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I am not a Baptist only because Baptists believe the Bible to be the very Word of God; there are three distinct Persons in the God-head; nothing but the Blood of Christ makes atonement for sin; no salvation without being "born again"; immersion the only Scriptural act of baptism; the Lord's Supper; once saved always saved; in missions at home and abroad; in a heaven and in a hell, and that our Lord will come again; and I could name other fundamental Bible truths all of which Baptists believe and teach, but Baptists are not the only people that hold these Baptist principles, for you will find these truths held among the Protestant denominations.

Hence I am not a Baptist only because Baptists believe and hold all these Bible principles, but I am a Baptist because Baptists believe, teach and hold certain Bible principles that no other denomination believes or teaches. These Bible principles are vital to Christianity. So vital that if not maintained would in time result

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One can no more be mean and happy at the same time than an orange can at once be both sour and sweet.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Church, By Bob L. Ross—

Chapter II

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

(Continued)

Ephesians 1:22, 23

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

The "church" and "body" are here synonymous — "the church, which is his body." The word "ekklesia" is here used abstractly, in the institutional sense; that is, of no church in particular. However, since Paul is writing to the church of Ephesus, we may safely conclude that the Ephesian church was certainly uppermost in his mind (see Eph. 4:1).

Because the church is here presented under the figure of a "body," it is wildly imagined that Paul is no longer talking of an "earthly church," but is speaking of the "universal, invisible church."

Such fanciful "interpretation" is clearly seen to be erroneous when the following facts are considered:

(1) It is a common axiom that when a figure is used to exemplify or illustrate, we are to follow the figure only so far as the nature, scope, and characteristics of that which the figure illustrates will permit. For instance, "body" is here (Eph. 1:22, 23) used for the church, as it is in I Corinthians 12; but we cannot follow the figure so far as to say that one member of the church is the right hand, another the left hand, another the left big toe, etc. That is taking the figure beyond the purpose of the writer and beyond the meaning of that which the figure represents. Paul (in I Cor. 12) clearly uses the figure "body" to exemplify the unity of a church and the importance of every member, even the most feeble. He was not intending to give a meaning to "ekklesia" that the word did not possess. The true meaning of "ekklesia" is always to be considered when we study the figure for the truth it reveals. The figure in (Continued on page two)

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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VOL. 27, NO. 48 RUSSELL, KENTUCKY, DECEMBER 27, 1958 WHOLE NUMBER 1070

What Is The Lord's Supper?

By Frank B. Beck

Scripture reading: I Cor. 10:16-22; I Cor. 11:23-29.

There are three outstanding views about the Lord's Supper. They are as follows: 1. It is a Miracle of Grace. 2. It is the Means of Grace. 3. It is a Memorial of Grace. Within these three conceptions of the communion service are combined the Roman Catholic, Lutheran, Calvinistic and Reformed Churches and Arminian churches. In these three views are found the belief and practice of all of our differing denominations.

I. IT IS A MIRACLE OF GRACE

The Roman Catholic Church so teaches. It teaches that the bread and wine: "is the true Body and Blood, with the soul and the Divinity, of Jesus Christ, under the appearances of bread and wine"

(Catholic Belief, p. 80) and that it is miraculously made so at the official pronouncement of the officiating priest. Every member of the Roman Church is bound by the Creed of Pope Pius IV to affirm: "I profess . . . that in the most holy Sacrament of the Eucharist, there are truly, really and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ." (Art. IV).

Thus the worshipper, in receiving the bread (the priest alone drinks the wine) is said to receive actually the Body and the Blood and the whole Person of the Lord Jesus Christ. Hence they adore and worship the consecrated wafer or bread, for is it not Jesus Christ present?

And one of their theologians of great fame, Alexander de Hales, of the Franciscan Order has so argued the bread and wine to be

actual Body and Blood of Christ that he said: "If a dog or a swine should eat the whole host, being consecrated, I see no cause but our Lord's Body should enter into the belly of the dog or of the swine" (When A Mouse Eats the Sacrament, by J. B. Rowell, pp. 10-11).

The sacred Scriptures the Roman Catholic Church offers in proof for this teaching are as follows:

John 6:48-58, especially v. 53 where the Saviour said: "Verily, verily, I say unto you; except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." This is made to apply to the Lord's Supper, although it has nothing to do with that Supper. Indeed these words were spoken before the Lord's Supper was instituted! These words were spoken to a mixed (Continued on page 8, column 1)

Why I Am A Baptist

By J. T. MOORE

The Apostle Peter says: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you," and I am confident that we, as Baptists ought to be ready to give Bible reasons why we are Baptists, for if we do not hold Bible principles distinct, not taught nor held by other denominations, then we have no right to a separate existence from them.

I am not a Baptist only because Baptists believe the Bible to be the very Word of God; there are three distinct Persons in the God-head; nothing but the Blood of Christ makes atonement for sin; no salvation without being "born again"; immersion the only Scriptural act of baptism; the Lord's Supper; once saved always saved; in missions at home and abroad; in a heaven and in a hell, and that our Lord will come again; and I could name other fundamental Bible truths all of which Baptists believe and teach, but Baptists are not the only people that hold these Baptist principles, for you will find these truths held among the Protestant denominations.

Hence I am not a Baptist only because Baptists believe and hold all these Bible principles, but I am a Baptist because Baptists believe, teach and hold certain Bible principles that no other denomination believes or teaches. These Bible principles are vital to Christianity. So vital that if not maintained would in time result

in blotting the gospel of salvation from the earth. It is these distinct principles held only by Baptists that makes me a Baptist.

SEVEN BIBLE PRINCIPLES HELD BY BAPTISTS ONLY

1. A Regenerated Membership.

None but a Baptist church teaches that only saved people should be church members. Many of the Protestants teach the necessity of regeneration, for without it no one is saved, but it is left to the Baptists alone to demand that an applicant for membership shall declare that God for Christ's sake has forgiven him his sins and that he is "born again." Protestant churches do not require this of the applicant. Some Protestant churches have an infant membership, some require only that the applicant for membership desires to flee the wrath to come. Some require one thing, some another as a prerequisite to membership, but none but Baptists teach salvation should be before church

membership.

Our Lord in forming His church chose those who professed to be already saved. We know that one of the number proved not to be regenerated, but neither our Lord nor His disciples were responsible for the lies and infidelity of Judas. It is a sad fact that notwithstanding the teaching of Baptists that none but regenerated persons should apply for membership yet there are those who join true Baptist churches who know nothing of personal salvation. Sometimes such are deceived by another, or self-deceived, and in some cases the motive is to deceive others. However it may be, he who joins a true Baptist church, and is not saved does so contrary to the teaching of that church. When the conduct of a member proves that he is not saved then the church should withdraw from him.

Our Lord in His commission to

His church said, Matt. 28:19 (A.S.V.): "Make disciples of all nations, baptizing them," etc. The practice of the New Testament was to "make disciples," that is, when a true disciple, he was saved, and he is first to be a disciple before he is a church member. Note how it was done by the old Jerusalem church. Acts 2:47 (Bible Union Ver.): "And the Lord added to the church daily those who are saved." It is salvation before church membership: I am a Baptist because true Baptists do not want any added to the church except those who are saved.

2. None But A Regenerated Person Should Be Baptized.

There are many Protestant churches that will immerse a regenerated person, but no Protestant church demands that the one declare himself saved before he is baptized. Those Protestants who sprinkle a baby for Christian baptism do not make salvation a

prerequisite to anything they do to a baby or an adult, and call it baptism. There are some churches that agree with the Baptists that the only Bible act of baptism is immersion, but several of these immerse a person in order to save him. A disciple of Christ is a follower of Christ therefore a believer, a saved person. In John 4:1 we are told that Christ made disciples, then they were baptized. It is evident that they were baptized because they were disciples, already saved.

In Matt. 28:19, Christ instructs His church first to make disciples, then to baptize them. Hence Christ taught, and Himself practiced, that salvation must come before water. Baptists teach and practice the same, according to the Divine example and instruction. I John 5:1 declares that "Whosoever believeth that Jesus is the Christ is born of God." Belief, faith, "born again," precedes baptism, and Paul says, Gal. 3:26: "For ye are all the children of God by faith in Christ Jesus." When the person has faith in Christ it is too late to baptize him to make him a child of God, but it is the time to baptize him because he is a child of God. In the eighth chapter of Acts we have examples of believers' baptism in that of the men and women of Samaria, and of the eunuch, and in chapter 16, that of Lydia and the jailer. Baptists teach and hold that none should be baptized who have not a like faith of these. (Continued on page 2, column 3)

The Baptist Examiner Pulpit

"THE TABERNACLE IN THE MIDST OF ISRAEL"

By JOHN R. GILPIN

"THE PRIESTHOOD"

There is a tremendous difference between an apostle and a priest. An apostle is one who comes out from God with a message to man, whereas a priest is one who goes in to God to make intercession for man. The Lord Jesus Christ Himself was both one and the same. He was both Apostle and Priest.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3:1.

As an Apostle, Jesus came out from God with a message to man, and as a High Priest, He went in to God on behalf of man. He was both Apostle and Priest.

In the days when this taber-

nacle was set up and when the children of Israel worshipped by way of the tabernacle, there were three classes of people: the high priest, the lesser priests, and the common people. Today there are only two classes that stand before God. One is the Lord Jesus Christ as our great High Priest, and the other is each believer who stands as his own priest before the Lord. Since the day that Jesus Christ died on the Cross of Calvary there have only been two classes: the Lord Jesus Christ, our great High Priest, and every one of us who are saved, as a believer-priest under the Lord Jesus Christ Himself.

"And, behold the veil of the temple was rent in twain from

the top to the bottom; and the earth did quake and the rocks rent."—Mt. 27:51.

This took place on the day that Jesus died on the Cross, when an unseen hand reached down out of the sky and rent in twain the veil of the temple which separated the outer Holy place from the Holy of Holies. Heretofore, no one but the high priest could go beyond the sacred precincts of that veil of the temple. Only the high priest could enter into the Holy of Holies, and then only once a year. Now that Jesus Christ has become our great High Priest, having paid the price of the redemption of the elect of God — now that that has been (Continued on page 6, column 3)

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The Baptist Examiner

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The Church

(Continued from page one)

such a case is restricted; it does not enlarge the meaning of that which it represents.

So even if the figure of a "body" could be used of something larger than a church, we cannot here go contrary to "ekklesia" and follow the figure beyond the word's true meaning. We must follow the figure only so far as it is in harmony with the known meaning of "ekklesia."

(2) The figure of a "body" (representing the church) is used only by Paul, and he himself clearly defines his own meaning. In 1 Corinthians 12:27, he says, "Now ye (church of Corinth, 1:2) are a body of (in relation to) Christ and members severally." (As rendered in *The Expositor's Greek New Testament*).

Paul thus uses the figure of a "body" to refer to the "ekklesia" which was at Corinth. This is Paul's own explanation as to what he means by the figure "body." (In Colossians 3:15, according to Hort, the phrase, "called in one body," is more accurately rendered "called in a body." If so, this verse also shows Paul's meaning of the figure "body.")

(3) Neither in Paul nor in any other writer is the figure "body" ever defined to refer to something universal and invisible. Therefore, to think of the figure in any other sense than as Paul defined it is to go beyond the inspired meaning.

(4) There is nothing in the figure ("body") that is in any wise inconsistent with the true sense of the word "ekklesia." A church is a "body," a functioning body. This cannot be said of the supposed "church" of the opposite theory.

(5) Actually, the figure of a "body" excludes the idea of the universal, invisible theorists, just as the word "ekklesia" does. Joseph Cross remarks, "The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organism occupying space and having a definite locality. A mere aggregation is not a body: there must be organization as well. A heap of heads, hands, feet and other members would not make a body: they must be united in a system, each in its proper place and pervaded by a common life." (From *Coals From the Altar*.)

"Miscellaneous, scattered, unattached units do not constitute a body." (B. H. Carroll.)

In Paul's letter to the Corinthians (1 Corinthians 12:12-27), he elaborates on the "body," as a figure or illustration of the ideal unity of the church, and what he says could only apply to an "ekklesia." It would be impossible for all the "members" of a universal, invisible church to suffer when one member suffered (12:25) or rejoice when one member was honored (12:25), or be bound together in the coordination and cooperation as here exemplified. In no sense would a universal, invisible church be such a "body."

Having thus shown that the figure "body" furnishes no ground for the universal, invisible church theory, we will briefly take notice of two other truths expressed in the verses:

(1) Christ is the Head of the church, His "body." The "Head" of the "body" functions through or by means of the "body." (From a functional point of view this makes an invisible church inconceivable.) He built the church, commissioned the church, indwells it by His Spirit, and is its Sovereign Head. He is so to every one of His churches, just as He is "the Head of every man" in Christ (1 Corinthians 11:3).

While referring to 1 Corinthians 11:3, we wish to call attention to the expression, "the head of the woman is the man." The words "woman" and "man" are here used abstractly. Paul is not referring to a universal, invisible woman nor to a universal, invisible man. No one would think of such a thing as that. Yet when many read an abstract statement as "Christ is head of the church," every vestige of reasonable interpretation is "gone to the wind" and the church is "interpreted" to refer to something that no ordinary reader would ever have conceived. Such is the folly of those who force on abstract references ideas which are totally contrary to the concrete meanings of the words. When will we learn the simple fact that proper interpretation is to be done by approaching abstract references and figures with the purpose in mind of understanding them in the light of concrete definitions?

(2) The church is filled with "the fulness of Him" (Christ). In the Old Testament, God's earthly "dwelling place" was the Tabernacle, built by Moses. His Glory filled the Holy of Holies and the Tabernacle was God's "house." Later, the Temple was built by Solomon; when it was completed the Glory of God came down and filled it. God's "house" was then the Temple. In Christ's ministry He built His church; on Pentecost

(Continued on page three)

Why I Am A Baptist

(Continued from page one)

Protestantism is not clear of baptismal regeneration, which is a heathen doctrine handed down to Protestantism through the Roman Catholic church. I have only to cite you to those who sprinkle babies and adults for Christian baptism, and to those who immerse an unsaved sinner to save his soul. Go read the creeds of Protestantism.

Acts 2:41: "They that gladly received his word were baptized." "Gladly" implies that he is saved. I am a Baptist because true Baptists believe in baptizing only those who "gladly receive the Word," those who are saved.

3. Jesus Christ During His Personal Ministry Founded His Church.

It is a fact that none but Baptists make the claim that our Lord, during His personal ministry, founded their church. The one that comes nearest making such a claim is the Roman Catholic church. However when the Roman Catholic claim is investigated it is found that they claim that Peter was the first Pope, that he was the viceregent of Jesus Christ, and to him was given the keys of the kingdom, and Peter was the foundation Rock on which the church was built. But we know their claim is false, that the Roman Catholic church is not of Christ, but a combination of heathenism and Judaism bearing the name Christian to cover up its anti-Christian doctrines and practices. It gradually grew into an organic body in the early centuries, after the ascension of our Lord, and was in opposition to the church that Jesus founded.

Protestantism has a confused idea of the origin of the church. Some say it began with Adam, others say with Abraham and others tell us that it began on the first Pentecost after the resurrection of our Lord. It is evident that Christ is not the founder of the various sects of Protestantism, for "God is not the author of confusion." Protestantism, as a rule, recognizes the Roman Catholic church as the first which they say apostatized, and because of this apostasy they protested and came out from it. Baptists deny that Jesus Christ or the apostles ever had anything to do with the founding of the Roman Catholic church. From its very beginning it has ever proven its hatred for the church that Christ founded.

Baptists never were in the Roman Catholic church, therefore they never had to protest and come out, hence Baptists are not Protestants. Sir Isaac Newton bears witness to the truth concerning Baptists when he says, "Baptists never symbolized with Rome."

Most Protestants believe that the church is some universal, invisible something made up of all the saved. They fail to recognize the fact that God has a family, that we become members of that

(Continued on page 3, column 3)

"I Should Like to Know"

1. Is there a Scripture that says: "You can not discern summer from winter except by the budding of the trees?"

No. The Scripture says exactly the opposite. In Genesis 8:22, God said: "While the earth remaineth, seedtime and harvest, cold and heat, and summer and winter, and day and night shall not cease."

2. Is it scriptural to have a paid ministry?

Yes. Paul says: "Let him that is taught in the Word communicate unto him that teacheth in all good things."—Galatians 6:6. The word "communicate" means "share with." In other words the layman is to share his material blessings with the one who teaches him spiritual truths. Read also 1 Corinthians 9:7-15; 1 Timothy 5:18.

When Paul was in Corinth, he made tents for a living and did not allow the church to support him. Later he wrote this church about this very matter and said, "Forgive me this wrong." See II Corinthians 12:13.

3. Can a man put off his salvation until God won't deal with him any longer?

Usually this question is asked, "Can one sin away his day of grace?" Actually a sinner has never had any grace. He is still under the law of God.

The only place one may put off

his salvation until God won't save him is in the brain of a heretic. The emotional sob story evangelists say such is possible to scare folk into the church.

Remember that all of God's elect will ultimately be saved. Cf. John 6:37; Philippians 1:6; Acts 13:48.

4. Is the Lord's Supper a church ordinance or Christian ordinance?

Church ordinance. I Corinthians 11:18, 20. It can't be observed in any other way. It ceases to be the Lord's Supper if there is division or heresy in those who partake. There is always both division or heresy where there is open communion; therefore no Lord's Supper. Read this passage in the Revised Version.

5. Should a close- communion Baptist unite with an open- communion church?

No. For thereby he would endorse the heresy of that church.

6. Will you please tell me where to find this scripture, "Every tub stands on its own bottom." I can not find it.

This is a proverb that people have accepted as scripture, but it is not contained within the Bible. However, the Bible does say: "Everyone of us shall give account of himself to God." (Romans 14:12). This proverb grows out of the heresy of salvation by works, (Continued on page 8, column 5)

Effectiveness Of Graham's San Francisco Crusade Studied

From The Oakland (Calif.) Tribune

By BILL ROSE
Tribune Church Editor

The Billy Graham crusade in the Cow Palace stirred up the faithful and the backsliders but had only a negligible impact on those with no prior church affiliation.

Approximately 1,300 people made decisions at the Cow Palace who had not frequented a church before. LESS THAN ONE PER CENT OF THIS NUMBER HAVE BECOME CHURCH MEMBERS.

These findings along with other statistics and evaluations of the Cow Palace crusade were announced recently by Dr. Charles Farrah of the crusade follow-up team. He has been gathering data since June on the crusade's effectiveness.

Bright Spots

Because of the administrative and mechanical problems involved, there are several questions left unanswered by the survey. Dr. Farrah says it is impossible to determine how many lives were actually changed at the crusade. However, bright spots do show up in Dr. Farrah's report.

Bay Area churches far surpassed the churches of New York City in following up on those that made decisions. Of the 26,698 individuals who made a decision at the Cow Palace, 96 per cent were personally contacted. In New York, only 36 per cent were contacted.

The first Bible study lesson given to inquirers was completed by 44 per cent in comparison to 34 per cent in New York.

Approximately 5 per cent of those making a decision here were Roman Catholics. According to Dr. Farrah, nearly all of this number have remained Roman Catholic.

He reports that the most visible benefit of the crusade in many churches is the increased number of members who are volunteering for home visitation programs.

Graham's contention that the real results of a crusade do not show up until three or four years later will have plenty of opportunity to be proved here because

of the youth emphasis in the crusade.

Breakdown

Almost 60 per cent of those making decisions were students. Approximately 19 per cent were white collar workers and manual laborers. Housewives made up another 15. Only 4 per cent of those making decisions were classified in the business and professional group.

Dr. Farrah reports that 62 per cent of the inquiries were women.

The total attendance at the crusade was 693,725. Of this number, 442,860 came through "Operation Andrew." The purpose of this operation was to organize busloads of church members and non-church members.

Best Results

Dr. Farrah states that most of those who have become related to a church as a result of the crusade have done so because of contacts made on these bus trips.

Very few churches were able to gain new adherents by contacting those whose decision cards were assigned to the church but who had had no previous contact with the particular church.

Dr. Farrah concludes that those whose decisions last are people who were brought to the crusade by some church member.

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The Church

(Continued from page two)

cost the Glory of God filled it. Since then the "fulness of Him" has filled every individual expression of Christ's institution, the church. So the church is now God's "dwelling place" and "house."

B. H. Carroll remarks, "Even that remarkable passage, so often and so confidently quoted as referring exclusively to some supposed now-existing 'universal, invisible, spiritual church,' namely: Eph. 1:22, 23, 'And gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all'—even this very body, 'filled unto all the fulness of God,' is **presently applied, in his prayer, to the particular congregation** (Eph. 3:19)." (Ibid., page 10.)

In dealing with Ephesians 1:22, 23, we have also had in mind Colossians 1:18, 24, where the church is likewise represented by the figure "body." What we have written, therefore, is suited to these verses, too. And while we are considering the use of the figure "body," we will here notice—

Ephesians 4:4

"... one body ..."

This verse, in a practical sense, comes under and is covered by the above discussion, except for the use of the term "one" before "body." So we will here only comment upon this particular point.

Again, we remind the reader that **the figure must always be interpreted in harmony with the true meaning of that which it represents.** We have seen that the figure "body" is used to represent the church, so we cannot take the figure beyond the meaning of "ekklesia." This excludes, then, the idea of understanding the "one body" to refer to "the one universal, invisible church" for "ekklesia" is **nowhere** concretely defined to be universal and invisible.

There is really no difficulty in this reference to "one body" if we carefully study it in the light of the context. Paul's emphasis throughout is on **unity** or **oneness**. He refers to one body, one Spirit, one hope, one Lord, one faith, one baptism, one God. Why use the word "one" before such terms as "Spirit," "Lord," and "God?" No one at Ephesus thought that there were more, surely. Paul's use of the term is evidently in emphasis of unity, and he exhorts the Ephesians to endeavour to keep the unity of the Spirit. Ideal oneness is his theme, not how many Spirits, Lords, etc. that there are.

For more enlightenment, let us notice Paul's reference to "one baptism." He did not mean by that expression that there was only one individual and particular immersion; he could not, for there had been at least as many immersions performed as there were church members. What did he mean? Previously, it appears he had had a problem with those at Corinth who had seemingly been baptized by **different persons**. Each thought that his baptism was **different** from that of the others. But it was not so. There was only **ONE** baptism, regardless of the number of ordained administrators. Paul's reference here in Ephesians to "one baptism" is emphasizing this same truth: there is but one baptism—the baptism commanded by Christ. Every Scriptural baptism is the same. **Oneness as to its kind and characteristics is Paul's thought.**

Now in the light of this, consider the "one body," or, as we may certainly say, "the one **ekklesia**." There is but one "ekklesia" as to kind, characteristics, etc., regardless of the number in existence. He is not referring to number. So far as the Spirit, Lord, and God are concerned, it is true that there is one Spirit, one Lord, and one God in a numerical sense. But that is not Paul's emphasis here, for the general tenor of the context is oneness and unity. So he tells the church of Ephesus, "I therefore, the prisoner of the Lord, beseech **you** that ye . . . **keep the unity of the Spirit in the bond of peace,**" and immediately mentions the "one body," the "ekklesia." The ideal unity in the "ekklesia" of Ephesus would be the fulfillment of keeping this oneness.

Thinking numerically, however, there are many expressions
(Continued on page five)

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Are You Planning To Have A Part?

We have been somewhat disappointed that so many of you who in the past have helped in our efforts to reach others through TBE have not as yet sent in any subscriptions for our Twentieth Anniversary Subscription Campaign. Comparatively, only a few have thus far sent in the subscription blank (which we sent out several weeks ago) with ten subscriptions purchased for others. We seriously doubt that our goal of 20,000 will be reached, in view of this slow response. So our hopes are kinda low of reaching our desired goal, but we will accept it as being the Lord's will if we don't.

But the campaign is still in progress and there are still several days until February 4. If you want to show your appreciation for TBE, the editors want you to know that the way to do so so as to bless their hearts is to send TBE to other people who need God's blessed Word. After all, this is a ministry we have of God in spreading His truth, and anything you do to promote it is certainly tremendously appreciated.

The special offer that we have made for the campaign is as follows: **In lots of 10 or more, subscriptions are \$1.00 per year, with a free one-year renewal given to every person who sends at least ten.** Won't you lift our hopes just a little by sending some "subs" for other people? We hope you will.

—The Editors.

Why I Am A Baptist

(Continued from page 2)

family by a spiritual birth, and thus Jesus Christ becomes our elder Brother, and every one born into that family thus becomes our brother or sister and is saved. In Acts 22:13 we have Ananias addressing Saul of Tarsus as brother, and this was before Saul was baptized or became a church member, but he had become a child of God. Jesus Christ founded a church, but it is a distinct institution from the family of God, who are all the saved in heaven and on earth. See Eph. 3:15. It is as distinct as my family or yours is from a Baptist church. I have been "born again" and thus became a member of God's family. If you want to build right and thus obey Christ and have a reward for loyalty the next thing for you to do is to find the church Christ founded and be baptized and so become a member of that institution and serve Christ as He commanded.

Baptists hold that a church of Christ must be composed of a company of believers who have been baptized and have covenanted together to do the will of Christ their Head and Founder, and that the revelation of that will is found in the New Testament. Jesus said, "Upon this rock I will build my church." Some tell us that because the future tense is here used that it was evident that the Lord had not yet formed His church. Note, He did not say, "I will begin my church." It had already begun when He said, "I will build my church." His church is still in process of building. When God made Adam and Eve the human family was founded, but that same family is still in process of building, and as one human being has succeeded another through the ages unto the present, so has there been a succession of true churches made after the Divine pattern from that one founded by Christ all through the years unto the present, and will continue till He comes again. It is claimed by many Protestants that the church was founded

on the first Pentecost after the resurrection of our Lord. There is absolutely not one scintilla of evidence in the Bible or out of it that the church was founded on Pentecost. If those who claim Pentecost as the birthday of the church will search the records they will find that any church born on that day or afterwards is too late to receive any commission from our Lord, for He gave to an organized body of baptized believers the commission some ten days before Pentecost. See Matt. 28:16-20. It scripturally and logically follows that any church born on Pentecost or any day thereafter has no commission from our Lord to do anything, and must be a human institution and not a Divine one.

In Luke 6:12-17 we find a company of disciples, and Jesus chose His twelve apostles, whom Paul says in I Cor. 12:28 God has set first in the church. It is to this company of disciples that Jesus instructs how to deal with certain offenders, and as a last resort "tell it to the church." Matt. 18:15-17. The church must have been in existence at that time.

We find that on the night of His betrayal Christ instituted the Lord's Supper with at least eleven of the apostles present, and this body was a church. I Cor. 11:18 deals with the celebration of the Lord's Supper, "when ye come together in the church," shows that it is a church ordinance, and in Matt. 26:26-29 Christ instituted this ordinance. This is positive proof that the church existed before the crucifixion, and before Pentecost. We are told in Matt. 26:26-30 that at the close of this Supper, "They" sang a hymn. This pronoun "they" includes Christ, and there is no place on record, but at the Supper, that He sang while on earth. Here with these disciples He sang, Heb. 2:12, quoting a prophecy from Psalm 22:22 referring to Christ, says, "In the midst of the church will I sing praise unto thee." This singing was at the close of the Supper in the midst of these apostles. His organic body, whom the Word of God says is "the church." The same body that Jesus in Matt. 16:

18 calls "My church."

This same church received the commission as given in Matt. 28:16-20. This same body with others added we find, after our Lord's ascension, tarrying in Jerusalem in obedience to Christ's command as found in Luke 24:49 and this church, now numbering one hundred and twenty, we find in Acts 1:21, 22, transacting business, electing one to take the place of Judas, and one is elected who has been with them from John's baptism.

It is the same body that on Pentecost the Holy Spirit came (Continued on page 5, column 3)

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"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

Ten Reasons For Not Being A Roman Catholic

1. THE PAPACY IS A HOAX. Peter never claimed to be pope. He was never in Rome. He knew that Jesus Christ, not himself, was the "Rock."

It is written "Call no one on earth your Father; for one is your Father, who is in heaven." Matt. 23:9.

2. MARYOLATRY IS A HOAX. It is written of Christ, "Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved." Acts 4:12.

3. PURGATORY IS A HOAX. It is a money-making scheme. It is written, "The blood of Jesus Christ, his Son, cleanses us from ALL SIN." I John 1:7.

4. THE MASS IS A HOAX. The "Wafer-God" is a blasphemous fraud. It is written, "But Jesus, having offered one sacrifice for sins, has taken his seat forever at the right hand of God." Heb. 10:12.

5. THE ROSARY IS A HOAX. It is written, "But in praying, do not multiply words as the Gentiles (heathen) do; for they think that by saying a great deal, they will be heard." Matt. 6:7.

6. THE CONFESSIONAL IS A HOAX. It is un-Christian, indecent and immoral. It is written, "There is one Mediator between God and men, himself man, Christ Jesus." I Tim. 2:5.

7. "MIRACULOUS MEDALS" ARE A HOAX. So are images, crucifixes, "Bleeding Hearts," "Holy Water" and similar heathen inventions. It is written, "Thou shalt not make unto thee any graven images." Ex. 20:4.

8. FORBIDDING TO EAT MEAT IS A HOAX. So is the rule against marriage of priests. It is written, "Some will depart from the faith, giving heed to doctrines of devils. They will forbid marriage and enjoin abstinence from foods." I Tim. 4:1-3.

9. I AM AN AMERICAN CITIZEN, and refuse to be the subject of a deluded Italian Prince. It is written, "No man can serve two masters." Matt. 6:24.

10. I AM A CHRISTIAN. It is impossible to be a true Christian and a true Romanist. It is written, "This people honors me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines precepts of men." Matt. 15:8-9. "What fellowship has light with darkness? . . . come out from among them, be separated, saith the Lord." 2 Cor. 6:14-17.

—Copied.

What God's Book Says On "Obedience"

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—1 Sam. 15:22.

The failure of Saul to obey the command of God cost him the kingship over Israel.

"Because thou hast rejected the Word of the Lord, he hath also rejected thee from being king." I Sam. 15:23.

"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people."—Ex. 19:5.

"My servant Caleb, because he hath followed me fully, him will I bring into the land wherein he went; and his seed shall possess it."—Num. 14:24.

"Blessed is the man that feareth the Lord, that delighteth greatly in his commandments."—Ps. 112:1.

"Blessed are they that keep his testimonies, and that seek him with the whole heart."—Ps. 119:2.

"Obey my voice and I will be your God, and ye shall be my people; and walk ye in all the ways I have commanded you, that it may be well unto you."—Jer. 7:23.

"If ye be willing and obedient, ye shall eat the good of the land;

but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isa. 1:19-20.

"Why call me Lord, Lord, and do not the things which I say."—Luke 6:46.

"Blessed are they that hear the Word of God and keep it."—Luke 11:28.

"Verily, verily, I say unto you, if a man keep my saying he shall never see death."—John 8:57.

"If a man love me he will keep my words, and my father will love him, and we will come unto him and make our abode with him."—John 14:23.

"If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. Ye are my friends if ye do whatsoever I command you."—John 15:10-14.

"Jesus said unto him, thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. 22:37, 38, 39, 40.

"For all the law is fulfilled in one word (one sentence) even in this, Thou shalt love thy neighbor as thyself."—Gal. 5:14.

"This is the love of God, that we keep his commandments; and his commandments are not grievous."—I John 5:2-3.

"Trust and obey, for there is no other way, to be happy in Jesus, but to trust and obey."

"Altar Of Prayer"

On pages 554 through 570 of *The New Great Iron Wheel* by J. R. Graves is a true story of the "altar service" of a mourner's

What Every Ambassador Of Christ Ought To Do

I. "Be an example to them that believe, in word, in manner of life, in love, in faith, in purity." I Tim. 4:12. He should be courteous, just, generous to all, but always sincere, without dissimulation or hypocrisy. Rom. 12:9.

II. "Obey God rather than men." Acts 5:29. This is often very hard to do, for many "suggestions" and pieces of "advice" from even his friends and loved ones are really dictations of carnal wisdom, however well intended. The true leader will take orders only from above. "I conferred not with flesh and blood" gives the secret of Paul's success. The wise leader will be "swift to hear," but slow to regard any human counsel as the Word of God.

III. "Declare the whole counsel of God." This too is hard. It requires the courage born of true Faith. The gospel, on its obverse side, denounces sin, in every form and under every disguise. Selfishness is the essence of sin, and the gospel includes much about man's stewardship of money. Two-thirds of Christ's parables have to do with money, and His servants have no right to keep a homiletic foot on the soft pedal

in this matter, regardless of what people think or how they feel about it.

IV. "Give heed to reading" (1 Tim. 4:13) study the Bible and the best books; continually feed his mind and heart so that he may grow—instead of spending his time and strength running around and being a "good mixer," though, of course, he ought to visit and comfort the distressed.

V. "Reprove, rebuke, exhort, with all longsuffering and teaching" (II Tim. 4:2) and "with all authority" (Titus 2:15), "not knowing the scriptures, nor the power of God" (Matt. 22:29), accuse him of always fussing," and thus seek "to pervert the right ways of the Lord" (Acts 13:10).

VI. "Endure hardness, as a good soldier of Jesus Christ," (2 Tim. 2:3) and having done all, stand" (Eph. 6:13) firmly and fearlessly for the principles of Christ, as the only hope of the world.

VII. "Be diligent in these things," giving himself "wholly to them" (1 Tim. 4:15), fulfilling his ministry (2 Tim. 4:5), turning aside for neither money, nor pleasure, nor fame.—Hurlbutt.

bench experience. J. R. Graves speaks of the "ruinous tendency" of such services and says Arminianism "practically destroys Christianity;" that it is "the foster parent of all forms of skepticism and infidelity." He proves it by numerous testimonies.

These pages ought to be read by the dupes of the mourner's bench system all over this country to open their eyes to the deadly heresy they have imbibed. The chief deceivers of multitudes of blinded souls today by this emotional heresy are mourner's bench Baptists. They are all Arminians. They all teach salvation by works. Their altar exercises are wholly exercises of the flesh.

Paul says: "fleshly mind is enmity against God; for it is not subject to His law, neither indeed can be. So then, they that are in the flesh can not please God."—Rom. 8:7-8.

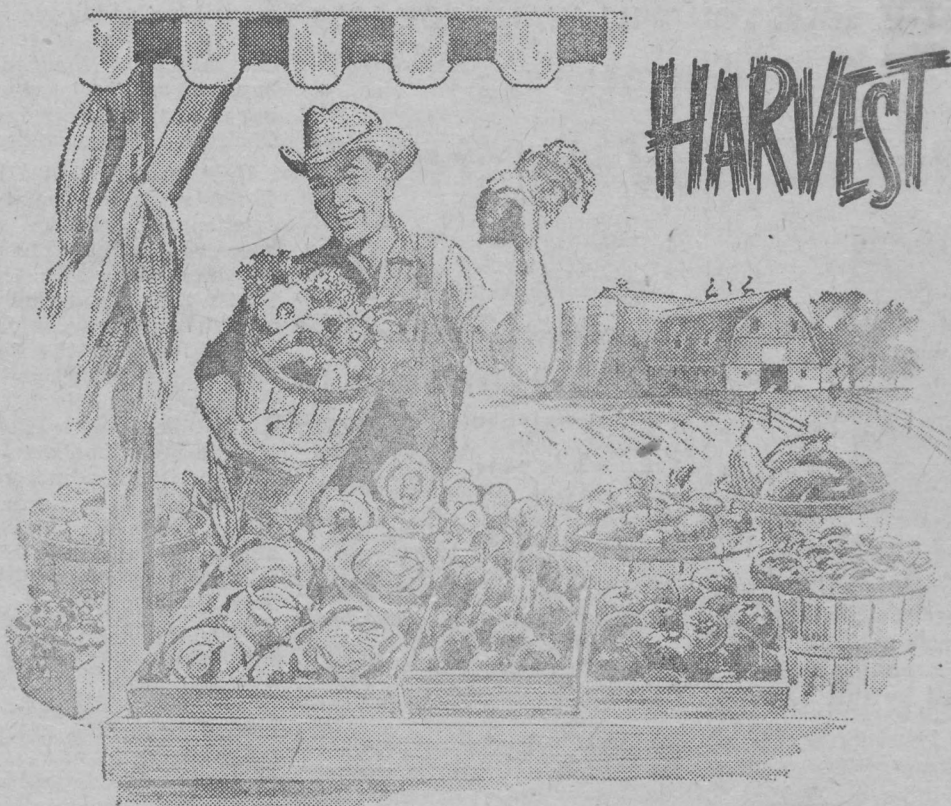
The flesh includes the whole natural man, body, mind, soul, intellect, will and emotions. Any thing started in or by any of them is wholly carnal or fleshly and in any part or faculty of the flesh dwells no good thing. Rom. 7:18.

The Master said plainly: "That which is born of the flesh is flesh," and the flesh includes every thing we get by the natural birth. To say that the unregenerate can have a good thought or a good purpose or a good desire or can will anything good is the very heart of Arminianism.

Arminianism never saved a single soul and never will. There is no more kinship between Arminianism and grace than there was between Ishmael and Isaac. All Ishmaelites are to be cast out. Gal. 4:19-5:4. Ishmael was the seed of the natural man; Isaac was supernaturally born. They could not only live not together; they could not even play together. All Ismaelites are to be cast out. The Bible says so. Sorry, so sorry. We are not only separated here; but we will be hereafter and forever. The Ishmaelites, who deny election and grace, and try to make a place for fleshly emotions will be cast out. The Bible says so. Gal. 4:30-31. Selah!—H. B. Taylor, Sr.

If you want to know how rotten and deadly Arminianism is read *The New Great Iron Wheel* by J. R. Graves. Price \$1.00 postpaid.

There Is A "Spiritual Harvest," Too



"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Matthew 9:37, 38.

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The Church

(Continued from page three)

of that "one body," the church; just as there are many demonstrations of the "one baptism." Paul calls the church at Corinth "the (or 'a') body of Christ" (I Corinthians 12:27); he also tells the Colossians that they were "called in one (or 'a') body," and there the emphasis is on unity, too (Colossians 3:15). Every Scriptural church is such a body.

The person who would try to use this verse in favor of the universal, invisible church theory runs into some real difficulties. For if he takes Paul's use of the term "one" as referring to number, then he jumps out of the general tenor of the context which is on oneness and unity. How will he explain the "one baptism" if he insists on this being merely a numerical reference?

Again, how could Paul say "one body" if there is an invisible church and also a "visible" church? And how could the "visible" Ephesian church keep the unity, if the "body" were universal and invisible? But more important, what ground is there for the idea that "body" means a universal, invisible "body"? Is there any Bible evidence for such? Or is it merely assumed? If Paul indeed refers to "one body" in the strict numerical sense and if this means what the invisible church theorists teach, who can tell us whom it is that composes this "body"? Did Paul mean all the saved of all time? or all the saved since Pentecost? or all the saved during the time he wrote the epistle? or . . . ? And whatever these theorists tell us that Paul means, how are we to know that that is what he means? Let the universal, invisible "church" theorists come to grips with these problems and let them give evidence to support their theory.

We believe the reader can easily see that the difficulties here lie rather heavy upon those who advocate the invisible church theory. On the other hand, the true sense of the word "ekklesia" is free from any serious or difficult problems.

Ephesians 3:10

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

We will vindicate this verse by simply saying that there is here not a grain of that necessary matter called proof to uphold the idea of the universal, invisible church advocates. It is through (by means of) the "ekklesia" that God's wisdom is made known. The "ekklesia" is the very "pillar and ground of the truth" (I Timothy 3:15) and has God's commission to "teach all things," being founded upon, supported, and sustained by the power and authority of Heaven (Matthew 28:18-20).

As this verse indicates, even the angels (regardless of what kind) learn by means of the church's ministry. (Also see I Peter 1:12. For a commentary on angels' learning, see Alford on Eph. 3:10.) God gives the "spirit of wisdom and revelation" unto His church (Ephesians 1:17) and the church is the steward of its propagation. The churches are the "candlesticks" which give out with the Gospel of Christ "the light of the world" (Revelation 1:20).

Ephesians 2:19-22

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

It is a pleasure to refute the notion of the universal, invisible church theorists on this passage, for it is one of the strongest in the Bible teaching the true doctrine of the church. It does not in any wise at all teach the idea of a universal, invisible church. Instead, it plainly shows that when a group of Christians are "fitly framed together" they form a "temple" for a "habitation of God." We could not ask for a clearer presentation of this truth than is here presented by Paul.

To rightly understand the passage the proper translation of the Greek should be considered. The English Revised Version renders it as follows:

"In whom each several (individual) building, fitly framed together, groweth into a holy temple in the Lord; in whom ye (Ephesians) also are builded together for a habitation of God in the Spirit." (Emphasis and insertions supplied.)

There are two divisions in Paul's thought: (1) He first states a generic truth that each "building" that is fitly framed together is "a holy temple" in the Lord. (2) He then particularizes, stating that the Ephesians were such a habitation. "Ye also are builded together," etc.

God has had three "dwelling places" among men: (1) The Tabernacle, (2) the Temple, and (3) the church, His present "dwelling place." One advocate of the invisible church theory misses the mark rather widely when he says, "The temple of God on earth today is the body of a Christian." (Rice, *All About Christian Giving*, page 79.) The body of the Christian is certainly a "temple" indwelt by the Spirit of God, but God's temple today as a "dwelling place" is His church. The apostle Paul calls the church "the house of God" (I Timothy 3:15). In Ephesians 1:23, the church is His "body," filled by His fulness. Here in Ephesians 2:21, 23, the church is God's "building," "temple," and "habitation in the Spirit." In Revelation, Christ is "in the midst" of the churches (Rev. 1:13, 20), signifying His "dwelling place" on earth.

Rice also casts contempt on the church of God by saying, "The church is no more a divine institution than the family. And the church is no more a divine institution than human life is." (*Bible Doctrine of the Church*.)

Certainly that "body" in which God by His Spirit dwells, and over which Christ is Head, is the greatest divine institution.

It is rather interesting to note how Dean Alford deals with this passage in his *Greek Testament*. He shows that the prop-

(Continued on page six)

Why I Am A Baptist

(Continued from page three)

upon as recorded in Acts 2:1-4, and the Holy Spirit here began His administration, and this, the body which Christ called "My church" became the earthly abiding place of the Holy Spirit. There is added to this same church on Pentecost "about three thousand souls," and from this church the gospel is carried to the ends of the earth, and other churches after this Divine pattern have succeeded.

We find today that true Baptist churches are built of the same class of material and doing the same things, working under the same commission as the church Christ founded and that churches of this same kind have succeeded from Christ to the present. Therefore, I am a Baptist, because I find it to be a Baptist church, in fact, that Jesus founded.

4. The Perpetuity Of The Church.

Roman Catholics, it is true, claim church perpetuity but history proves they do not possess it. Protestants neither teach it nor possess it. Baptists teach church perpetuity and they possess it.

The Lord's Supper is a church ordinance. I Cor. 11:18-20 (A.S.V.) shows that if there are "divisions" (open communion means divisions) "It is not possible to eat the Lord's Supper," for I Cor. 10:17 shows that we must be "one body," and I Cor. 11:26 teaches that the Lord's Supper, a church ordinance, without divisions, is going to be celebrated "till he come." Therefore, from the time Christ instituted the Lord's Supper, "till he come" there must be a New Testament Church on earth in order to celebrate it. Baptists are the only ones who celebrate the Lord's Supper without divisions, which is the only Lord's Supper. It follows then that Baptist churches are the only New Testament churches, and that they came down from Christ celebrating the Lord's Supper, as He commanded, in every century, and will continue to do so "Till he come" again.

Jesus said, Matt. 16:18, "Upon this rock I will build my church and the gates of hell shall not prevail against it." If there has been an hour from the time Christ spoke this unto the present that this church of which He speaks was not a living organic body on this earth, then His words are proven false. But Christ cannot falsify. This church was not swallowed up by the Roman Catholic church and ceased to exist in the Dark Ages as Protestantism teaches, but in fact has a continuous line of churches through all these centuries under various names, but holding the same principles as the church founded by Christ, and true Baptist churches hold today. There were no real Protestant churches until the sixteenth century. Who furnished the millions of martyrs, who were cruelly put to death by the Roman church? There is but one answer. They were Baptists.

Allow me to call attention to a few of the many historians who bear testimony to the continuity of the Baptists from the days of Christ and the apostles unto the present: John Clark Ridpath the great historian, a Methodist, says, "I should not readily admit that there was a Baptist church as far back as A. D. 100, though without doubt there were Baptists then as all Christians were then Baptists."

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Baptist Church Perpetuity, page 59.

Alexander Campbell says "From the Apostolic to the present time, the sentiments of Baptists, and their practice of baptism, have had a continual chain of advocates and public monuments of their existence in every century can be produced." — Campbell-McCalla Debate, page 278.

"The church at Jerusalem was a Baptist church, and the church at Samaria was a Baptist church." — Campbell-McCalla Debate, page 377.

Ypieg, Professor of Theology in Groningen and Dermount, Chaplain to the king of the Netherlands, both scholars of the Dutch Reformed church, in their history writing in 1819, gave to Baptists the following testimony:

"We have now seen that Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. ON THIS ACCOUNT THE BAPTISTS MAY BE CONSIDERED AS THE ONLY CHRISTIAN COMMUNITY WHICH HAS STOOD SINCE THE DAYS OF THE APOSTLES, AND AS A CHRISTIAN SOCIETY WHICH HAS PRESERVED PURE THE DOCTRINES OF THE GOSPEL THROUGH ALL AGES. The perfectly correct external economy of the Baptist denomination tends to confirm the truth, disrupted by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics, that their denomination is the most ancient." (See *Christian History of the Baptists*, pages 95 and 96).

It is a well known fact to church historians that Baptists have been in Wales from the first century to the present and have furnished some of the greatest gospel preachers ever known.

"The origin of the Welsh Baptists is accounted for by Davis in his history, page 6, as follows: 'In A. D. 63, while Paul was a prisoner at Rome, a Welsh lady and her husband, whose name was Pudens, visited in Rome, were converted under Paul's preaching. They are referred to in Acts 28:30 and II Timothy 4:21. These people carried the gospel into Wales.'" (See the Baptist Way Book, page 60.)

Many other historians could be quoted in proof of the fact that Baptist churches have existed in every century from the time of Christ and the apostles down to the present, but the above are sufficient.

Church historians tell us of the rise and growth of Catholicism, and when, why, where and by whom every Protestant church originated, but no historian dead or alive has ever shown that the Baptists originated this side of Christ, that church that He founded and called "My church." Jesus Christ said, "The gates of hell shall not prevail against it," and I know He speaks the truth, and history proves it. Therefore I am a Baptist because I can trace the Baptists, and no others, back through the centuries to Jesus their Head and Founder.

5. The Church And Her Ordinances Belong To The Saved Only.

This is the one reason given by the great Bible scholar, J. R. Graves, why he was a Baptist. He says this is "a principle that is essential to a Christian church, and which, if disregarded, would blot the gospel of salvation from the earth; a principle which is the mission of Baptists alone to maintain and perpetuate, for to them alone it was delivered, to hold and to teach. This principle no other denomination ever did, does now, or ever can hold."

The New Testament doctrine of a true church and the ordinances, baptism and the Lord's Supper, as held by Baptists makes them a separate and distinct church from all Catholic and Protestant churches, for true Baptists hold that only saved persons should be

church members, and a church composed of baptized believers is the only body known to the New Testament that Christ commissioned to baptize disciples and to celebrate the Lord's Supper and observe all things commanded. I am a Baptist because they alone teach that the church should be composed of only baptized saved people, and to the church only was committed the ordinances, and she, and no other, has Divine authority to administer the ordinances.

6. John The Baptist's Baptism Is Christian Baptism.

John was sent of God to prepare the way of the Lord, and he did it by preaching the gospel and baptizing those who repented of their sins and believed in the Christ. He baptized many, and the Son of God came to him and was baptized. Christ chose from among those baptized by John and with these He constituted His organic body, and called it "My Church," and to this body He gave the Commission, and this body received the Holy Spirit in power on Pentecost, and the Holy Spirit abides in it, and there is not one iota of evidence that one of these members was ever rebaptized, or that the baptism of John was ever rejected by an apostle or New Testament church. But we do know that the Father, Son and Holy Spirit endorsed it, for on Pentecost, Acts 2:41, "The same day there were added unto them about three thousand souls."

It is a fact that cannot be disproved, that no other water baptism is known to the New Testament than that which began with John, who was also called a Baptist. Catholics and Protestants alike reject John's baptism as Christian. They tell us that there was no Christian baptism until after the crucifixion of Christ. Read John 3:22, 23, and 4:1, 2 and you will find that the disciples of Christ, by His authority are baptizing disciples, and at the same time John the Baptist is also baptizing. We demand of the Catholics and Protestants to tell us, if John's baptism is not Christian, then what kind is that administered by the disciples in the presence of and by the authority of Christ the same day and time? We find John's baptism to be the baptism of Christ and the first church, and the churches of the New Testament never rejected a baptism performed by John, and all down the ages Baptists have stood alone in accepting and teaching that John's baptism is Christian baptism. Therefore, I am a Baptist, because my baptism is the same as my Lord's baptism, who got His from John, and He founded His church out of those who had John's baptism and through a succession of this same church separate and distinct from Catholicism and Protestantism I have received my baptism from a Baptist church that is in this line of church succession from that one Jesus called "My church."

The Twelve At Ephesus.

Acts 19:1-6.

Paul found these disciples at Ephesus and somebody had immersed them, but Paul after examining them rejected their baptism. The question is, why? There are three things essential to Scriptural baptism. These are (1) A Scriptural act — immersion. (2) A Scriptural subject — a saved person. (3) A Scriptural administrator — Scripturally authorized.

First: It is clear that Paul knew (Continued on page 6, column 1)

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THE HIGH PRIEST IN THE HOLY OF HOLIES



Why I Am A Baptist

(Continued from page 5)

They were all immersed. The Greek is clear on that, and in those days sprinkling and pouring had not yet been introduced by anyone claiming that it was baptism. So Paul did not object to their act of baptism—immersion.

Second: They were not saved when baptized. Paul said unto them, "Did ye receive the Holy Spirit when ye believed?" (A.V., verse 2). These disciples answered, "We have not so much as heard whether there be any Holy Ghost." Hence Paul knew they were not fit subjects when they had been immersed for no one was ever saved who was not born of the Holy Spirit, and that would be a conscious experience, and would know whether there was such a Divine person as the Holy Spirit.

Third: God commissioned John to baptize, but John had no authority to delegate authority to another to baptize. These do not say they were baptized by John, but "unto John's baptism." We are not told by whom, but evidently one without Divine authority to baptize. Hence Paul rejected their baptism, for two reasons: First, they were not saved. Second, they were not baptized by scriptural authority, the proper administrator. Either cause was sufficient to make their baptism of no scriptural value. These men having heard Paul, were now saved and they were then baptized. Paul was truly opposed to alien immersion and would none of it receive.

7. Christ And The Apostles Could Join None But A Baptist Church On John's Baptism.

Before the death of Christ no one had authority to baptize but John the Baptist and the disciples authorized by our Lord to baptize. See John 3:22, 23 and John 4:1, 2. At His ascension He commissioned His church to baptize, and only that body founded by Christ which He called "My church" and promised that it would continue until He should come again can now administer scriptural baptism. See Matt. 15:18, also Matt. 28:18-20. Protestantism is fifteen hundred years too late to make claim to being the church Christ founded and Romanism is at least three centuries too late. Therefore the field is left clear to the Baptists who are the only ones that claim that Christ, during His earthly ministry, founded their church, and it is a fact that Christ could today join none but a Baptist church on His baptism, for all reject it as Christian except Bap-

tists.

If today our Lord and His disciples should come to earth seeking a church home they could find none that would receive them on the baptism they received from John, except the Baptists. The Roman Catholic church and the Protestant churches in their principles have declared John's baptism not Christian, and to be consistent and true to their principles they would be compelled to reject for membership in their churches, Christ and His apostles on that baptism. If they should receive them on that baptism they would in that act repudiate their own declared doctrine concerning John's baptism. True Baptist churches are the only churches that could receive Christ and His apostles on their baptism in full accord with their own principles concerning John's baptism. I am a Baptist because I will not be a member of a church that my Lord, and His apostles, cannot join on their baptism.

Conclusion.

It is a fact that Baptists and Roman Catholics are the farthest apart of any religious bodies that make any claim to the Christian religion. The Baptists are at one extreme with the Bible as their sole rule of faith and practice and Jesus Christ as their Head, while the Roman Catholics are at the opposite extreme with their sacraments, masses, traditions and commandments of men and the Pope as their head. All Protestantism is between these two extremes. Show me any Bible truth that any of these Protestant bodies hold, and every one of them hold some scriptural truth, and I will show you that the Baptists hold the same truth. Show me anything unscriptural in any Protestant body, and they all hold to some unscriptural doctrine or practice, and I will show you that the Roman Catholics have the same.

Therefore, there is no real reason for the existence of these Protestant bodies, for if one wants the Bible as the sufficient rule of faith and practice let him come to the Baptists. If one prefers traditions and commandments of men let him go to the Roman Catholics. The many Protestant bodies being between the Baptists on the one side and the Roman Catholics on the other are not in a comfortable position for they feel the fire from both. This has brought about what is known as a "Federation of Churches" among the Protestants which is an attempt to save their own religious bod-

ies as they dodge between Baptists and Romanists.

Protestantism reminds me in its dodging of the story of the two sportsmen, who on an early day went out west to hunt buffalo, and finding a herd shot the old leader. The bullet only stung and angered him, and in his frenzy he charged upon the men, who then took to their heels, and as the buffalo gained upon them, one hastily climbed a tree while the other dropped into a hole. As the buffalo passed over him he immediately came out. The buffalo missing his man turned and saw him and charged upon him again when the man dropped into the hole, but out came the man again as soon as the buffalo crossed the hole. And then the man in the tree, who had been watching his friend dodging, called out: "Tom, you fool, stay down in that hole or you'll get killed at that foolishness." But before he could answer the buffalo charged again upon him and he dodged into the hole, and then as the buffalo passed over him he quickly came out and cried out to his friend in the tree: "I am not as big a fool as you think I am for there is a bear down in that hole."

So Protestantism is kept busy dodging between Baptists and Roman Catholics.

These seven reasons will sufficiently expound the subject, Why I Am a Baptist. The Roman Catholic and the Protestant churches do not believe, teach nor hold to any of these Bible principles. These principles are vital to a New Testament church, a true Baptist church, which Paul says is, I Tim. 3:15, "The pillar and ground of the truth." Remove "the pillar" and all that it supports will fall. The church Christ founded must not be ignored, for it is the one great fundamental that supports all the other fundamentals of God's Word. Satan as an angel of light, II Cor. 11:14-15, is doing all in his power to pull down "the pillar of truth," that is, the church Christ founded, and said it is "My church, and the gates of hell shall not prevail against it."

True Baptists hold and teach all the Bible truth that the Roman and Protestant churches hold, and in addition to this, these seven Bible principles they do not hold, and to omit them is, to say the least, disloyalty to Christ who bought us with His blood. My Baptist brethren, however, and whatever others may do, let us be true to the trust our Lord left us, Matt. 28:19, 20; John 17:8, 14.



"The Tabernacle"

(Continued from page one)

accomplished, no longer do we need a priest to represent us to God, for we have a perfect Priest in the Lord Jesus Christ. Therefore, the veil of the temple was rent in twain, signifying that the way into the Holiest was now made possible for all of us through the Lord Jesus Christ, our great High Priest. From that day on, there have never been but two classes — Jesus as our great High Priest, and each of us as lesser priests beneath Him.

Beloved, a Roman priest is 2,000 years behind times. We do not need a priest today like they were needed in the Old Testament. A Roman priest is fully 2,000 years antedated and antiquated. Notice that the Word of God tells us that we ourselves are a royal priesthood before the Lord.

"Ye also, as lively stones, are built up a spiritual house. A HOLY PRIESTHOOD to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—I Pet. 2:5.

"But ye are a chosen generation, a ROYAL PRIESTHOOD, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—I Pet. 2:9.

"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by (Continued on page 7, column 1)

The Church

(Continued from page five)

er translation of the Greek is "every building" instead of "all the building." He says that any other rendering "seems preposterous enough" to a classical Greek ear. But does Alford endeavor to understand the passage in the light of this plain language? No. He comes to it with the invisible church idea and tries to make the passage conform to this notion. He says, "But 'every building' here is quite out of place." He then proceeds to say that what Paul is referring to is the "mystical body of Christ."

Yes, Mr. Alford is right: "every building" is quite "out of place" so far as lending any support to his theory of the church. It is shameful that the great scholar had to set aside such clear language in order to cling to the "mystical body" notion.

A. T. Robertson, who also held to the invisible church theory, places himself in the same position as Alford when he says, "Ordinary Greek idiom here calls for 'every building,' not 'all the building,' though it is not perfectly clear what that means." (Word Pictures in the New Testament, IV, page 529.) Why is it not "clear" to Mr. Robertson? Simply because he was unable to harmonize it with his idea of a universal, invisible church. It is quite clear to anyone who will accept the plain language of Paul and dismiss all theories that are to the contrary.

We hesitate to leave this precious passage we are now discussing, but we must go on. But we trust that the reader will meditate much upon these verses and be fully absorbed with the great truths herein contained.

Ephesians 3:21

"Unto Him (God) be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

We can hardly see why anyone would refer to this verse in support of the invisible church theory. It is as strong as any in the Bible for the truth we have been expounding. We notice that Scofield leaves this verse alone, evidently because it does not fit his theory.

When the Lord Jesus was here on earth, He glorified the Father. He left behind His church to do likewise. The church of which Christ is Head glorifies God by carrying out the Master's will. So God is glorified "in the church."

Are there any specific examples of God's receiving glory in the church? Yes, note I Corinthians 14:23-25: "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth."

Certainly, here is an excellent example of God's being glorified in the church. We will mention one more:

"And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ" (II Corinthians 8:19, 23).

The work of administering the gifts of the churches was to God's glory. Everything in the church done according to God's will is to His glory, whether teaching, preaching, praying, administering the ordinances, ordaining officers, giving, singing—all is to God's glory by and through the Great Head, Jesus Christ.

Here is where the invisible church theory is responsible for the Lord's being robbed of glory. This theory is the foundation upon which all the individualists, independents, and interdenominationalists have built their work outside the Lord's church. But we will touch on the evils of the theory later on. (This chapter to be continued)



"The veil of the temple was rent in the midst."

(Luke xxiii., 45.)

"The Tabernacle"

of "all (Continued from page six)
ms prem, seeing he ever liveth to
Alfordake intercession for them." —
Feb. 7:24, 25.

"For there is one God, and one
mediator between God and men,
the man Christ Jesus."—I Tim.
2:5.

In the light of these verses,
ere are only two classes today
the Lord Jesus Christ, our
great High Priest, and each of us
de such lesser priests, or believer
notion priests, underneath the Lord Jesus
church himself.

I'll never forget one night over
thirty years ago in the city
Cincinnati, before I became
pastor there, that I was holding
revival meeting, and in the
course of the services I made
some statement which was con-
ary to Catholicism, which of-
ended a young Catholic woman
who was in the services. She
asked the lady in whose home
was staying if she might go
alk to me. She was going to set
e right where I was in error
to what I had said. I talked
that young woman until two
clock in the morning, trying to
how her one truth after another
om the Word of God. Finally,
read to her I Tim. 2:5, and she
id, "Is that in the Catholic
ible?" I assured her that it was,
however, neither of us had a
atholic Bible that evening. She
id, "If that is in the Catholic
ible, then the whole system of
atholicism fails."

Beloved, she was right. The
hole system of Catholicism does
ill in the light of that verse of
cripture, for there is just one
ediator to come between God
ad man, and that is the Lord
esus Christ Himself. He is our
igh Priest, and you and I who
re saved are believer priests un-
der the Lord Jesus Christ.

I
A PRIEST HAD TO BE A SON
F AARON.
They were not priests because
ey wanted to enter the priest-
ood, but rather they were
riests by birth. In other words,
ey were priests because they
ere sons.

That is surely true of us. You
nd I are believer priests under
e Lord Jesus Christ because we
re the sons of God. The only
ason in this world why I am a
riest under the Lord is because
at I am saved and thereby a
on of God.

"But as many as received him,
e them gave he power to be-
ome the sons of God, even to
em that believe on his name."
—John 1:12.

It isn't whether you have join-
d the church, or whether you
ave been baptized. That isn't
e way to become a son of God.
It isn't because you have your
ame on some church record
ook. That isn't the way you be-
ome a son of God. Beloved, you
ecome a son of God by belief,
y being born into the family of
God.

"For ye are all the children
f God by faith in Christ Jesus.
or as many of you as have been
aptized into Christ have put on
Christ."—Gal. 3:26, 27.

Brother, sister, you didn't be-
ome a child of God when you
ere born into this world. You
idn't become a child of God
hen you went down into the
aptistry. You didn't become a
child of God when you turned
ver a new leaf and quit some
of the sin of your life. If you are
aved, you became a child of
God, one of God's children, the
ay that you believed Jesus died
or your sins at Calvary. That
ay, beloved, you became a priest
nder God.

I say then, the priests had to
be sons of Aaron. They were
priests because they had been
born into Aaron's family—priests
because they were sons. You and
I are priests under the Lord Jesus
Christ because we are sons of
God.

II
THE PRIEST HAD TO ENTER
N THROUGH ONE GATE.
There was only one gate where-
by the priest could come into

the courtyard. The believer has
only one way whereby that he
can come to God, and that is
through the Lord Jesus Christ,
and Jesus Christ alone.

"I AM THE DOOR: by me if
any man enter in, he shall be
saved, and shall go in and out,
and find pasture."—John 10:9.

"Jesus saith unto him, I am
THE WAY, the truth, and the
life: no man cometh unto the
Father, but by me."—John 14:6.

"Neither is there salvation in
any other: for there is NONE
OTHER NAME under heaven
given among men, whereby we
must be saved."—Acts 4:12.

Beloved, there was just one
way that the priest could come
into the courtyard and then into
the tabernacle. There is just one
way for you to come to God, and
that is through the Lord Jesus
Christ as your Saviour. Don't
think for one moment's time that
there are two ways, or a half
dozen ways. Don't think that
there is a Baptist way, a Catholic
way, a Protestant way, and a
Jewish way. There is just one
way and that way is the Lord
Jesus Christ, for He said, "I am
the way."

III
THESE PRIESTS WERE ALL
VERY CLOSELY ASSOCIATED
WITH AARON AS THE HIGH
PRIEST.

If you will read in the Word
of God where it speaks of the
priesthood, you will see that ten
times there is the expression,
"Aaron and his sons." This shows
us that his sons as lesser priests
were closely associated with
Aaron as the high priest.

Beloved, as Aaron and his sons
were closely associated together,
so you and I as believer priests
are closely associated with the
Lord Jesus Christ. We are blood
relatives. We are bone of His
bone, and we are flesh of His
flesh. Spiritually I am just like
Adam number one in my flesh,
but in my new nature I am just
like Adam number two — the
Lord Jesus Christ.

So as Aaron and his sons were
closely associated together, you
and I as believer priests are
closely associated with the Lord
Jesus Christ as our High Priest.

IV
THE PRIESTS WERE CHOS-
EN BEFORE BIRTH.

Aaron was called, consecrated,
and set apart to the priesthood,
and any sons that were born
to him after that became priests.
From this you can see that they
were chosen to be priests before
they were born.

It isn't necessary that I make
an application here, for you sure-
ly can see how that believers
were chosen of God, in Christ
Jesus, before the foundation of
the world. How it thrills my
heart when I read these Scrip-
tures just to see that Aaron's
sons automatically took their
places as priests under Aaron,
and were chosen to be thus be-
fore they were born. Beloved,
you and I as priests of God were
chosen not only before birth, but
even before the foundation of the
world.

"According as he hath CHOS-
EN US IN HIM BEFORE THE
FOUNDATION OF THE WORLD,
that we should be holy and with-
out blame before him in love:
Having predestinated us unto the
adoption of children by Jesus
Christ to himself, according to
the good pleasure of his will."—
Eph. 1:4, 5.

"But we are bound to give
thanks always to God for you,
brethren beloved of the Lord, be-
cause God hath FROM THE BE-
GINNING CHOSEN YOU to sal-
vation through sanctification of
the Spirit and belief of the truth."
—II Thess. 2:13.

Beloved, even before God had
laid down one piece of dirt, or
before even a sprig of grass had
grown out of the ground, God
had already chosen His elect to
be priests. Some people like to
think that they are the ones who
chose the Lord, and who like to
give some glory and honour to
themselves in thinking that they
have chosen Him. Listen, brother,
sister, long before you made a
little choice, ratifying God's eter-

nal choice, God had chosen you
in Christ Jesus before the found-
ation of the world.

I think I can go within ten
feet of the spot where I was
standing the day that I chose
Jesus Christ, but, beloved, de-
cades and centuries, and even
millenniums before I made that
little choice, God Almighty had
made an eternal choice, and my
little choice merely ratified God's
eternal choice that He made be-
fore the foundation of the world.

I say then, as these priests
were chosen before they were
born, you and I who are saved
and are believer priests, were
chosen of God, in Christ Jesus—
not only before we were born but
before the foundation of the
world.

Beloved, this gives me some
idea of what a great God we are
serving. The god that I am serv-
ing and the God that I am
preaching to you today is big
enough that He made a plan for
all this world before the world
ever began, and our lives are
just bringing into culmination
the great eternal plan of a mighty
God.

V
THESE PRIESTS WERE ALL
CLOTHED IN WHITE LINEN.

The Word of God tells us that
these priests were all clothed in
white linen. The high priest wore
some highly ornamented gar-
ments besides, but these were
worn over the top of the same
white clothes that all the balance
of the priesthood wore.

As those priests were clothed
in white linen, every believer is
clothed in the righteousness of
Jesus Christ. There is no truth
more prominently taught in all
the Bible than this. The day that
we see the truth that our sins are
laid on Jesus—that very day God
clothes us in the righteousness of
the Lord Jesus Christ.

"I will greatly rejoice in the
Lord, my soul shall be joyful
in my God; for he hath clothed
me with the garments of salva-
tion, he hath covered me with
the ROBE OF RIGHTEOUS-
NESS, as a bridegroom decketh
himself with ornaments, and as
a bride adorneth herself with
jewels."—Isa. 61:10.

"For he hath made him, who
knew no sin, to be sin for us;
that we might be made THE
RIGHTEOUSNESS of God in
him."—II Cor. 5:21.

In the days of our Lord Jesus
He told us a parable of the mar-
riage feast. In it He speaks of
one who came to the wedding,
but who spurned and refused the
wedding garment. That wed-
ding garment is but a picture of
the righteousness of the Lord
Jesus wherewith we are clothed
when saved. As this man of whom
Jesus spoke was cast into outer
darkness, so all those who reject
the Lord Jesus Christ and His
righteousness likewise will spend
their eternity in Hell.

This is indeed a precious truth.
Just as the priests were clothed
in white linen, so each believer
priest is clothed in the righteous-
ness of the Lord Jesus. Listen:

"Follow peace with all men,
AND HOLINESS, without which
no man shall see the Lord."—
Heb. 12:14.

~~~~~

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By ROY MASON  
Buffalo Avenue  
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The Devil can't prevent men  
from preaching, so he has invent-  
ed all sorts of schemes to render  
preaching just as ineffective as  
possible. And it is true that a  
person can attend many churches  
and hear the preaching for a life-  
time and never learn anything to  
speak of about the Bible.

God meant that preaching  
should be expository — that it  
should be in the nature of ex-  
position of the Scriptures, but  
there is very little of that sort  
of preaching. For one thing, the  
seminaries don't teach their stu-  
dents the expository method, and  
as a rule their homiletic teacher  
is himself a very poor preacher.  
We recall that a professor of ho-  
miletics brought the annual ser-  
mon at the Southern Baptist Con-  
vention one year, and he lost half  
of his crowd before his dry dis-  
course was over. He had about  
six thousand people present, and  
about three thousand of them de-  
serted him before his sermon was  
over. Was he qualified to teach  
young preachers the art of  
preaching, when he couldn't hold  
a crowd himself?

Note several things about  
preaching:

1. It should be a message from  
the Lord. Jonah 3:2, "Preach . . .  
the preaching I bid thee."

2. Christ should be preached.  
Indeed He should be the center  
of all preaching (see Acts 5:42).

3. The Word of God should be  
preached — not book reviews,  
politics, etc. "Preach the Word"  
(II Tim. 4:2).

Paul could say, "I have shun-  
ned not to declare unto you the  
whole counsel of God." That sort  
of preaching requires a dedicated  
and courageous preacher who  
puts the call of duty ahead of his  
personal welfare.

### The Devil's Schemes

Satan seeks to render preach-  
ing of none effect through his  
counterfeits. Let us note some  
of them:

1. He substitutes topical preach-

The word "holiness" is actually  
"righteousness." This would tell  
us that no man can see the  
Lord apart from being clothed in  
His righteousness.

Several years ago I made some  
such statements as these in a  
message, and one of the audience  
declared afterwards that he did  
not want to go to Heaven in an-  
other man's coat. Well, beloved,  
that is exactly what each believer  
will do. Every one of us who go  
to Heaven will go there clothed  
in the righteousness of our bless-  
ed Lord.

VI  
THE PRIESTS WERE AN-  
OINTED WITH OIL.

What a day it was when these  
priests were consecrated by be-  
ing anointed with oil. It meant  
that they were truly God's rep-  
resentatives and that their priest-  
hood was genuine, when once the  
oil had been poured upon them.

Oil is symbolic of the Holy  
Spirit.

"And the angel that talked  
with me came again, and waked  
me, as a man that is wakened  
out of his sleep. And said unto  
me, What seest thou? And I said,  
I have looked, and behold a can-  
dlestick all of gold, with a bowl  
upon the top of it, and his seven  
lamps thereon, and seven pipes  
to the seven lamps, which are  
upon the top thereof: And two  
olive trees by it, one upon the  
right side of the bowl, and the  
other upon the left side thereof.  
So I answered and spake to the  
angel that talked with me, say-  
ing, What are these, my lord?  
Then the angel that talked with  
me answered and said unto me,  
Knowest thou not what these be?  
And I said, No, my lord. Then  
he answered and spake unto me,  
saying, This is the word of the  
Lord unto Zerubbabel, saying,  
Not by might, nor by power, but  
(Continued on page 8, column 3)

ing for the expository kind. A  
text is pulled out of its setting,  
and becomes a spring board from  
which to launch out into space.  
Often the text has no bearing on  
the sermon at all. If the text had  
the measles the sermon is so far  
removed for it that it would never  
catch it. Modern books of ser-  
mons — most of them — are  
worthless. The sermons are weak  
little homilies that make little  
use of the Word of God. The  
sermons given in the Bible are  
expository and make use of whole  
passages of the Word.

2. Alliterative preaching. The  
average book of sermon "out-  
lines" is worthless for it dotes on  
alliteration. We remember hear-  
ing a sermon with an outline  
something like this: "It's a sad  
old world; it's a bad old world;  
it's a glad old world." That was  
the outline—a sort of a musical  
jingle, and it taught exactly noth-  
ing. Those who follow such a  
scheme of preaching usually do  
topical preaching that doesn't  
make head nor tail of the Scrip-  
tures. In fact the Bible is to many  
a mere book of texts out of  
which to grab a text to preach  
"FROM."

3. International Preaching. A  
pastor used to post his subjects  
out in front of his church, and he  
dealt with world topics. He kept  
abreast with the news, and he  
dealt with big international prob-  
lems. Suppose that his congrega-  
tion of less than a hundred had  
believed every word he said and  
fervently, what could they do  
about it? They had no power to  
handle the big problems of state,  
nation or world. The preacher  
was just wasting his words. Had  
he taken in consideration the  
needs of his congregation, and  
sought to minister to those needs,  
he might have gotten somewhere.

4. The preaching of doctrine as  
an end in itself. Satan likes to  
get men interested in some doc-  
trine such that they make a hob-  
by of that one thing and ignore  
the spiritual needs of people un-  
der their ministry. The apostle  
Paul preached doctrine, but he  
did not fail to make vigorous ap-  
plication of it. A man can get in-  
tellectual satisfaction out of  
preaching on certain "deep" sub-  
jects, and while he satisfies his  
intellectual bent, people under his  
ministry can starve to death. The  
Lord meant that preaching should  
be practical. He meant that it  
should move people to quit their  
sinfulness and to live consecrated  
lives, if saved people. If unsaved,  
he meant that it should be of the  
kind that he can use to bring  
conviction and to bring men and  
women to repentance and saving  
faith in Christ.

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## What Is Lord's Supper?

(Continued from page one)  
multitude of believers and unbelievers and has nothing to do with church truth or the ordinances.

That this is figurative language is seen from v. 35, where Christ said: "I am the Bread of Life, he that cometh to me shall never hunger and he that believeth on me shall never thirst." We eat and satisfy our heart hunger and drink and slake our soul thirst by coming to Christ through faith.

Much matter is made of the Master's words when He instituted the Lord's Supper. He said of the bread and wine: "This is my body . . . this is my blood" (Matt. 26:26-28). These words, the Romanists claim, are to be taken literally and not symbolically. Christ really meant that the bread and wine on the table were actually, through a miracle of grace, His own body and blood, even though the appearance, taste and smell of the bread was unchanged.

The same words are recorded in I Cor. 11:23-25 as well as in the first three Gospels. However, to take the words of Christ: "This is my body" and "This is my blood" literally demands that we do the same thing with other like utterances in sacred writ. Let us try it. In I Cor. 10:16-17 we again meet with teaching about the Lord's Supper. In v. 17 it is written of the church: "For we being many are one bread . . ." Shall we take this literally? This would indeed be a most notable miracle. Partaking of the Lord's Supper we ourselves are made bread! "This is altogether foolish, although consistent with such literal interpretation as the former mentioned.

Jesus Christ said of Himself: "I am the door, by me if any man enter in, he shall be saved . . ." (John 10:9), but we are not to think of Christ as being a wooden door swinging upon hinges.

The above is figurative or symbolical language meaning that the church is like one bread in its unity and yet diversity. The bread is made up of many kernels and yet is one loaf. The wine is made from many berries or grapes and yet is one cup. So the church is made up of many members and yet it is one body.

Christ in John 10:9 means that He is like a door. A door is an entrance and an exit. Christ is both. He is the only entrance into eternal salvation. He says: "I am the door, by me if any man enter in he shall be saved." He is the exit from sin and condemnation, for "there is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

In saying of the bread and wine, "this is my body . . . this is my blood" we are to understand it is like His body and blood in that the blood atonement which it represents is spiritual life and health for our soul. It is the real blood atonement of Jesus Christ, His propitiation for us on the cross of Calvary and the sacred blood that He shed there once for all that actually saved

and saves us. The bread and wine on the Lord's Table are merely symbols or figures and only in that sense can they be taken to mean the body and blood of the Lord.

## II. IT IS A MEANS OF GRACE

That, though the bread and wine itself is not changed, nevertheless, the grace of God is received through the partaking of the Lord's Supper. Many, if not all of the Protestant churches believe that the Lord's Supper is a means of grace in one degree or other. To say that one gets a blessing through the proper observance of the Lord's Supper is to confess that it has ministered grace to your soul, that it has been a means of grace.

And yet the Protestant churches are divided on the degrees in which the Lord's Supper administers grace and blessing.

"Lutherans teach that the body and blood of Jesus Christ are truly present in and with the bread and wine in the Sacrament of Holy Communion, (and) are taken by all who eat and drink at the Lord's Table . . ." (What Lutherans Teach, p. 11).

They take Christ's words: "This is my body . . . This is my blood" literally to teach that Christ's very own body and blood are present with or in the bread and wine. We have already sought to show why we do not believe that these words of Christ are to be taken literally. However, there are two other references that we ought to comment upon briefly that seem to favor this view.

I Cor. 10:16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" It is argued that the true body and blood of Christ is communed to us, in a supernatural manner, through the Lord's Supper. To me this seems to be stretching the word "communion" too far. The word means "participation" or "fellowship," but I am prone to believe that we must limit this participation by the words that follow in v. 18. There we learn that the Israelites who offered animal blood sacrifices and ate of the sacrifices were "partakers of the altar" (same Greek word as "communion" in v. 16). Of course they were only partaking or communing with the altar in what it stood for, namely, redemption by the shed blood of an innocent victim (substitute). Certainly they partook of the altar and what it represented, only in a spiritual sense. Is that not how we also partake or commune of the blood and body of Christ?

The other text is in I Cor. 11:27-29. Those who eat of the bread and drink of the communion cup in an unworthy manner eat and drink damnation or judgment to themselves "not discerning the Lord's body." It is argued, how could the individual participator at the Lord's Table be guilty of the body and blood of the Lord if it were not in the bread and wine? I answer that there are

many who are guilty of the body and blood of Jesus Christ who never attend the Lord's Supper (see Heb. 6:4-6 and 10:29). The sin is in the attitude of the unworthy communicant. He is guilty because he does not discern "the Lord's body" crucified for him, through the eyes of faith. He is not guilty because he fails to discern the Lord's body in the bread, as they would have it interpreted.

## III. IT IS A MEMORIAL OF GRACE

In contrast to Roman Catholics and Lutherans who teach that Christ's true body and blood are present in the bread and wine, the Baptist Churches and most independent churches teach that the Lord's Supper is chiefly a means of grace only as a memorial supper. In fact the supper is given us, not to show Christ's presence, but, rather, His absence. "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26). Did not Christ say of the supper, "This do in remembrance of me"? (I Cor. 11:24-25). If He were present bodily would we need "remember" Him?

The Supper has been likened to a picture to remember the Redeemer by until He returns for us. The bread separated from the wine speaks of a violent death, the body separated from the blood. So with the bread broken and the wine poured out.

As we eat the bread and drink the wine, by faith may we ever feed upon the benefits of Christ's true body and poured out blood for us on the cross, or we eat and drink to our condemnation.

"There is, therefore, a presence of Christ's body in the Lord's Supper; not local, but spiritual; not to the senses, but to the mind and to faith; not of nearness, but of efficacy" (Chas. Hodge, Systematic Theology, p. 643). Amen.



## "The Tabernacle"

(Continued from page seven)  
BY MY SPIRIT, saith the Lord of hosts."—Zech. 4:1-6.

The analogy here is likewise most precious. As oil is symbolic of the Holy Spirit, so each believer is anointed with the Holy Spirit the moment he believes. From that very moment the Holy Spirit not only comes upon him, but within him, and takes up His residence there forever.

"But the anointing which ye have received of him ABIDETH IN YOU, and ye need not that any man teach you."—I John 2:27.

"But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14:26.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—John 16:13.

The order and the manner of the anointing of the priests are likewise most suggestive. If you will read the entire eighth chapter of Leviticus, you will see that the high priest himself was anointed before the sacrifices were slain, but that the other priests were anointed after the slaying of the sacrifices, when the blood was applied.

Our Lord Jesus Christ had the Holy Spirit come to rest upon Him in the very beginning of His ministry.

"And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Mt. 3:16.

This, I say, was in the very beginning of His ministry, taking place at the time of His baptism. While Christ was our great High Priest and was thus anointed before His sacrifice was made,

so we need to remember that all believers, as lesser priests, are anointed when the blood of His atonement is applied to us. The Holy Spirit doesn't take up His residence within us until we are saved. Yet when redemption becomes a reality, the Holy Spirit begins to dwell within us.

## VII

## THE CLOTHES WHICH THE PRIESTS AND THE HIGH PRIEST WORE ARE VERY SIGNIFICANT.

While we have not time to study each piece of the clothing separately, however may we notice in particular the breastplate which the high priest carried, fastened to his ephod. This breastplate was nine inches square. It bore 12 stones which represented the twelve tribes of Israel. Thus the high priest carried the people of God on His bosom. In like manner, our Lord Jesus ever remembers the redeemed.

This breastplate was never to be loosed from his ephod, which would tell us that as long as the Lord Jesus Christ wears His robes of Glory, God's own are safe.

"And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all and no one is able to pluck them out of my Father's hand."—John 10:28, 29.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38, 39.

The stones of this breastplate were all different as to color. It is thus with God's people. We are of different colors and possess different characteristics. However, each believer is alike dear to Christ, regardless of peculiarities and different characteristics.

## VIII

## HOW MUCH GREATER IS OUR HIGH PRIEST THAN AARON!

In this last study of the tabernacle we are to surely notice the superiority of the priesthood of Jesus over that of Aaron.

"And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."—Heb. 7:23-28.

Remarkable as was the priesthood of Aaron, the priesthood of the Lord Jesus is much more remarkable.

Aaron's priesthood came to an end at his death. However, the Lord Jesus' priesthood continues. His priesthood is unchangeable; it does not pass to another. It cannot be delegated to another. He liveth ever and it is not necessary that His priesthood pass to someone else. Thus the claim of Catholicism that the pope is Christ's vicar on earth is shown to be ridiculously absurd in the light of this Scripture.

Christ's priesthood is superior to Aaron also in view of His own personal purity. It was necessary that Aaron offer sacrifices for himself before he offered sacrifices for others. This was because of Aaron's sinfulness. Not so with Jesus, who was sinless.

Aaron had to continue offering his sacrifices from day to day and from year to year. Jesus proved

His superiority in that He never offered but one sacrifice — namely Himself at Calvary.

Thus we can see that as believer priests under Christ, we have a wonderful Priest in Jesus, whose priesthood is far superior to that of Aaron. How we ought to bow our heads and thank God not only because our Priest lives today, but because He died one day for our sins.

May God bless you!



## "I Should Like To Know"

(Continued from page two)  
and it should not be used by Christians.

7. The church where I have membership sends its money through the Northern Convention. I do not think they are teaching the Word of God, as they deny the Deity of Christ, the inspiration of the Bible, etc. Is it right for me as a steward of the Lord's money to help teach such doctrines?

No. What you ought to do is to come out of a church that permits such things and be separate. II Corinthians 6:14-18. "Be not partakers of their sin."

8. Can a person be properly received into a Baptist church on Methodist baptism?

No. Methodist baptism is no better than Catholic baptism, for Methodist baptism came from the Catholics. Baptism is no better than the church that administers it.



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