Jerusalem." (Ibid, page 231).

However, Paul could here be speaking abstractly, as explained in the foregoing chapter; that is, he could mean that he persecuted the institution of God, the church. At any rate, we believe that those who were persecuted by this man would testify that it was not "invisible" persecution but real and visible against a real "ekklesia."

If we seem to be using repetition in saying that **there is here no evidence whatsoever to support the universal, invisible theory**, let it be remembered that this is **simple truth** and all that can or needs to be said.

(This chapter shall be continued next week, with a discussion of other passages given).

to take God's Word and preach it, day to day.

and let God take care of the Egyptians.

This cloud regulated all the movements of Israel.

"And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up." — Ex. 40:36, 37.

When the cloud was lowered, they stopped. When it was raised, they moved forward. They had no choice as to where they would make their camp, nor how long they would tarry in one place. They had no choice as to the breaking of camp, whether it would be at sunrise or at midnight. All they did was just look to that cloud and let that cloud regulate all their movements.

Beloved, wouldn't it be a glorious thing if you and I would let God regulate all the movements of our lives like these Jews allowed God to regulate the movements of their lives? That is what we ought to do. We haven't any business doing anything without first looking to God. Andrew Mueller once said, "If you lose your key, don't even start to look for it until you first pray and ask God's direction." That was his way of saying, "Don't try to do anything without taking God into consideration."

Beloved, as God in that cloud regulated all the movements of Israel, would to God that you and I might likewise let God regulate the movements of our lives from

This cloud was a light by night to Israel. For forty years the children of Israel never knew what it was to be in darkness. God furnished light for them.

Brother, sister, God will give you light if you will but look to the Lord Jesus Christ. Listen:

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." — John 8:12.

The Lord Jesus Christ is the light of the world, and you and I would never walk in darkness if first of all we would look to Jesus (Continued on page 7, column 1)

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"The Tabernacle"

(Continued from page six)

as the light of the world day by day.

This cloud was a protection from heat. For forty years those Jews didn't know what it was to have the sun shine on them. That cloud was just like a big umbrella up there in the sky over top of and it was a protection to them from the heat.

The Psalmist David tells us this truth.

"Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper: the Lord is thy shade upon thy right hand." —Psa. 121:4, 5.

It is wonderful to have a God like that, who is our keeper, and who never slumbers nor sleeps. Day and night He is always beside us, and He is a shade over us just like the cloud was a shade and protection from the heat for the Jews.

This cloud was an evidence of divine fellowship. Every time a Jew would look up at that cloud, he would know that God was there.

I feel sorry for the individual who doesn't have a fellowship like that. I feel sorry for the person who doesn't know what it is to have fellowship with God day by day. These Jews had evidence of a divine fellowship, and you and I as God's children have it, too.

"And Jesus came and spake unto them, saying All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." —Mt. 28:18-20.

Beloved, there is divine fellowship that God's children can have with God everyday.

This cloud never left Israel through all of their wilderness wanderings. When they left Egypt the cloud settled down upon them, and as long as they were in the wilderness, until they got to Canaan the cloud never left them. God never left those people.

I am glad that when the Lord Jesus Christ saves us and takes us out of a spiritual Egypt and translates us toward spiritual Canaan — as long as we are walking here in the wilderness, thank God, He will never leave us nor forsake us. It blesses my soul just to know that when God

A slap on the back may not be good manners, but it's a lot better than a slap behind the back.

Sunday School Lesson — Outline and Notes by John R. Gilpin

REVIEW LESSON

LESSON FOR SUNDAY, DECEMBER 28, 1958

A CHRONOLOGICAL TABLE

Of the kings of Judah and Israel from Rehoboam (975 B. C.) until Jerusalem was taken (588 or 587 B. C.). This table is subsequent to the reigns of Saul, David and Solomon, each of which lasted forty years; from B. C. 1095 to B. C. 975. The dates are according to Ussher, the well known chronologist. After each name will be found the letter G. or B. G stands for good, and B stands for bad.

Length of reign in years	Kings of Judah	B. C.	Kings of Israel	Length of reign in years	Contemporary Prophet
17	Rehoboam B	975	Jeroboam I B	22	Shemaiah
3	Abijah B	958			Iddo
41	Asa B	955			Azariah, Hanani, Jehoram
		954	Nadah B	2	
		953	Baasha B	24	Jehu, son of Hanani
		936	Elah B	2	
		929	Zimri B	7 days	
		929	Omri B	12	Elijah
		918	Ahab B	22	Elijah and Micah
25	Jehosaphat G	914			
		897	Ahaziah B	2	Elisha
8	Jehoram B	896	Jehoram B	12	Elisha
1	Ahaziah B	891			
6	(Athaliah)	885			
40	Jehoash G	884	Jehu G	28	Elisha
		878			Zechariah
		856	Jehoahaz B	17	Elisha and Jonah
		841	Jehoash B	16	Jonah (?) Several unnamed. Cf. II Chron. 25
		825	Jeroboam II B	41	Hosea and Amos
		773	Zachariah B	6 months	Amos
		772	Shallum B	1 month	Amos (?)
		772	Menahem B	10	
		761	Pekahiah B	2	
		759	Pekah B	20	Obed
16	Jotham G	758		(Interegnum of 9 years)	Isaiah, Micah and Hosea
16	Ahaz G	742			Isaiah, Micah, Hosea, Obediah
			Hosea B	9	Isaiah, Micah Nahum, Hosea
29	(Interregnum of 5 or more years) Hezekiah G	727			Joel
55	Manasseh B & G	721			Jeremiah
2	Amon B	698			Jer., Haba'k., Zephaniah
31	Josiah G	643			Jer., Zeph., Ezekiel
3 mos.	Jehoahaz B	641			Jer., Zeph., Ezek., Dan, and Obadiah
11	Jehoakim G	610			
3 mos.	Jehoiachin B	589			
11	Zedekiah B	589			
	Jerusalem taken	588			

picks up an individual and saves his soul, He will never turn loose until He gets him home to Glory. We sing:

I've found a Friend, oh, such a Friend;

He loved me ere I knew Him; He drew me with the cords of love,

And thus He bound me to Him. And 'round my heart still closely twine

Those ties which naught can sever,

For I am His, and He is Mine, Forever and forever."

Beloved, that cloud never left the children of Israel, and the God that was typified in that cloud will never leave us as long as we are walking here in the wilderness until we get to our Heavenly home.

V

THE TABERNACLE WAS FILLED WITH GOD'S GLORY.

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." —Ex. 40:34.

The children of Israel built the tabernacle according to God's command. When it was completed the cloud came down and filled it with the glory of God. They had built it according to God's command and now He filled it with His glory.

Beloved, if you want your life filled with the glory of God, you will have to build your life according to God's plan. If we want a glory-filled church, we will have to build our church according to God's plan. If we want people to be able to see the glory of God within our lives and in our homes and in our churches, then we are going to have to build our lives according to the pattern which God has laid down within His Word. We will never have God's glory to fill and thrill us until we build according to the divine pattern that was laid down by God.

CONCLUSION

The tabernacle was covered with the crudest, coarsest skin that was possible to find — a badger skin. It surely didn't offer any beauty after having been exposed to the wind and the sun and the rain for a few month's time. If you would stand on the outside of the tabernacle and look at it, you would never think there was anything of beauty on the inside. You would never realize the exquisite beauty that you would find inside the tabernacle as the light from the candlestick shone upon the golden interior of that tabernacle. There was no beauty on the outside that would make you desire to be inside it.

Likewise, there is no beauty about Jesus that would make one desire Him.

"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when he shall see him, THERE IS NO BEAUTY THAT WE SHOULD DESIRE HIM." —Isa. 53:2.

When the world looks at Christianity, there is nothing about it that would appeal to them, but, beloved, once an individual is inside the Lord Jesus Christ, it is a marvelous experience — just as marvelous as being inside the tabernacle. The world thinks of the Christian life as being drab and terribly dull. Beloved, I have more joy in one day's time in the Lord Jesus Christ than an unsaved person has in a year's time serving the Devil. It doesn't look very inviting from the outside, but there is a lot of beauty on the inside. There is a joy in the service of the Lord Jesus Christ you will never know and will never understand until Jesus becomes your Saviour and your Lord.

May it please God by the Holy Spirit to reveal Him to you, and may you trust Him and be saved. May God bless you!

The Crowning Day

(Continued from page one) No Christian has yet received his reward; the apostles have not theirs.

Those who are rewarded with the highest vocation, i. e., to reign with Christ, will receive their crowns at Christ's coming, but not before. There can be no doubt about this.

Peter says:

"And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." I Peter 5:4.

Paul says:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at THAT DAY: and not to me only, but unto all them also that love his appearing." —II Tim. 4:8.

There are many, very many, Christians who will win no crown in that day and many preachers, perhaps those most popular in this world, if indeed Christians, who will have no reward there. They may be saved, indeed, "yet so as by fire" — with their life only, but without a semblance of a reward of any kind. Ambitious to win a name as successful, popular preachers, they built up their churches with "hay, wood and stubble" — they will have ALL their reward in this life, the praise of men.

They have occupied a very high place in this world, and secured the grand end of their preaching — a wide popularity — but they will occupy, if indeed Christians, a very low place in the age to come.

Then it would seem that only those will receive a crown who love the appearing of Christ. (II Tim. 4:8). What a crucial test is this. Can any one believe that

the ministry of this age longs and waits and prays for this coming of Christ? That one half, if even one in ten, do so? Are all Christians really praying for His coming today? Are they with glad hearts HASTENING His coming by aiding to send the Gospel to those that sit in darkness and under the shadows of death? Would they be willing for Him to come TODAY? Would they not prefer, if they knew He was ready, that He postpone it one year, five, or even ten?

How is it with you, reader? Are you willing for Him to come today? Are you praying Him to hasten His coming, and are you aiding to hasten it? Let us be honest with ourselves. Do we desire a crown when He comes?

This coming was what the faith of the primitive Christians took hold of and constituted their "blessed hope" — for this they suffered, for this they looked, waited and prayed.

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." —II Thess. 3-5.

"Gone To Seed"

I remember when I didn't know anything about election — but was trying to learn something — that I talked to an Arminian, asking him some questions. He didn't want to talk about it and when I kept bringing up something, he warned me to be careful lest I "go to seed" on the matter.

I could readily see that he didn't want me to learn anything about the doctrine, so I concluded that the best thing to do was to simply "go to SEED" — the Seed of God's Word — and forget about trying to get outside help. When I "went to Seed" (God's Word), I learned the truth. When I did so, this Arminian preacher said I had "gone to seed on election." He was right — I had gone to the Seed of the Word and found the truth.

A lot of folk need to "go to Seed" on many doctrines, instead of accepting everything that blows up to their doorstep. If they would "go to Seed," heresies like Arminianism, universal churchism, the mourner's bench, ferminism, etc., etc., would not grow so readily.

May God help us to "go to Seed."

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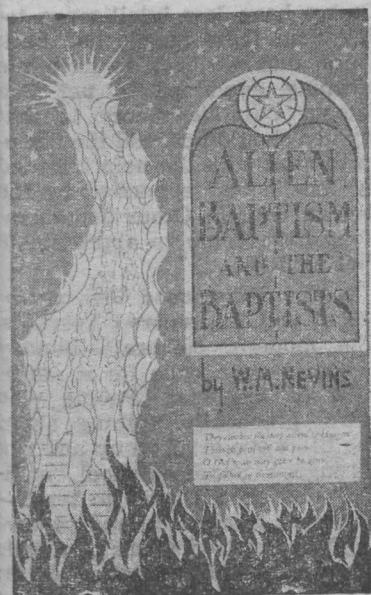
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Now It's The "Baptist Bible Fellowship" That Is Trying To Wield The Ecclesiastical Club

The Kettle That Called Attention To The Blackness Of The Pot Appears To Be Just As Black

Dear Brother Gilpin:

The East Side Baptist Church here in Topeka has retained an attorney to bring legal action against Westboro Baptist Church (of which I am pastor) in an effort to appropriate to themselves our church property. East Side Baptist Church is a Baptist Bible Fellowship (Springfield, Mo.) church; the pastor is Leaford H. Cavin, who is something of a leader within the national framework of the Baptist Bible Fellowship.

The principal reason for this action, charges to the contrary notwithstanding, is that we have completely disassociated ourselves from the Baptist Bible Fellowship movement. And you know we did this because of conventionism, interdenominationalism, and Arminianism.

East Side Baptist has not given us any money, they only helped us to borrow money for purchase of the property. We ourselves are paying for the property, and have been for over three years, at a good rate of interest. So we are advised by counsel that it is very unlikely that they will win the law suit. However, lengthy litigation will certainly be expensive for us and will subject us to a great deal of mental harassment. And this may be what they want to do, thinking thereby to effectively cripple our testimony.

But I thought this infamous deed should be told abroad, for it seems to me another indication that the Baptist Bible Fellowship, unscriptural by its very existence, is most definitely traveling the same road leading to centralized ecclesiastical hierarchy that the Southern Baptist Convention travelled before them.

And it was not too long ago that Mr. Noel Smith was journeying many miles to attend a certain trial in Rocky Mount, North Carolina, so that he could the better compose an editorial tirade against the very thing that the East Side Baptist Church is now doing.

But we are not dismayed. And we are the more confident that we are serving the Lord acceptably, with reverence and godly fear. And we are humbly saying with King David (after Shimei had reviled him: "It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day."—II Sam. 16:12.

Sincerely, your friend,
FRED W. PHELPS
Box 24
Topeka, Kansas

Election

(Continued from page one)
new difficulty with these "brethren." They know we are right, but if we preach what we believe and try to take an all-out stand for the truth, we are branded "extremists" and "radicals." Now, it seems, the issue is not so much whether or not the doctrine of election is true, but whether it is important.

In answering this question we may observe that the doctrine of election is taught either by direct statement or strong implication in practically every book in the New Testament, not to mention the Old Testament. It is important enough that it greets us on the very threshold of the books of John (1:13), I Corinthians (1:27), I Thessalonians (1:4), II Timothy (1:9), Titus (1:1), I Peter

(1:2), II Peter (1:10) and II John (verse 1). It is important enough that one whole chapter is devoted to the development of it, Romans 9. This cannot be said of many Bible truths. It is important enough that our Lord, who is the pattern of all true ministers, expounded this subject on at least three different occasions, Luke 4:24-30, John 6:37-66, John 10:7-30. The first time they were so filled with wrath that they endeavored to lead Him to the edge of the hill of the city where they might cast Him down headlong. On the second occasion, some of His hearers said, "This is a hard saying, who can hear it?"; and then, many "walked no more with him." On the third occasion, in John 10, after He had discoursed, "the Jews took up stones to stone him." So as we can see, Christ did not shun to declare this truth, though it did not always suit the

fancies of His auditors. Oh, that modern professed ministers of the gospel would try to better emulate the example of their Lord!

In spite of these facts, still we are told to tone down on this subject and not insist on it so frequently. "Election is true," it is said, "but it must be kept back from the people and should be cautiously guarded." Away with such priestcraft! This idea was born in Rome and there let it die! If this doctrine is in the Bible, it is true, and if it is true it should be shouted from the rooftops. The reason that our generation has sunk into such an ignorant and spineless state is because professed teachers of the gospel have ceased to faithfully preach the Word of God and have given their disciples only that which appeals to their carnal minds.

The business of preaching the gospel and representing God before men is a serious affair. Not only is the Christian minister personally accountable to the Lord for what he teaches, but to some extent he is responsible for those who come under his influence. Cf. Ezekiel 3:18, 19; I Timothy 4:16; Hebrews 13:17. It therefore behooves every man who professes to have a divine call to this sacred duty not only to diligently seek out the way of God, but once he has found that way, to walk therein.

In the light of this, I make the following charges against those who know the truth (intellectually, at least), but do not contend for it:

1. COMPROMISE

It is no insignificant matter to know something to be right and yet refuse to stand for it. Even the worldly crowd has no respect for one who does not have enough backbone to stand for his convictions.

2. DISHONESTY AND DECEIT

The ministry of a man who does not know the truth may be charged with unsoundness; but the ministry of one who knows the truth but will not proclaim it is a cheat and a fraud. The sin of the one is a sin of ignorance. The sin of the other is wilful and malicious deception which will end in his own destruction and that of his hearers. How we as preachers need to heed the admonition of the apostle Paul when he said, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." The word for "continue" here means to "be constant" or to "persevere." If we believe a doctrine for which we will not contend, we certainly are not "persevering" in it.

3. BETRAYAL OF A SACRED TRUST

The preacher of the gospel has been entrusted with the oracles of God, and it is his duty to preach them. If he does not do so, but hides his talent under a bushel, he has proven himself to be a "wicked and unfaithful servant." It is a terrible sin to withhold that which is profitable to eternity bound mortals.

4. FEAR OF MAN

All excuses for not preaching what we believe can usually be traced to a selfish motive, that of soliciting the respect and approbation of men rather than the praise of God. Many preachers, like Esau, sell their birthright for a mess of pottage, willing to sacrifice a clear conscience and the blessings of God in order to gain temporal advantage.

After all, what is involved in the controversy between the advocates of unconditional election and their opponents? In this dispute are we just resurrecting and rehashing questions from the remote past which no longer have any significance, mere metaphysical subtleties devoid of any practical bearing? Indeed this is not the case. This is the eternal conflict between right and wrong, truth and error. This controversy involves the question of whether all the glory for salvation is to be given to God or whether part of

it is due unto man. These two poles of thought are as different as night and day; they are incompatible. Some have vainly imagined that these two systems can lay down their arms of contention and work in harmony. Time has proven this to be false. "How can two walk together except they be agreed?"

The importance of the doctrine of election can be seen by the savory and healthful influence it has had on the religious world and society in general. It is a known fact that this truth has had a prominent place in all the great evangelical awakenings of the past. The Protestant Reformation was promoted by firm believers in this doctrine. The English Puritans, some of the most godly individuals ever to bear the name of Christian, were Calvinists to the man. The great awakening of the 1700's under Edwards and Whitfield was characterized by frequent and positive proclamations of this truth. C. H. Spurgeon, whom many esteem to be the greatest Christian minister since the apostles, whose ministry was blessed to the conversion of thousands, contended for unconditional election until his dying day. It seems, however, that many who laud and praise these great men are much more impressed with their success than with their boldness and courage in the proclamation of the truth.

This "indifferent" attitude toward the doctrine of election has many evil results, not the least of which are the inconsistencies and unholy amalgamations it frequently causes. We constantly see and hear of men who claim to believe the truth but nevertheless are involved in highly Arminian and even irreligious alliances. Because they have not openly avowed their beliefs, they are embraced by the opponents of the truth, and are found to support and further causes and systems which they well know to be unfriendly to the gospel of grace.

Furthermore, those who do not positively advocate the truth, in reality give countenance to error, and even permit lies to breed under their very noses. Since all men by nature are merit-mongers, Arminianism, like weeds in a garden, will spring up and flourish unattended; but the truth must be planted and cultivated. By failing to reprove false beliefs and concealing what they term the "high and mysterious doctrines," they tacitly cast their vote for heterodoxy; and though they harbor the truth in their bosoms, the congregations to which they minister continue in ignorance and error. But when the sovereignty of God in election is firmly and clearly proclaimed, the idols of human-merit, free will, and salvation by works are dashed to pieces.

Yes, I heartily recommend that the doctrine of election be preached. It is one of the best antidotes I know for a self-righteous generation which is spiritually sick because it has been fed on husks and rain-water while the meat of the Word has been left to mold. This doctrine inspires faith, instills humility, animates zeal, promotes piety, kills pride, encourages Bible study and most of all it glorifies the name of our God. I venture to say that if this truth is publicly declared from the pulpit and properly received from the pew, it will go a long way toward bringing about a spiritual awakening in our time. We most certainly cannot be silent on this foundation truth upon which the entire scheme of redemption is built.

If I am asked how long election should be preached, I answer, as long as there is a Bible to be believed and sinners to be saved. The Bible which is God's infallible revelation shall always contain this precious truth and no manner of human ingenuity can wrest it therefrom. And as long as there are mortal men destined for eternity we shall continue to cry, "It is not of him that willeth, nor of him that runneth, but of God that showeth

mercy."

When we defend the doctrine of election we are not quibbling over a non-essential or dividing a theological hair; we are proclaiming that which is the plain and positive teaching of the Holy Scriptures. How dare anyone say this truth is not important!

(Extra copies of this tract may be had from the author.)



Satan's Counterfeits

(Continued from page one)

mathematics would assign a lesson one day in the opening portion of the text book; the next day in the last chapter; the next day about the middle of the book? The student would never get anywhere at that sort of thing. Yes, and students don't get anywhere in the study of the Bible at that sort of thing either. Those who have been in Sunday Schools all their lives, with rare exceptions, know practically nothing about the Bible.

A small boy invited a playmate to Sunday School, and the playmate said, "What kind of a school is Sunday School?" The boy answered, "It's a school where you don't have to learn nothin." Is not Satan the author of a system that results in ignorance of the Word of God?

3. The Use of the Scriptures as denominational propaganda. Denominations use the Scriptures largely as propaganda to induce people to support various denominational causes — such as hospitals, schools, etc. The Lord meant that the Scriptures should be studied for their own sake — not as propaganda. The meaning that the Holy Spirit designed to impart is the only meaning, and Scriptures should be permitted to say what they do say. We have seen lessons on "Christian Education" and hospitals presented in the "quarterlies," when the Scriptures had to be twisted in order to make them support those things. The only "Christian Education" taught in the Bible is teaching of the Scriptures — not history, geology, etc. (See Matt. 28:18-20.)

4. Writings of Men Given Supremacy Over the Word of the Living God. A Baptist church is castigated and defamed today if it doesn't "use the literature." Often it is said, "That's not a Baptist church, because it doesn't use Baptist literature." Since when did the Bible cease to be good Baptist literature? When students study the quarterlies they get a little Bible diluted with a lot of the opinions of men.

Much of the New Testament is in the form of letters written to churches (see I Cor. 1:1-2). Those letters were to be read and understood by the common people. Do we have less intelligence today than those people had back there, that we have to have the meaning explained to us? The Roman Catholic theory is that laymen should not read the Scriptures save with the help afforded by the "notes" appended by the Roman church. Other denominations have come to approximate that attitude.

5. The Widespread Use of Uncalled and Unprepared Teachers. The modern, elaborate Sunday School system calls for a multitude of teachers. People who know practically nothing about the Bible are grabbed up and run through a Sunday School "manual" and turned loose to teach — or rather to mutilate and pervert the Word of God. God's plan calls for called teachers. Note Acts 13:1-2, and the warning in James 3:1.

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