

# 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

Mailing Address: Box 910, Ashland, Kentucky

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## The Simplicity Of The Baptist Faith

By T. T. Martin

Baptists are a widely misunderstood people. Many think that Baptists teach that only Baptists will be saved; many think that they teach that only those who have been immersed, "buried with him in baptism," (Col. 2:12, will be saved; whereas, they have ever stood for the teaching that all Romanists, Protestants, Baptists and all who are on the outside of all churches, who repent and believe the Gospel, Mark 1:15; who really receive Christ as Savior, as having died for their sins, I Cor. 15:3; who trust the whole of their salvation to Him, Rom. 4:5, are sure of Heaven; proving their teachings on this point by the Scriptures. Acts 16:31: "Believe on the Lord Jesus Christ and thou shalt be saved," and John 6:47, "Verily, verily, I say unto you, he that believeth

on me hath everlasting life."

But Baptists teach that, because Christ died for our sins, and because we are made sure of Heaven the moment we receive the Savior, John 5:24, 10:28, 29, we should, from love, from gratitude to Him for having suffered in our place for our sins, do just what He would have us do as to baptism and church membership, as well as concerning everything else He teaches; that we should not be careless about anything He has taught or commanded; that we should not trifle with anything He wishes us to do by saying, "It is not essential," or "Something else will do just as well."

Hence, Baptists believe that it is terribly wrong and misleading to say, "One church is as good as another," or "It does not matter what church you join." Church membership means that your in-

fluence is for the doctrines, the teachings, of the church of which you are a member; and to be true to Christ one should not lend his influence to any doctrine not taught by the Bible; and he should not withhold his influence from any doctrine that is taught by the Bible. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much" (Luke 16:10).

No one, therefore, should be a Baptist who does not believe what Baptists teach; and no one can be true to the Savior who believes what Baptists believe and yet does not become a Baptist.

It is sometimes said by inquirers after religious truth that the way is difficult; and, indeed, in many things this is true. But God made the path of duty plain, and the difficulties in the way of

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### Chapter II

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

(Continued)

Let us now consider—

Ephesians 5:22-33:

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

This passage is one that is very heavily relied upon by universal, invisible church advocates and also by those who hold to the idea of a "church in prospect." Let us carefully examine it and see if there is any evidence favoring these theories.

1. First of all, a correction needs to be made with regard to a teaching on the passage as a whole. It is generally taught

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Satan's Counterfeits, No. 16—

## The Counterfeit Theory Of A Universal, Invisible Church

By ROY MASON

Buffalo Avenue Baptist Church  
Tampa, Florida

Not only has the devil counterfeited the Kingdom of Christ, he has likewise counterfeited the church which Jesus started, and so as to have something to appeal to different tastes, he has devised a number of counterfeits. Let us consider the most popular of these counterfeits, namely the INVISIBLE UNIVERSAL CHURCH.

What Jesus Really Started

Jesus started a local, visible assembly during his personal lifetime here on this earth. He first mentioned it in Matthew 16:18, and again in Matthew 18:16-17. The apostles were the first members of His church, for the Scriptures tell us that "Christ has set some in the church, first the apostles." Jesus started His church to be a functioning body and He commissioned it to carry on missionary and evangelistic work, promising to perpetuate it and to be with it all down until the close of the age. In the churches of the New Testament period, described in the Book of Acts, we see the exact fulfillment of what Jesus promised.

To minimize the church that Jesus started—to counterfeit it, Satan has originated a church theory which he has palmed off on multitudes of Bible-believing people. Fine Bible students who are generally sound, have fallen

for this subtle theory until they join in parroting the devil's stuff about the "Universal Church."

This Satanic theory is the theory that all believers the world over constitute what is called "The True Church." This they identify with the "Body" and the "Bride" of Christ. Local churches are looked down upon, and their importance minimized because it is deemed that the important thing is the big "CHURCH"—the "Body," to which all believers belong and of which they are a part.

This is one of the most absurd theories ever palmed off by Satan, and it is strange that people so readily swallow it. The truth is THERE IS NO SUCH CHURCH as a mystical, mythical, something-or-other composed of all the saved. Jesus didn't start TWO KINDS OF CHURCHES—one local and visible, and the other universal and invisible. I Corinthians 12:13 is usually cited as teaching

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## An Alabaster Box

Do not keep your sublime love and tenderness sealed up until your friends are dead. Fill their lives with sweetness; speak approving cheering words while their ears can hear them, and while their hearts can be thrilled and be made happier by them. The kind things you mean to do when they are gone do before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours and open them that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without flowers, a funeral without an eulogy, than life without sweetness of love and sympathy. Let us learn to anoint our friends beforehand for burial. Post-mortem kindness does not cheer the burdened spirit; flowers on a coffin cast no fragrance backward over the weary way.—F. W. C.

## Bondage Of The Will

By ELDER EDDIE GARRETT  
New Testament Baptist Mission  
Hamilton, Ohio

Editorial Note: Brother Garrett's missionary work is under the authority of Calvary Baptist Church of Ashland, Ky. He also has a radio broadcast late Saturday night over the Hamilton station.

\* \* \*

The Arminians of our day make much of the free agency of man and the free will of man. The sad thing about it is that so many Baptists are doing the same thing. We must be very careful that we do not rationalize the Word of God, but accept it no matter how repulsive it is to our minds. We would do well to ponder the words of Isaiah 55:8-9, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your

thoughts."

There is a common error being put forth today that the sinner has a freedom, in which he may freely choose to please God, or to come to Christ, or not to come.

In reply to this view, let it be stated that the sinner is definitely not free. On the contrary, he is in utter and ignoble bondage. As the Lord Jesus put it, in John 8:34, "Verily, verily, I say unto you, Whosoever committeth sin is the servant (R. V. bondservant) of sin." That the sinner has no freedom as to his salvation, the Scriptures abundantly testify.

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." (Jeremiah 13:23).

A change of nature is required, and this the sinner is as helpless to effect as either the Ethiopian or the beast.

"No man," said Christ, "can come to me except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44).

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh CANNOT PLEASE GOD." (Romans 8:7, 8).

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." (Romans 9:15, 16). Notice here

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## The Baptist Examiner Pulpit

### "CONFUSED SMOKE SIGNALS"

By JOHN R. GILPIN

This message was preached several weeks ago—just after the election of the present pope. Not wanting to interrupt the Tabernacle series, its publication was delayed.

"Mystery, Babylon the Great."—Rev. 17:5.

Without entering into a detailed discussion of this seventeenth chapter, permit me to say that I think this passage of Scripture is a direct reference to the Roman Catholic church. Through the years I have thus interpreted this chapter. I have said that this great whore represents Roman Catholicism, and that the harlot daughters of this whore are none other than the Protestant church-

es that have come out of the Roman Catholic church. I have consistently throughout the entirety of my ministry preached that the old whore represented the Roman Catholic organization and the harlot daughters represented the Protestant churches that have sprung from Romanism.

I do not have time, and you do not have the patience, in all probability, for me to enter into a detailed discussion of this chapter. Suffice it to say, without giving a verse by verse interpretation, that this chapter is a direct reference to Roman Catholicism.

When I come especially to my text I find that it speaks in these words, "Babylon the Great," and

the question arises immediately in my mind, just as it has in the minds of many people in the years gone by, why is the word "Babylon" used, if it is used as a reference to Rome? Why is it that God the Holy Spirit in writing, didn't speak of it as Rome instead of Babylon? I'm satisfied that every preacher in reading this passage of Scripture comes face to face with this question, and has often wondered why Rome is referred to as Babylon.

I remember years ago when we used to have a school for preachers that a young fellow from Ohio attended school for a few weeks, and one morning in our prayer period, just before we went to

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# The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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## Examiner Editorials

By Bob L. Ross

### CONGRATULATIONS TO EDITOR NOEL SMITH

In the December, 1956, issue of *The Defender* Magazine, a sermon appeared on the subject of "The Middle Man." The author of the sermon was Noel Smith, editor of the *Baptist Bible Tribune*. As I glanced through the sub-headings of the sermon, my eye was caught by the words "Universal Atonement." I took time to read this portion of the message and before I had read too far, I was dumbfounded by the author's words and I found myself flipping back the page to see for sure if I were reading the sermon I thought I was reading.

I found there was no mistake about it. I asked myself, "Could these be the words of a man who claims to be a Baptist? Are these really the words of Noel Smith?" Yes, there was his name, picture, and address. I read and re-read the material to see if my first impression was perhaps gotten through some error. No, there was no mistake about it. It was there in black and white. Here is what the man said:

"Knowing God as I do through the revelation He has given me of Himself in His

## The Church

(Continued from page one)

that Paul refers to marriage to illustrate the relationship of Christ and the church. For instance, *Scofield's* sub-heading in his Reference Bible reads: "The married life of Spirit-filled believers as illustrating Christ and the church" (page 1254). However, even a casual reading of the passage by the attentive reader will reveal that the very opposite to this idea is true. As *Hort* rightly says, "Paul's primary object in these twelve verses is to expound marriage, not to expound Ecclesia." (Op. cit., page 151). The apostle simply uses the Christ-and-the-church relationship to illustrate certain things about marriage. Notice how clearly this is expressed in various verses:

In verse 23 the church and its relationship to Christ as Head is used to illustrate the headship of the husband over the wife: "the husband is the head of the wife, even as Christ is the head of the church."

In verse 24 the church's subjection to Christ illustrates the position of the wife to the husband: "As the church is subject unto Christ, so let the wives be to their own husbands in everything."

In verse 25 the love of Christ for the church illustrates to the husband how greatly he is to love the wife: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;" and the same thought is developed on to verse 28 where the apostle says, "So ought men to love their own wives [wives]. He that loveth his wife loveth himself."

The same thought continues in verse 29 where we read, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church."

It is quite evident from these verses that Paul is using Christ and the church to teach certain truths as to marriage. The two great truths pertaining to the married life which he sets forth, are: (1) the wife's subjection (illustrated by the church's subjection); and (2) the husband's love (illustrated by Christ's love).

Verse 32 might be offered as an objection to this view. Here Paul says, "I speak concerning Christ and the church." But when taken in its context we see that he is simply explaining something within his illustration and is not referring to the passage as a whole. So this verse is no objection to the view which we have demonstrated.

We have called attention to the fact that Paul is illustrating marriage by the relationship of Christ and the church, and not vice versa, because the passage cannot be properly expounded or understood otherwise. Paul's epistle was written to people in need of *Christian* instruction on the very important matter of marriage. Evidently believing that the Christ-and-the-church relationship furnished him with the best illustration of what he wished to express he used this to expound his subject. With this clarified, let us now go on further. (What we shall further say will be suited primarily to refute the idea that the church in this passage is universal and invisible).

2. The terms "husband," "wife," and "church" are here used in the generic, abstract sense; that is, no particular husband is named, no particular wife, and no particular church.

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Word, when I am told that God is 'not willing that any should perish, but that all should come to repentance,' I know it means that the Triune God has done, is doing, always will do all that the Triune God can do to save every man, woman, and child on this earth.

"If it doesn't mean that, then tell me, I pray you, what does it mean?"

"What is hell? It is an infinite negation. It is infinite chaos. And it is more than that: I tell you, and I say it with profound reverence, **hell is a ghastly monument to the failure of the Triune God to save the multitudes who are there. I say it reverently, I say it with every nerve in my body tense; sinners go to hell because God Almighty Himself couldn't save them! He did all He could. He failed.**

"If this isn't the most tremendous thought in the universe, I know not what it could be." (My emphasis—BLR).

We quoted this statement in TBE and received several letters from people who were just as dumbfounded and amazed as we were when we first read Noel Smith's words. Some readers demanded that we give them the name and address of *The Defender* so that they could write for this issue and see for themselves if we were correctly representing Mr. Smith. It was hardly believable that a man would say such a thing as we had quoted.

Now — two years later — that same sermon has been printed in the *Baptist Bible Tribune*. **BUT THE FOREGOING QUOTATION HAS BEEN OMITTED AND REPLACED.** We don't know why. Perhaps Noel Smith is ashamed of his faith, if he still believes that. Or maybe he has seen how foolish such a statement is. We hope so. We don't know why he did it, but we herewith offer to him our congratulations. We are happy that he did not keep that rotten statement in his sermon. May it be eternally banished to Hell where it belongs.

### HAS MISSION WORK AND RADIO PROGRAM IN SPRINGFIELD, O.



Brother Jerry Locher, who was recently ordained by Calvary Baptist Church of Ashland, Ky., is now doing missionary work in Springfield, O., hoping to establish a church in the near future. The name of the mission and the place where services are being held is—

Grace Baptist Mission  
117 West Mulberry  
Springfield, Ohio

Sunday School—10 A. M.  
Preaching Service—11:00 A. M., 7:30 P. M.

Brother Locher is also conducting a radio broadcast over—

Radio Station WIZE-1340 K. C.  
Sunday Morning — 7:45

This mission work is being done under the authority of Calvary Baptist Church of Ashland. Please attend the services if you live in or near Springfield, and if you cannot attend, pray for the work.

## "I Should Like to Know"

1. Why not just take the good about Christmas and leave the bad out?

What is there that is "good" about Christmas? Christ has nothing to do with it, for it is not His birthday, and He gave us no commandment to observe it. God says to learn not the way of the heathen. When we take any part of Christmas, we are going after that which is of the heathen.

2. Don't you realize that much good has come to people through Christmas?

Does that make it right? Does the end justify the means? A man might steal \$1,000 and give it to mission work, but God would

not be pleased. Both the means and the end must be right.

3. What is the meaning of John 4:9? Does it teach that it is impossible for a child of God to commit sin?

If you will read Romans 7:14-15 you will find that Paul refers to two different principles within himself. The one was his carnal, fleshly principle that desired to do all sin is referred to it. The other principle was the "inward man" that "served the law of God." That "inward man" did no sin. This same principle or "inward man" is referred to in I John 3:9 for it is certainly possible for the flesh to sin. See also Galatians 5:17.

## Pungent Thoughts

Speaking of the morning watch, Murray McCheyne used to say that we should strive "to see the face of God before we see the face of man."

Chiselled on the tomb of Joseph II of Austria is this pitiable epitaph: "Here lies a monarch who, with best intentions, never carried out a single plan." Alas, that too might

## "Smoke Signals"

(Continued from page one) pray, he said that the biggest question that had ever bothered him in the study of the Word of God, if this passage referred to Roman Catholicism, why was it not spoken of as Rome rather than Babylon.

I am sure that has been true of many others, and that they have questioned why it was spoken of in the term of Babylon. Well, beloved, I think I can give you the answer in such a way that it will convince you and will satisfy you as to why God used the term Babylon instead of Rome. If you will go back to the Old Testament to Genesis 11, you will find that before anyone spoke a different language and when everybody had the same speech, it was then that the people attempted to build a city and a tower that would reach Heaven. The Word of God says that God came down and scattered them abroad upon the face of the earth, to the extent that they left off building the city and they began immediately to speak with other languages. In other words, at the tower of Babel, God confounded their languages and men began to speak with gutturals and various linguistic sounds, to the extent that everybody had a different language from that time on.

The Word of God talks about confusion. In Genesis 11, you have confusion of tongues. In Isaiah 13 (where Babylon is again referred to figuratively) you have confusion as to the social order. In Revelation 17, you have religious confusion. Now it doesn't make any difference how the word "Babel" or "Babylon" is used in the Bible in these three instances, it means confusion in each and every instance and that is all Roman Catholicism has ever been. I want to show you tonight something as to the confusion of Roman Catholicism. That's why it is that I have chosen for my subject, "Confused Smoke Signals."

I think it is rather appropriate, beloved, that when the Romanists elected a pope of recent date and they burned the ballots concerning the election, that somebody forgot to dampen them in one instance — somebody forgot to put wet straw on the fire in one instance, and consequently they sent up a clean white smoke rather than a clean white smoke rather (Continued on page 3, column 1)

be truly engraved upon the last resting place of many Baptists, who intended to do something for Christ—but didn't.

Stillness is always the mark of the deep life. Stillness is incompatible with business. The busiest life ever lived on earth, the time of our blessed Lord, was also the one in which there was the most perfect stillness. Stillness is not incompatible with business, but it is incompatible with fussiness and fussiness is a besetting sin of our age, and one of the worst perils of our spiritual life. —McGregor.

Sorrows are visitors that come without invitation, complaining minds send a legion to bring troubles home. —Spurgeon.

A rank political fanatic once boastfully said to a peasant in France, "We are going to pull down your steeples and demolish your churches, all that recalls superstition of past ages, that reminds man of even idea of God." "Citizen," replied the good old countryman, "Then pull down the stars."

No one objects to be called a sinner; but call him a criminal, and he is greatly offended. The former has sinned against God, the other against man.

## Has New Tract Now In Print



ELDER WAYNE COX

A short time ago, we carried this paper a sermon by Brother Cox entitled: "The Church—Origin, Nature and Mission." We have now printed 10,000 of them in tract form. They are ready for distribution and we will be happy to send them out for prayer.



**"Smoke Signals"**

(Continued from page two)

er than a dark smoke. The way I understand it, if the College of Cardinals have succeeded in electing a pope, then they burn the ballots of white paper and they give off clear white smoke, and everybody knows they have reached an agreement, and they have a new pope. But if they have failed to reach an agreement on the balloting, they dampen those ballots and add damp straw to them, and instead of giving off clear white smoke, a dark colored smoke exudes from the chimney. I say, beloved, it was highly conspicuous on that particular Monday when they were balloting for a new pope, that on one of the ballots when they had failed to secure a selection of a pope someone forgot to dampen the ballots — someone failed to dampen the straw in the fire and the result was that they gave forth the wrong kind of smoke and the world thought for a few minutes that they had reached an agreement and that they had a new pope, whereas they had not done so.

Now that was confusion, and I don't know but what that was, definitely of the Lord. I rather have a feeling that God was in it. From this standpoint it certainly does show us how the actions of the church of Rome are nothing more than that of confusion even in the election of the successor to the pope.

I want you to see tonight that Romanism has been, down through the years, nothing but confusion, and I'm going to show you five ways as to the confusion of Romanism.

1

**THE CONFUSION AS TO SALVATION.**

The Catholics teach that there is no salvation outside the Catholic church. Sometime ago, a man was talking to me who was a Catholic. He said, "Do you preach an unpardonable sin?" I told him that I did and he wanted to know what the unpardonable sin was. I tried to the best of my ability to explain to him that it was attributing the works of the Lord Jesus Christ unto the Devil — it is saying that Christ did His work through the power of the Devil, and I gave him an explanation of the passage in the third chapter of the Gospel of Mark. He said, "Brother Gilpin, I've been brought up to believe all my life that the unpardonable sin is to die outside the Catholic fold; that all other sins may be pardoned regardless of what they may be by the church through the priest, but if a man dies outside the Catholic church, that's strictly and definitely unpardonable."

Well, beloved friends, you can thus see the Catholics teach that there's no salvation outside the Catholic church. If you think that isn't true, beloved, I'll take just a minute's time to read to you a quotation that was written by their Rev. Joseph I. Malloy,

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BOB L. ROSS

# An Open Letter

## FROM YOUR EDITORS



JOHN R. GILPIN

JANUARY 15, 1959.

As we look backward over 1958, we are truly thankful for the privilege that has been ours to edit and mail out THE BAPTIST EXAMINER each week. Many are the testimonies which have come to us from all over the nation and many parts of the world as to untold blessings that have been received through the reading of the paper. Truly our correspondence this past year has been unusually inspiring to us as we face the future.

We have had however a hard year in 1958. There are so few who love the truths for which we contend zealously enough to strongly support our ministry. However, we are glad especially for those whom God does lead to help the work and we truly thank Him for the help which our readers are to us in getting out the paper.

Please remember us very definitely in prayer, for THE BAPTIST EXAMINER as usual is having a hard time making ends meet. We must pay the paper house \$2,000.00 before the end of the month. They have been unusually kind to us, but they called one day this past week and insisted that we must pay \$2,000.00 on the account by the first of February. We can probably raise half of that amount through the shop by the way of job work, and we are sincerely trusting that the Lord will give us the balance through our friends. May we ask that you remember us much in prayer in this respect.

It is a joy to have our readers call upon us, so whenever we may serve you in any way feel free to write us. And may it please the Lord to use you as a mighty intercessor in our behalf, asking God to supply our needs before the first of February.

Very sincerely,

Bob L. Ross, Editor in Chief

John R. Gilpin, Editor

**The Church**

(Continued from page two)

But since Paul's epistle was written to the Ephesian church the husbands and wives of that church would certainly accept the teaching as having concrete reference to them. Likewise, when Paul refers to the church, the Ephesians would understand him to have reference to their own assembly. They would consider his use of the Christ-and-the-church relationship to be concretely exemplified by the relationship of Christ to the Ephesian church. The wives would contemplate the headship of Christ over the church and the church's subjection to Him and thereby see the truth Paul taught. The husbands would contemplate the great love of Christ for the church and thereby catch a view of how they are to love their wives.

Now try to fit the universal, invisible church theory or the "church in prospect" theory to these foregoing truths and you will find that neither will fit. The Ephesians knew nothing of such churches, so they could not learn anything about marriage from any reference to them. Paul wrote to them of a church they knew something about.

3. The expression "Saviour of the body" is a portion of this passage that the universal church theorists also distort. They say that the "body" is "mystical" and invisible and that it includes all the saved. So we often run into the expression of universal church theorists, "Body of Christ" (spelled with a capital letter). However, there is no evidence that the "body" of verse 23 is such a "body." We have already discussed at length the use of the figure "body" (see discussion in this chapter under Ephesians 1:22, 23 and 4:4), and since there is nothing in the passage before us which defines the figure differently than elsewhere defined, we have no ground to understand "body" to mean something else. "Body" is here a figure for the church and is used abstractly.

Some wrongly conclude that because Christ is the Saviour of all the elect and is here said to be the "Saviour of the body," the term "body" must include all the elect. Not only does this disregard Paul's defined meaning of "body," such reasoning (Continued on page five)

taken from a little book entitled, "A Catechism For Inquirers":

"Besides I accept, without hesitation, and profess all that has been handed down, defined and declared by the Sacred Canons and the general Councils especially by the Sacred Council of Trent and by the Vatican General Council, and in a special manner concerning the primacy and the infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and reprobated. This same Catholic Faith, outside of which nobody can be saved (emphasis mine, J.R.G.), which I now freely profess and to which I truly adhere, the same I promise and swear to maintain and profess, with the help of God, entire, inviolate and with firm constancy until the last breath of life; and I shall strive, as far as possible, that this same faith shall be held, taught and publicly professed by all those who depend on me, and by those of whom I have charge."

Now that quotation is taken from their Catechism which everyone must study before he can obtain admission into the Catholic church, and which he has to sign before he can be taken as a member thereof. If anyone wishes to know concerning this Catechism, I might say that is paragraph 9 of this little booklet, "A Catechism For Inquirers."

Notice, beloved, they say that outside the Catholic faith nobody can be saved. Now I'd like for you to keep that statement in mind and just turn to the Word of God and then decide for yourself which is correct or what is right. Listen:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR

OUR SINS according to the scriptures."—I Cor. 15:3.

"Forasmuch as ye know that ye were not REDEEMED with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But WITH THE PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot."—I Pet. 1:18, 19.

"WHO HIS OWN SELF BARE OUR SINS IN HIS OWN BODY on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—I Pet. 2:24.

"For Christ also HATH ONCE SUFFERED for sins, the just for the unjust, that he might BRING US TO GOD, being put to death in the flesh, but quickened by the Spirit."—I Pet. 3:18.

Now I have taken time to read these Scriptures to show you that salvation as taught in the Bible is by and through the death of the Lord Jesus Christ for the elect of God. I insist, beloved, that there's no salvation for anyone outside the Lord Jesus Christ. Nobody is ever saved by being baptized. Nobody is ever saved by reformation. Nobody is ever saved by his own good works. Nobody is ever saved by taking the Lord's Supper. Nobody is ever saved by the observance of the Golden Rule, or by keeping the law, or by obeying the Great Commission, or by anything that (Continued on page 5, column 1)



"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

### The Bewildered Eaglet

The eagle is not only remarkable for its easy flights, but for the care of its young. It takes trouble to cover its nest of twigs and boughs with downy lining, so as to make it soft for the young eaglet that is to be there fledged and nourished. But after a while it behaves in a strange and, to the eaglet, inexplicable way. It tears the downy out of its nest and allows the thorns to pierce the young bird until it is forced to fling itself out of the nest altogether. To this Moses refers in his swan-song when he says: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange God with him" (Deuteronomy 3:11-12).

God, like the eagle, stirs our nest. This is endlessly true; never more true than today. Our easy resting place to which we have become accustomed has the thorn thrust in it, and our comfort in the old condition is spoiled. Our circumstances, that had become like second nature to us, are upset, congenial ways and pleasant surroundings are rudely invaded. Our friendships fail, our dearest grieve or leave or deceive us. What we thought to be our creed becomes, perhaps, meaningless. And at last, when we think that we have learned how to live, the greatest change in circumstances and friendship and creed is upon us, the call comes to "Arise ye, and depart, for this is not your

rest."

It is God, and no other, that disturbs the nest. He who made the nest does not wish us to think it was wrong to enjoy it; yesterday it was the plan for us, but today there is a new plan. This does not imply any change in Him, for He never meant for us to be there always. He wrecks the nest, although He knows it is dear to us, perhaps because it is dear to us, for He loves us well enough to spoil our meagre contentment. Not jealous of our happiness, yet He does not stay His hand. It is His doing; let us not therefore think of second causes. Do not let us blame the thorn that pierces us, and if there are two eaglets in the nest, it would be very foolish if they blamed each other. It was the eagle that did it, the eagle that made the nest, and lined it, that cared for you and fed you. As Joseph said to his brethren who had sent him to Egypt, "So now it was not you that sent me hither, but God." If there is any wrong it is God who has done it, but since God cannot do wrong, "all is right that seems most wrong, if it be His sweet will."

The stirring of the nest is sure to appear strange to us. Let us remember the disparity between the eagle and the eaglet—the eaglet, who since he broke his shell has known nothing but the nest, and the eagle that has soared to the sky and roamed over the world. That difference is small compared with the distance between God and me. So, though the destruction of the nest may seem wanton, and almost certainly will come at an hour when I do not expect it, though the thing happens that I least anticipate, let me guard my heart, and remember my ignorance, and be not forgetful of God's care, lest I speak unadvisedly with my lips, and miss the meaning of the wreckage of my hopes.

Our Lord mars the nest because of the purpose which led Him to make it. We are apt to think that the nest itself was that purpose, whereas it is only a stage in the progress of the soul. We think that we can live and die in these happy circumstances, that we can walk with our Jonathan forever, but God will not have it so. He has something better for us. The proof of that is that the present is so good. If we trace our present joy to His hand, we need fear nothing that He may do in the future. He will not spoil our nest and leave us without a nest if a nest is best for us. He will not turn us out of our present comfort and permit us to be dashed on the rocks below. He is not capricious. He had this in view all along and, but for our shortsightedness, we might have known it. His seeming cruelty is love. The upsetting of our condition is as much love as the unwearied service that preceded it. Therefore let us always sit light with the things of time.

His purpose is that we may be like Himself. The eaglet is of the same nature as the eagle, and every soul born of God partakes of the divine nature. It is to perfect the desires already aroused within us that the nest is disturbed. The eaglet says, "Teach me to fly;" and saints often sit idly wishing that they were like to their Lord. Neither is likely to recognize that when their nest is toppled over their prayer is heard.

For to gain we must lose. God Himself cannot bring us where He wishes us to be and allow us to stay where we are. Our weakness would never venture on the

void unless we are compelled. Who would soar but for his sorrows?

So there are some comfortable reflections. If the nest goes, the nest Builder is at hand. Blessed thorn that leads one to His breast! "Because they have no changes therefore they fear not God," said one who knew the blessedness of being disturbed (Psalm 55:19).

The eagle entices the eaglet on and assures it of safety. It fluttered over its young, not because it is afraid, but to show the eaglet what it is to do. The eagle does not flutter in its flight; but to encourage the eaglet it condescends to its weakness. If the eaglet still fears, the mother bird spreads its wing, gets the little one off its back, bears it out of the nest, and then, to use a modern phrase, it makes a sideslip and leaves the eaglet in the air, fluttering—and, oh! miracle, flying. All the while the eagle is underneath, ready to succour it if it fail or fall. That is the experience of every son of faith. "I bare you on eagles' wings, and brought you to myself" (Exodus 19:4).

When we learn to soar we sing His praise. We smile at our former fears. I am sure the eaglet would like to sing if it could. I almost fancy that eagle and eaglet laugh when they return from their first flight. Certainly the saint has his mouth filled with laughter and his tongue with singing when he finds that the spoiling of his old dreams means joy of which he has never dreamed.

Do not then question the wisdom or love of Him who is our supreme Good. Look beyond the twigs and boughs of the nest beneath you. Up with your eyes. Use your wings. You have it in you to soar. He calls you. Rise. You are weak but He is strong, and He is nigh. Your wings may fail, but His wings are there for your safeguarding. He flutters over you, His heart yearning for your perfection and desiring your company on the heights and in the heavens. Up therefore and on! —Life of Faith.

### Found Dead

J. C. RYLE

Reader, there are many dead people in the world, who are not yet buried. There are thousands who have been dead for many years, and are not yet put into their graves. Perhaps you are one of them. Perhaps while you read these words you yourself are a dead man.

Reader, when a man's heart is cold and unconcerned about religion, when his hands are never employed in doing God's work, when his feet are not familiar with God's ways, when his tongue is seldom or never used in prayer and praise, when his ears are deaf to the voice of Christ in the Gospel, when his eyes are blind to the beauty of heaven, when his mind is full of this world—when these marks are to be found in a man, the word of the Bible is the

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## Victory

"Now thanks be unto God who always leads us forth to triumph with the Anointed One, and who diffuses by us the fragrance of the knowledge of him in every place."—II Corinthians 2:14 (literal translation).

When you are forgotten or neglected, or purposely set at naught, and you smile inwardly glorifying in the insult or the oversight, because thereby counted worthy to suffer for Christ—that is victory.

When your good is evil spoken of; when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God—that is victory.

When you can lovingly and patiently bear with any disorder, any irregularity, any unpunctuality, or any annoyance—that is victory.

When you never care to refer

to yourself in conversation or record your own good works, to itch after commendation; when you can truly love to be unknown—that is victory.

When like Paul, you can throw all your suffering on Jesus, the converting it into a means of knowing His overcoming grace, and can say from a surrendered heart: "Most gladly, therefore, I take pleasure in infirmities, reproaches, in necessities, in persecutions, in distresses for Christ's sake"—that is victory. (II Corinthians 12:7, 11).

When death and life are both alike to you through Christ, and to do His perfect will, you delight not more in one than in the other—that is victory for, through Him, you may become able to say: "Christ shall be magnified in my body, whether it be by life or by death." (Philippians 1:20; I Corinthians 15:54).

The perfect victory is to "preach on the Lord Jesus Christ," and thus to triumph over one's self (Romans 13:14).

"In all these things we are more than conquerors through Him that loved us."—News and Truths.

right word to use about him, and that word is "dead."

This is the true explanation of sin not felt, and the Gospel not embraced, and the world not forsaken, and the cross not taken up, and self-will not mortified, and evil habits not laid aside, and the Bible seldom read, and the knee never bent in prayer. Why is all this on every side? The answer is simple, **men are dead.**—Gospel Message.

### The Other Fellow

It has been recently observed that if we ourselves are set in our ways, it is just "firmness"; but when the other fellow is set in his ways, we say he is "obstinate."

When the other fellow takes his time in doing things, he is "dead slow"; when we do the same we are "deliberate."

When the other fellow treats people especially well, he is "toadying"; when we do likewise it is "tact."

When the other fellow says what he thinks, he is "spiteful"; when we do it, we are "frank."

When the other fellow spends a lot, he is a "spendthrift"; when we do it is because we are "generous."

When we meet a man who does not like someone, we say he is "prejudiced"; in our case, of course, it will be that we are "judges of human nature."

The other fellow's giving away to a fit of temper is regarded as "ugly," with us it is only a case of "nerves."

Who can say it isn't true? That great second commandment of the perfect law, "Thou shalt love thy neighbor as thyself"—how many keep it in this part of its daily field? For if we love our neighbors as ourselves, we shall have just the same encouraging way of looking at his mental makeup and just the same kind of excuses for his faults and mistakes.

That is the Christian way to look at the other fellow. We must love him as we love ourselves. Doing this, we will preach a strong sermon that will sway many toward Christianity.—Richard Brauerstein.

### Amateur Or Expert

"Yes, it was provoking, but funny, too," said Benson, the young architect. "They wanted me to build their houses—but they drew the plans themselves and brought them to me."

"We want it all exactly like this," they said, "down to the very inch. Then there will be no risk of your altering things and spoiling our plan."

"I looked over their drawings;

amateur, of course. Then I explained, as simply as possible, why I could not follow their drawing 'to the inch.' They had made no allowances for thickness of walls. The chimneys and stairways were in impossible places. There were doors that would open against each other. Gradually worked out usable plans from the ruins of theirs. To this day the are thanking me for spoiling their plans."

Some folks go about building their lives in much the same way. Instead of consulting the Divine Architect, they plan for themselves, crudely and poorly. It is only when they allow Him to take their imperfect plans and work them over to His will and purpose, that they can become useful and beautiful. Then they see how much better is His expertness than their own incompleteness, and learn to thank Him for what may have been at first harsh interference with their own plans.—Selected.

#### FAITH

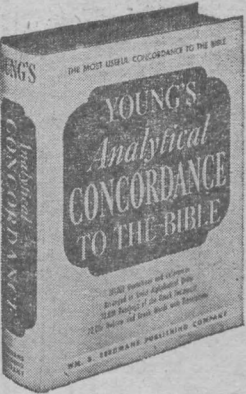
It looks not on the things around,  
Nor on the things within;  
It takes its flight to scenes about  
Beyond the sphere of sin.

What Jesus is, and that alone,  
Is faith's delightful plea;  
It never deals with sinful self  
No righteous self in me.

It tells me I am "counted dead"  
By God in His own Word;  
It tells me I am "born again"  
In Christ, my risen Lord.

—Selected

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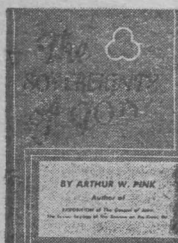
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at all, I  
harshly  
insist if he  
has trusted  
the Lord  
Jesus Christ  
he is going  
to Heaven  
when he dies.

Now if I  
had my way  
I'd see  
it that he  
was a Baptist.  
I'd see  
to it that  
he had Scriptural  
baptism at  
the hands of  
Missionary  
Baptist church.  
But regardless  
of how he is  
baptized,  
and regardless  
of what  
church he  
is a member,  
if he has  
seen the truth  
that Jesus Christ  
died for his  
sins, that man  
is going to  
Heaven when  
he dies.

In contrast,  
the Catholics  
say that  
there's no  
body that  
can be  
aved outside  
the Catholic  
church. Now  
that's confusion.  
It's no wonder  
that smoke  
signals  
not twisted  
on that Monday  
recent date,  
and they sent  
forth the  
wrong smoke  
signals at the  
time they  
thought that  
the pope  
had been  
elected. I  
tell you, be-  
loved, Romanism  
has been  
sending forth  
the wrong  
kind of smoke  
signals ever  
since they  
came into  
existence.

I think about  
the time long  
before the days  
of the telegraph  
and the telephone  
when the In-  
dians wanted  
to send a mes-  
sage. With a  
fire and his  
blanket he  
would send  
up a message  
that could  
be read by  
Indians that  
new the signals  
miles and  
miles away.  
I tell you, be-  
loved friends,  
the Indians  
knew how to  
send messages  
by smoke  
signals that  
weren't  
confused,  
but throughout  
all ages,  
Romanism  
has been  
sending forth  
a confused  
message  
so far as  
salvation is  
concerned.

II  
THE CONFUSION  
AS TO THE  
POPE'S PLACE  
— THAT HE  
REPRESENTS  
GOD ON EARTH.

Do you realize,  
beloved, that  
there's only  
one individual  
in particular  
who is ever  
spoken of as  
having complete  
possession and  
control of the  
church? It  
dawned on me  
sometime ago  
as I was study-  
ing, that in all  
the New Testa-  
ment churches,  
there was

only one individual that took the position or acted at all like the modern pope acts today. It was none other than the domineering Diotrephes. Listen:

"I wrote unto the church: but Diotrephes, who loveth to have the PREEMINENCE among them receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, PRATING AGAINST US with malicious words: and not content therewith, neither doth he himself receive the brethren, and FORBIDDETH them that would, and CASTETH THEM OUT of the church."—III John 1:9, 10.

Now the only man in the Bible who ever acted anything like a pope was none other than Diotrephes—domineering Diotrephes—Diotrephes who loved to have the preeminence—Diotrephes who was the church boss.

Now, beloved, the Catholics are like Diotrephes. They desire the pope to have complete preeminence, and there is much confusion in this world as to the pope's place, in that the Catholics say that he represents God on earth.

Let me read to you another quotation written by James Cardinal Gibbons, taken from the book, "The Faith of Our Fathers." It is taken from the first edition of the book and was written in 1876. Listen.

"The people of the United States profess to be a Christian nation. Do you also claim them? Most certainly; for even those American Christians who are unhappily severed from the Catholic Church are primarily indebted for their knowledge of the gospel to missionaries in communion with the Holy See, it follows that, from whatever part of Europe you are descended, whatever may be your particular creed, you are indebted to the church of Rome for your knowledge of Christianity. Do not these facts demonstrate the Primacy of the Pope? (Emphasis mine, JRG). The Apostles of Europe and other countries receive their authority from Rome. Is not the power that sent an ambassador greater than he who is sent?"

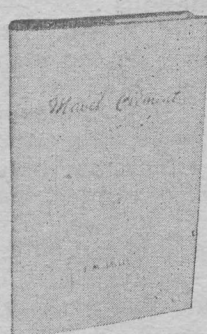
Now this is taken from the above mentioned book, pages 116 and 117 of Chapter 10, entitled, "The Supremacy of the Pope." Beloved, I for one protest against any such supremacy on the part of any human being whether he be called pope, priest or preacher. I turn to the Word of God and I find a very interesting passage of Scripture as to the position of each believer. Listen.

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. And hath made US KINGS AND PRIESTS unto God and his Father; to him be glory and dominion for ever and ever." Rev. 1:5, 6.

Notice that this verse says that God made us to be kings and priests, and I say that every one of us who is a believer is a priest unto the Lord. The Lord Jesus Christ is our High Priest, and every one of us is a believer priest under Christ. We need no one else to come between us and God. All we need to come between us and God is the Lord

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Jesus Christ as our High Priest, and thus each of us act as our own believer priest as we come to Him.

I tell you, when I think about the position that the Catholics give the pope—that he represents God on this earth and that the pope has the primacy on this earth—whenever I think of it, I remember they say that this primacy goes all the way back to the days of the apostle Peter, and remembering this, I'd like to remind you that the apostle Peter never did claim any sort of primacy over the balance of the apostles.

Take, for example, the selection of Matthias. Peter didn't tell them what to do. The church decided themselves. Consider Pentecost. Simon Peter didn't tell them what to do on the day of Pentecost. The church acted as the Lord led them. Look if you will at the experience of Simon Peter in the house of Cornelius. He surely didn't act like he was a pope there, for the Word of God tells us that when Simon Peter came into the home of Cornelius and the latter fell down at the feet of Simon Peter to worship him, that Peter said, "Stand up; I myself also as a man." Then you will notice that the church at Jerusalem called Simon Peter up on the carpet to give an account of his ministry unto the Gentiles, and when they did so, he never claimed any supremacy over anybody else. He never claimed that he represented God on earth. He never claimed in any wise at all that he was a pope and that he was superior to anybody else. The fact of the matter is, a little later you will find that the apostle Peter met the apostle Paul and the Word of God tells us that the apostle Paul rebuked the apostle Peter. Listen:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."—Gal. 2:11.

Can you imagine anybody withstanding a pope? Can you imagine another preacher telling a pope off? Can you imagine another man telling a pope what he ought to do, and telling him to keep still that he was to be blamed for his doctrinal stand? Just imagine what it would be like today if one of the cardinals or one of the bishops or one of the priests of the Catholic church were to tell off Pope John XXII like Simon Peter was told off by the apostle Paul. You know what would happen, beloved? That priest or that bishop or that cardinal would be let out of the Catholic ministry if he were to do that. It just goes to show that Simon Peter was no more than an apostle. He did not claim any primacy in any wise at all. He did not claim any superiority (Continued on page 6, column 1)

## The Church

(Continued from page three)

would forbid us from using the term 'Saviour' unless we always used it to apply to Christ as the Saviour of all the elect. We could no longer say, "Christ is my Saviour," or "Christ is your Saviour." However, to say that Christ is the Saviour of an individual person or an individual church (or churches) is perfectly Scriptural. In fact, Paul's generic language finds its concrete fulfillment in individual churches made up of individual persons of whom Christ is Saviour.

We also believe that the wide confusion among the 'mystical Body' theorists as to who composes their "Body" is testimony to the theory's unscripturalness. Of course, there is no definition given in the Bible for such a "Body" for the simple reason no such "Body" is mentioned. So we find some "mystical Body" theorists saying that the "Body" is composed of **all the elect**, others that it is composed of **all the saved since Adam**, others that it includes **all the saved since Pentecost to the rapture**, and others that it includes **all the saved of all time**. And any one of these theories is as Scriptural as the other for none of them are given in the Word of God. The folly of those who hold to these theories is that they have a total disregard for the fact that "body" is here a figure used generically and is to be understood in the light of the apostle's own concrete definition. Since they pay no heed to the concrete definition, they naturally have to come up with another meaning. Hence, the many different ideas among them as to who composes the "Body." To force on the abstract terms "husband" and "wife" meanings which are foreign to their concrete meanings is no greater folly than to do the same to the abstract, generic use of "church" or "body." All have concrete definitions and are to be understood accordingly.

4. The expression, "Christ loved the church, and gave himself for it," is also said to refer to the universal, invisible church. Why so? Because, we are told, this has to do with the work of redemption and must therefore include all those for whom Christ really died. But this argument is invalid for the simple reason that in Acts 20:28 Paul uses essentially the same language and refers to only one particular church, i.e., the church of Ephesus (see discussion under Acts 20:28 in preceding portion of this chapter). The record in Acts 20 reveals that when Paul was at Miletus he sent for the elders of the church of Ephesus to come to him (v. 17). Then he preached to them and in verses 28-31 he says:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

Note the expression, "the church of God, which he hath purchased with his own blood." This was the church of Ephesus in particular of which Paul spoke, for he tells these elders to take heed to this very "flock" over which they were "overseers." They were to "feed" the same church which Christ purchased. They were also warned that "grievous wolves" would enter into this "flock" and that even some of the "flock" would arise to lead others astray.

So here is clear evidence that the statement "Christ loved the church," etc., does not require a broader meaning than "ekklesia" for the same thing is said of only one church. As a matter of fact, the same thing is said of one individual person: Paul said, "The Son of God, who loved me, and gave himself for me." (Gal. 2:20). This language is strikingly similar to that of Ephesians 5:25 and it goes without saying that Paul did not have reference to a universal, invisible, mystical "Me." J. R. Graves says: "It would not be absurd even to predicate this of each individual member of a local church. I can say that Christ also loved me, and gave himself for me, that he might present me to himself a glorious saint, not having a spot or wrinkle, etc., and it would be equally true of every other saved person in the world." (Intercommunion, page 135).

If it is taken into consideration that in New Testament times all saved people, generally speaking, were then members of the Lord's institution, the church, there is no occasion for trying to stretch Ephesians 5:25 so as to accommodate it to present conditions. The existence of the many denominations in our time seemingly places a constraint on some to endeavor to somehow get the saved of all denominations included in certain references to the church. Hence the idea of an invisible church is forced on the generic, abstract uses of "ekklesia." But in New Testament times the word "ekklesia" was free from such notions for the institution of Christ, the church, was the only organization of which saved people were members. So the generic statement, "Christ loved the church, and gave himself for it," did in an institutional sense include all the saved for it was this institution, manifested in individual assemblies, into which all saved people, generally speaking, were baptized.

5. Verse 27 is also a verse in this passage that is often used by those who teach the mystical church theory. Let us re-read it:

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

We are told that this "church" is the universal, invisible church as the "Bride of Christ." But before we accept this as being true, we would like to have it supported with at least two points of evidence: (1) the Scriptural ground for the theory of a universal, invisible "ekklesia," and (2) the Scriptural ground for the idea that such an "ekklesia" is here the "Bride of Christ." Let these be added to the assertion and we shall accept it as truth. Otherwise, we shall continue to understand this verse to be an abstract, generic reference to the institution of the church.

W. O. Carver voices an objection to our view in these words: "In view of the Biblical figure of the church as Christ's bride, the insistence of some that all uses of the term 'church' in the New Testament refer only to local organizations becomes ab-

(Continued on page six)



## "LIVING NOW WITH THEIR RISEN LORD"



MR. AND MRS. J. D. EVERMAN

On Saturday, January 10, the body of our brother above was deposited in the earth to await the morning of a glorious resurrection. Almost a year before, the same experience had come to his beloved wife.

These were two of the best friends THE BAPTIST EXAMINER has ever had, and they were two of the finest Christian people your editor has ever known. Truly, a great man and his wife have been taken from this earth. Looking back over our experience with them, we truly thank God that He ever gave us such friends as these.

What a joy it has been to preach to them on many, many occasions! How they have been blessed by the oral and written ministry of your editor! And what a blessing they have been to many, many of God's servants through the years! Truly, only Eternity can reveal the worth of such sterling Christians as these.

While one of the sons was sitting up with Brother Everman, caring for him, the inspiration of the following poem came to him. As Brother Everman suffered, nearing the end of life's way, this poem was written:

## THE DAWN

"Restless, weary hours, awaiting the dawn.  
Bedridden body, tossed, tired, and worn.  
Gone that implanted nature's desire of life,  
Departed with a loving, constant, patient wife.

"The rising sun shall dark hours dispel  
Past fears endured—the lisping tongue shall tell  
Beyond this restless, rolling tide,  
To dwell again, side by side.

"A day will dawn when night is past,  
An endless day will ever last.  
No night, no waiting for the dawn  
A million years of light—still early morn."

May God's blessings be upon the family who have the memory of a believing father and mother that time can never erase!

## "Smoke Signals"

in this world.

## III

## THE CONFUSION AS TO PURGATORY.

(Continued from page five)  
over anyone else. He was not in any wise to be considered superior to any of the balance of the apostles. The Word of God tells us that he claimed for himself nothing more nor less than the fact that he was an elder or an apostle.

We read:

"The elders which are among you I exhort, WHO AM ALSO AN ELDER, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed."—I Pet. 5:1.

Peter didn't claim to be any one except an elder or a preacher of the church. I say then, in view of the fact that the Catholics claim that the pope represents God on earth, that the pope has primacy over everybody else, and that everyone is to bow unto him and to take orders from him—in view of that, I say it is nothing more, in the light of the Word of God, than a confused smoke signal that the Catholics are sending up concerning the position of the pope here

I'd like to read to you another quotation taken from Joseph A. Malloy's "Catechism For Inquirers." He says on page 78 in chapter 10, in answer to the question, "What Is Purgatory?" Listen:

"Purgatory is a place where souls are detained for a time and purified if they die guilty of slight sins or if they have not entirely atoned for great sins, though these have been forgiven. . . . Does our reason help us to believe in purgatory? Since we are convinced that there is a future life, our reason demands such a place as Purgatory. Most people are neither great saints nor great sinners; they are not prepared at death to enter heaven immediately or evil enough to deserve hell. . . . Will all the souls in purgatory go to Heaven after they have completely atoned for their sins by suffering? Can we help the souls in purgatory by our prayers, by indulgences and especially by the sacrifice of the mass."

Now can you imagine any individual in this world who would be "cracked enough" in the upper story to believe any of these statements that I have read to you? I say the entirety of that quotation is false in toto. Let's

turn to the Word of God:

"If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place WHERE THE TREE FALLETH, THERE IT SHALL BE."—Ecc. 11:3.

If you cut a tree, and it falls in one direction, you don't pick it up and turn it around in another direction. Whichever way a tree falls, there it shall be. Beloved, whichever way a man falls in death, that's the way he is going to be throughout eternity. If a man dies saved, he is going to be saved throughout all eternity. If he dies lost, he is going to be lost throughout all eternity.

Listen again:

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Luke 16:22, 23.

Notice, beloved, that when Lazarus died he went to Heaven, and when the rich man died he went to Hell. He didn't go to Purgatory. He didn't go to any stop-over place. He didn't go to any half-way station. He went, as the Word of God says, immediately into torment. He asked that Lazarus might bring him a drop of water, and this request was denied. So, beloved, here was a man who died and went to torment and he stayed there and couldn't get out, and he was told that there was a gulf fixed to such an extent that he couldn't get out and no one could cross over to his side that they might bring relief and sustenance to him. I tell you, beloved, when you read this, you don't find any hint of Purgatory. You don't find any indication that anyone had any opportunity to get out of Hell and get into Heaven or get any relief therefrom so far as suffering is concerned.

We read again:

"And as it is appointed unto men once to die, but AFTER THIS THE JUDGMENT."—Heb. 9:27.

What comes after death? The judgment. There is no thought about any intermediary place. There is no thought about a man getting in or out of Purgatory. There is no thought of a man getting out of Purgatory and coming to the judgment. Rather, "it is appointed unto men once to die, but after this the judgment." The next thing after death is the judgment. I tell you, beloved, it is nothing short of confusion for a man to talk about Purgatory in the light of the expressed statements found within the Word of God.

## IV

## THE CONFUSION AS TO CALLING THE POPE "HOLY FATHER."

A few years ago there was an article that appeared in a lot of the secular magazines in American, entitled "Why Millions Call Him the Holy Father." It appeared as an advertisement published under the auspices of the Knights of Columbus, which is the official Catholic laymen's organization. Now, beloved, to me that's nothing but confusion, and I'll tell you why it is confusion. It is contrary to the Word of God. Do you know that Jesus Christ Himself was never called Holy Father in all of His ministry? The only one who has ever been called Holy Father in the Bible is Almighty God Himself, and He was called thus by the Lord Jesus Christ. In John 17 we find Jesus Christ praying His great high priestly, intercessory prayer. The Word of God says, as He prayed, that He said:

"And now I am no more in the world, but these are in the world, and I come to thee, HOLY FATHER, keep through thine own name those whom thou has given me, that they may be one, as we are."—John 17:11.

Notice Jesus' words again:

"And call no man your father upon the earth: for one is your Father, which is in heaven."—(Continued on page 7, column 1)

## The Church

(Continued from page five)

surd almost to the point of sacrilege, attributing to Christ bride in every locality where a church is found." (What is Church? edited by Duke McCall, page 8).

We answer this objection as follows: (1) We do not mean that "all uses of the term 'church' in the New Testament refer only to local organizations." We have shown that the word is often used abstractly, generically and institutionally. In the references, however, we most certainly insist that the meaning of the writer is to be understood in the light of the context, the meaning of "ekklesia," and that it is contrary to orthodox interpretation to force on such generic uses of the word a meaning which is foreign to the word's concrete meaning.

(2) The basic reason for the objection is set forth in the latter portion of Carver's statement: "attributing to Christ bride in every locality where a church is found." This objection is therefore based upon the error of carrying the figure too far, going beyond its intended use. The objector takes the figure to the point of demanding that Christ have a single "bride" because marriage is acceptable in God's sight only when a man marries one woman. But if the figure is to be carried so far, then may it not also be objected to Mr. Carver's universal church theory that it is also "absurd to the point of sacrilege" since a "bride" as he advocates involves millions of individuals?

Let it also be remembered that the church is called the "body" of Christ, yet Paul refers to individual churches as being the "body" of Christ. For instance, in I Corinthians 12:27, he says to the church at Corinth, "Now ye are the body of Christ and members in particular." Paul refers to the same church in II Corinthians 11:2 as being a "chaste virgin espoused to Christ." So Mr. Carver's objection is really centered against Paul. B. H. Carroll was asked, "If the figures, 'body' and 'bride,' apply to each particular church, does not that teach that Christ has many bodies, many brides?" Carroll gave his answer by saying, "Your objection, or supposed difficulty lies not against my views, but against the express teaching of many Scriptures." And so with Mr. Carver. What man fails to take into consideration is what we shall point out in the following:

(3) It is the church as Christ's institution that is the "bride of Christ." And we must remember that "bride" is only a figure used to express to us a certain truth with regard to Christ and church. Christ's "marriage" to His "bride" is not to be a marriage that is a perfect parallel to human marriage; it is foolish to so understand the apostle's language. His language furnishes us with a figure or illustration of a certain truth. He uses the idea of marriage for this purpose. What truth is expressed then? The figure of a "bride" presents to us the thought

THE CLOSEST INTIMACY BETWEEN THOSE MARRIED. This is the truth illustrated by marriage. Now we find the corresponding spiritual truth of this figure in the matter of DEGREE OF REWARD that Christians receive. The figure teaches us that those who have been Scriptural members of Christ's earthly institution, the church, His "bride," will receive the greatest degree of reward. Reward is on the basis of faithful obedience and the greatest possible obedience is involved in being a Scriptural member of Christ's church. Ceremonial obedience (baptism and Lord's Supper), moral obedience, and doctrinal obedience are all necessary to being a Scriptural member of the church. What greater obedience than these could one have? What reward is there for persons who are not obedient in these things? (Luke 17:10, 12:42-48).

We believe that every saved person who has been a Scriptural member of Christ's church will enjoy the blessed reward of the Lord set forth under the figure of a "bride." This includes all the obedient and excludes all the disobedient. Paul's use of the figure "chaste virgin" (II Corinthians 11:2), his description of the church as being without spot, wrinkle or blemish (Eph. 5:27), and his reference to the church's being sanctified and cleansed by the washing of the Word (Eph. 5:26)—these surely point us to the truth that the "bride" is those who will receive the Lord's choicest reward—is only composed of the faithful. How faithful and obedient one must be to another question, but it is safe to say that outside of the Lord's church one can certainly not be faithful to any great extent.

In Revelation 19, where the "marriage of the Lamb" is briefly described, we read, "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness (literally, righteous acts or righteousnesses) of saints" (verse 19). This verse makes it clear that the "bride" is made up of those who have lived righteously to the Lord. Those who have not obeyed the Lord in baptism (which is certainly a righteous act, Matthew 3:15); those who have not obeyed the Lord in the matter of the Lord's Supper (which is certainly commanded of His disciples: "This do in remembrance of me"); those who have not built their work upon the foundation of Jesus Christ (which could only be done in His church since He is the Rock upon which it is built, Matthew 16:18, Ephesians 2:20)—we say, all of these who have done works but not according to the commandment of Christ "shall suffer loss," having their unscriptural works "burned" when tried in the "fire." (I Cor. 3:11-15). These shall not be in the "bride"; that is, they have no reward of the Lord. But to those who have lived according to God's commands, it shall be "granted that they may be arrayed in fine linen, which are their goods works or righteousnesses; that is, their works shall not be burned 'in the fire.' They shall not 'suffer loss,' they shall receive the Lord's reward. Of what the reward actually consists, we have no revelation in the Word.

Before leaving this passage, we wish to call attention to what is said in verse 29 which shows that the apostle is speaking of a "church in prospect." The verse reads: "For man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." What need is there for nourishment in a church that is glorified with the Lord? Surely the church on earth is the church that needs the nourishment.

We now leave this passage, believing that we have dealt with it in a manner so as to show that it does not teach the idea of the universal church theorists nor the idea of the

(Continued on page eight)



## "Smoke Signals"

(Continued from page six)

23:9. He is dealing with re-ous people who are lost, and says, "Don't call anybody fath-on this earth. You've got one ther in Heaven. He is the one be called Father." beloved, whenever I think of people calling the pope "Holy ther," or when I think about ple going to a confession and ing a priest "father," I am re-ed of the words that Jesus ed, when He said, "Call no man ar father upon the earth." tell you, beloved, if I knew atholic priest were a father a ndred times, I wouldn't call n such. If I knew he were a rther a thousand times, I still uldn't call him father. When- ar I go into a Catholic hos- al to make a sick call, I "mis- acrilge" them all. I tell you, be- ndividu- ed, the Word of God says to no man your father upon e earth. The Catholics' idea is call their priesthood "father" to call the pope "Holy Fath-," yet the Word of God is con- ary to it. This is just some more the confusion of Romanism.

V

## THE CONFUSION AS TO NEW DOCTRINES.

Someone said to me a few years ago that Rome never changes, and thought, how foolish a state- ment! Beloved, will you believe when I tell you that in the st 1500 years Rome has omulgated better than fifty of e doctrines that they hold to- y? For example, prayer for the ad was instituted in 330 A.D. ak- ing a sign of the cross was stituted in 330 A.D. Worship the Latin language was insti- ted in 600 A.D. The adoration Mary and the saints in 788 A.D. The adoration of the cross ages and relics in 788. The essing of bells in 965 A.D. Fas- ing, Lent, and Good Friday in 8 A.D. Fabrications relative to arriage of priests was forbidden 1079. Rosary beads were in- ted in 1090. The sale of in- gences came in 1190. Sacri- ce of the mass began in 1215. ber of the trans-substantiation of bread egan in 1215, which was follow- nt in the adoration of the wafer 1220. The auricular confession the sins to a priest started 1215. Wine was forbidden to eople in communion in 1414. rgatory was discovered in 1443. he Apocrypha books were add- to the Bible in 1546. The mmaculate conception of Mary ame about as a doctrine in 1845. hey found that the old pope him- self was infallible in the year 1870. They put blessings on auto- mobile cars for a price in 1932, the Lord if I cared to go further, I ould tell you how that even this ast year they came forth with a ew doctrine concerning Mary. et, beloved, they dare to say that me never changes. That is con- fusion.

I turn to the Word of God and find that the Bible claims to be the final in every particular. Lis- 5); then:

"Every word of God is pure: He is a shield unto them that put their trust in him. ADD THOU NOT UNTO HIS WORDS, lest he prove thee, and thou be found liar."—Prov. 30:5, 6.

"For I testify unto every man that heareth the words of the prophecy of this book. If any man shall ADD unto these things, God shall add unto him the plagues that are written in this book: And if any man shall TAKE AWAY from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22:18, 19.

What does it tell us? It tells us that the Bible is final. You are not to add to it, and you are not to take from it. You are to take the Bible just as it is. Yet over fifty of the prominent doc- trines and teachings of Catholic- ism have been added within the last fifteen hundred years. I tell

you, beloved, when I think about it, I say it is confusion.

No wonder their smoke signals were confused! No wonder when the smoke went up that somebody forgot to dampen it. No wonder they become confused as to their smoke signals. Rome has been in confusion from the very begin- ning. From the time when she was started in the year 251, Rome has been symbolized by confusion.

## CONCLUSION

As I bring this message to a close, I have a protest to make. As I have said before, I protest against this new pope taking my name. I protest against him call- ing himself Pope John. I would a whole lot rather he would have called himself Pope Pius or Pope Impious. I would a whole lot rather he would have used that instead of calling himself Pope John XXIII.

Some people think that the pope is a man above sin. In the year 1870 the Catholics came up with the theory that the pope can't make a mistake when he has his coat on. They say that when he has his robe on, he can't make a mistake. Of course if he takes his robe off he can sin like any other man, but when he has his robe on he can't make one single mistake. They believe him to be a man that lives above sin.

Beloved, I say to you, I don't believe anybody lives above sin. I take the words of the Lord Jesus Christ as given to us through the Apostle Paul, when He said:

"For all have sinned, and come short of the glory of God." — Rom. 3:23.

I say that includes the pope, the priest, the preacher, the lay- men, and everybody in the world. We have all sinned and come short of the glory of God. The pope, just the same as everybody else, is a sinner. He is a sinner in need of a Saviour just the same as the balance of us.

Some people believe that the pope is the man of sin that is spoken of in the Bible. I don't. I don't believe he is the man of sin. There is going to be some- one rise up someday though who will be the man of sin and who will fulfil the passages that refer to the Anti-christ — the man of sin.

While the pope may not be THE man of sin, he is A man of sin. He is a sinful human be- ing just the same as I and every- one else, and he needs a Saviour just the same as everybody else needs a Saviour today.

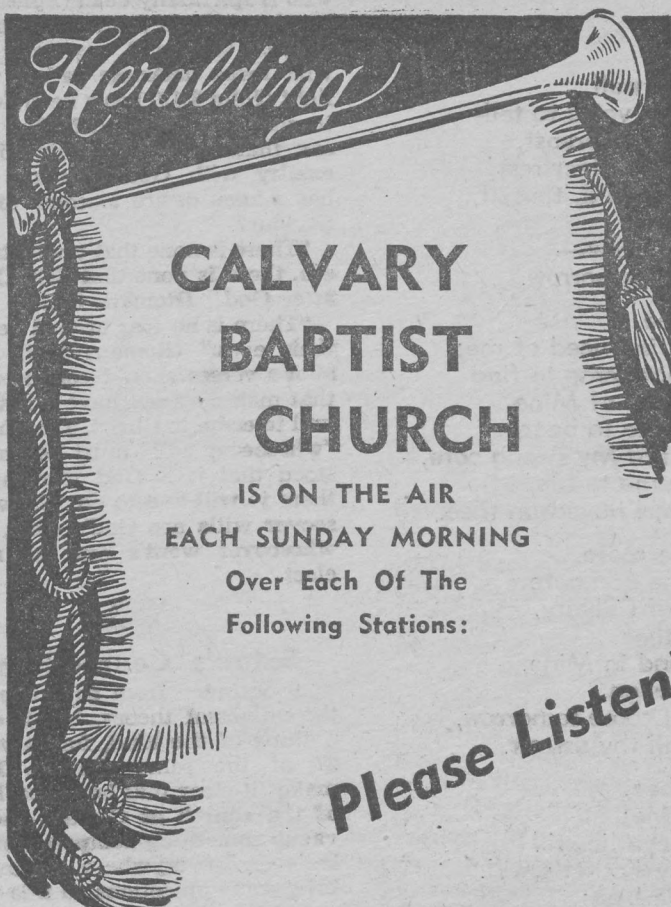
Whenever I think about Cath- olicism, whenever I think about the pope, whenever I think of the confusion that has grown out of Catholicism, I am reminded of the suffering that has been caused as a result of that con- fusion. I go back in my mind and I think of that preacher that they suffocated and roasted alive. Can you see a tripod made of three iron stakes such as you might hang an iron pot on? Can you see an old Baptist preacher suspended face down on this tri- pod with a slow fire built under- neath it — that slow fire burn- ing in such a way that it gave forth more smoke than fire till this old Baptist preacher was suf- focated and roasted alive over that fire? What was his crime? Just one. He wasn't a Catholic. Just one crime. He wouldn't bow to the teachings of Rome. When- ever I think about Catholicism and the confusion that has grown out of it, whenever I think about

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## Watch For Addition Of New Stations

the claims that the Catholics make for the pope, I am re- minded of that old Baptist preach- er who was thus suffocated with smoke and roasted alive because he wouldn't be a Catholic.

Then I am reminded also of that time when Spurgeon said that every time he thought of the death of John the Baptist and he thought of dancing, it caused an uncomfortable feeling in his throat because he remembered that it was the dance that caused the death of the first Baptist preacher, John the Baptist. I tell you, beloved, like Spurgeon, when I think about Catholicism and the confusion that has come thereby, it causes an uncomfortable feeling in my throat. It is because of that confusion of Catholicism that multiplied thousands of our Bapt- ist forebearers have suffered and were tormented and have died rather than submit to the con- fusion that has grown up through Catholicism.

May God help you and me to be firm, and may our message go forth as a clear cut message from the Lord. May there be no confused smoke signals ever arise from this church, but in contrast to the confusion of Catholicism, may our message be one that is just as clear as "Old Pide's bell." May God bless you!

## Baptist Faith

(Continued from page one)

finding the path have been put there by men. Whatever may be said of the obstacles in the way of understanding the faith of the sects, there is a simplicity in the Baptist faith that commends it to honest inquirers after Gospel or- der.

1. Baptists hold that no one is

a proper subject of Christian bap- tism and church membership who is not already a Christian.

They are the only people who hold this view. This is simple and the Scriptures that teach it are plain and easily understood. We refer those who are inquirers, and are not familiar with the Scrip- tures, to the following passages:

John the Baptist refused to baptize any except those who brought forth fruits meet for re- pentance (Matt. 3:8). Those John baptized confessed their sins (Mark 1:5). Those baptized under the immediate direction of Jesus were disciples (John 4:1). Those who were baptized on the day of Pentecost were such as had glad- ly received the Word (Acts 2:41). Those baptized at Samaria by Philip first believed (Acts 8:12). The inspired epistles to the churches were addressed to Chris- tians; showing that the New Test- ament churches were composed of converted people: "Beloved of God, called to be saints" (Rom. 1:7). "The sanctified in Christ Jesus, called to be saints" (I Cor. 1:2). "The saints at Ephesus" (Eph. 1:1).

2. These were not made chil- dren of God by baptism, or by any other ceremony.

It is clearly taught that none are the children of God unless they are believers, and that such already have the pardon of their sins.

"He that believeth on the Son is not condemned" (John 3:18). "He that believeth on the Son hath everlasting life" (John 3:36).

"Therefore being justified by faith we have peace with God" (Rom. 5:1).

We learn, too, that faith and love are united in the same heart, I Cor. 13:13, Gal. 5:6. "We know we have passed from death unto

life because we love the breth- ren," I John 3:14. "He that loveth is born of God and knoweth God."

3. That baptism was performed by immersion is clearly taught in the New Testament.

Christ was baptized in the river of Jordan, and came up straight- way out of the water (see Matt. 3 and Mark 1). The Ethiopian eunuch went down into the water, was baptized, and came straight- way up out of the water (Acts 8: 38, 39). Those baptized were buried in the water and raised from it (see Rom. 6:4, Col. 2:12).

4. The Lord's Supper is placed in the church to be observed by its members, all of whom have been previously baptized.

None were, in the apostolic days, church members without baptism. The order in which the two ordinances were given and commanded and in which they were observed by the Savior and His immediate followers, clearly places baptism first. See Matt 26: 26, Luke 22:19, 20, Acts 2:42, I Cor. 11:23-26.

We have in the Scriptures above referred to the leading fea- tures of Baptist faith in language that needs no comment. No the- ologian is required to explain their simple declarations, and it is only man-made systems that require lengthy explanations. Why do some Christians play into the hands of infidels by teaching that God presented the require- ments in such obscure and am- biguous language that those re- quired to obey Him cannot un- derstand what He requires them to do? There are great mysteries in the Bible, but not the com- mands of God to His children.

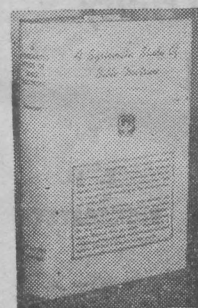
## CONCLUSION

Just a word, reader, before you lay this little article aside. You shall one day stand before the judgment (I Tim. 6:14, 15, John 5:22). If you are unsaved, unre- deemed, you will be cast into outer darkness, and there will be weeping and gnashing of teeth (Matt. 22:13). Do not join with a haughty, careless world in meet- ing this statement with a sullen curl of a refined sneer, for that haughty sneer was never yet seen on the quivering, pale lips of a dying man or woman. On the other hand, if you repent and be- lieve the Gospel (Mark 1:15), if you really trust Christ as your Savior, (John 1:12), as the one on whom all your sins were laid (Isa. 53:6), then you are sure of going to Heaven. Jesus Himself promised, "Him that cometh unto me I will in no wise cast out" (John 6:37).

But reader, should you or any- one else, saved, redeemed, made sure of Heaven through Christ's dying for our sins (I Cor. 15:3), treat lightly or carelessly our (Continued on page 8, column 4)

## A SYSTEMATIC STUDY OF BIBLE DOCTRINE

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## "I KNOW"

Exodus 30:7

I know thy sorrow, child, I know it well,  
Thou need'st not try with broken voice to tell—  
Just let me lay thy head here on my breast,  
And find here sweetest comfort, perfect rest!  
Thou need'st not bear the burden, child, thyself,  
I yearn to take it all upon Myself;  
Then trust it all to me today—tomorrow—  
Yes, e'en forever, for I know thy sorrow.

Long years I planned it all for thee,  
Prepared it that thou might'st find need of me;  
Without it, child, thou would'st not come to find  
This place of comfort in this love of Mine.  
Had'st thou no cross like this for me to bear,  
Thou would'st not feel the need of My strong care,  
But, in thy weakness thou didst come to Me,  
And thus, through this My plan, I have won thee.

I know thy sorrow and I love thee more,  
Because for such as thee I came and bore  
The wrong, the shame, the pain of Calvary,  
That I might comfort give to thee.  
So, resting here, my child, thy hand in Mine,  
Thy sorrow, to my care today resign.  
Dread not that some new care will come tomorrow,  
What does it matter—I know all thy sorrow.

And I will gladly take it all for thee,  
If only thou wilt trust it all to Me;  
Thou need'st not stir, but in my love lie still  
And learn the sweetness of thy Father's will.  
That will has planned for only the best;  
So, knowing this, lie still and sweetly rest—  
Trust Me. The future shall not bring to thee  
But that will bring thee closer still to Me.

—Author Unknown

## Bondage Of The Will

(Continued from page one)

that all the will is exercised by God and not man. These verses also give us an explicit statement that it is NOT OF HIM THAT WILLETH.

In explaining the free agency of man and the free will of man I cannot do better than to quote from George Sayles Bishop's *The Doctrines of Grace*: "Man is a free agent because unforced from without; he does as he pleases, only as he pleases; he is therefore responsible. But man has not a free will because he is bound together within—because his judgment moves his desires, and his desires his volition, just as steam moves the piston and the piston the wheel. While, therefore, man does as he pleases, he pleases and can please only one way. He does as he pleases, but he cannot please against his whole nature—against the unity, tendency, strain of his nature. His nature binds him: if a fallen nature, downward. This nature he cannot reverse. He cannot renew his own will, change his own heart, nor regenerate his bad nature. While, therefore, he is free so far as forces outside are concerned, his will is not free but is bound by the strain of his nature. It is still 'the carnal mind' that will not—the 'enmity' that cannot please God." (page 146).

The sinner is in bondage to the sin within his own nature, and has no freedom until God breaks those bonds. "If the Son shall make you free, ye shall be free indeed." (John 8:36). The very fact that one is made free upon being saved shows he was not free before.

I would like now to give Scriptural proof that we are saved due to God's will and not our own.

"Which were born, not of blood, nor of the WILL of the flesh, nor of the WILL OF MAN, BUT OF GOD." (John 1:13). How can anyone fail to see that this verse makes it unmistakable that it is God's will in our salvation and not ours.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and redemption." (I Corinthians 1:30).

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:18).

"For it is God which worketh in you both TO WILL and to do of his good pleasure." (Philippians 2:13). I have had many to argue against this verse, saying Paul was speaking to those already saved. It is true that Paul is speaking to Christians, but if he needs to work in them to WILL and to DO, how much more in lost sinners.

The Arminian declares that the doctrines of election and predestination are impossible of reconciliation with the facts of experience and with many statements of Scripture, and must therefore be rejected as unreasonable. The reason that they seem unreconcilable is that he holds on to the error that man has free will, regardless of his depravity. When a person comes to the truth and sees that man's will is in bondage he gladly accepts the Scriptural truths of election and predestination.

The Arminian tries to substantiate his false teaching by saying that the Bible teaches *whoever* will may come and be saved. The phrase *whoever* will no more implies that the sinner can comply than the man with the withered arm when Christ said "... Stretch forth thine hand." (Mark 3:5).

I want to discuss now just what is involved in the expression "whoever will."

"And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation 22:17).

The meaning of the English word *athirst* is to HAVE A KEEN

DESIRE. Who will say that one who is spiritually dead (Ephesians 2:1) has a keen desire to come to Christ? Who will say that one who loves darkness rather than light (John 3:19) has a keen desire to come to the Light? Who will say that one whose mind is at enmity with God (Romans 8:7) has a keen desire to come to the Saviour?

"There is none that understandeth, there is none that SEEKETH after God." (Romans 3:11).

"There is no fear of God before their eyes." (Romans 3:18). The above verses should convince all that man does not have a natural will to come to Christ. The phrase "whoever will" must be understood that it is God working in them to will and to do. The whosoever wills are God's elect, the whosoever won'ts are the non-elect.

## Satan's Counterfeits

(Continued from page one)

the universal theory, but it does nothing of the kind, for in verse 27 of the same chapter, Paul makes it clear that he is speaking of the church at Corinth—not a vague something composed of all believers everywhere. Note in brief some objections to this universal theory:

1. Such a theory was not known for centuries. The theory of the universal church did not exist for centuries, and was started to counteract the Roman Catholic doctrine of the Universal Visible Church.

2. If Jesus started a church composed of all believers, then He didn't start anything, for such would have existed without anyone starting it. The truth is this invisible theory usurps the Bible teaching concerning the Kingdom of God. All the born again are members of God's Kingdom (John 3) but all are not members of the church that Jesus started.

3. Such a "Church" as the universal invisible Church so widely taught would have no function. It could not preach the gospel, it could not send out missionaries, and in fact it would be useless.

4. The word translated church in the New Testament cannot be construed as signifying a universal invisible, unassembling "something-or-other." The term signifies a "called out assembly." Locality and organization inhere in the word. All believers everywhere never assemble and cannot assemble, hence are never "a called out assembly."

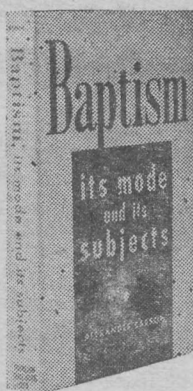
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## The Church

(Continued from page six)

"church in prospect" advocates.

## Hebrews 2:12

"In the midst of the church will I sing praise unto the Church," by which he means the universal, invisible church. However, the Scriptural account of Christ's singing reveals it was done in a located, visible church. In Mark 14:26, read: "And when they had sung a hymn, they went out into Mount of Olives." This was on the night of the institution of the Lord's Supper, and it was after the Supper that the hymn was sung. Thus, it was in the midst of the Lord's church that singing was done and Hebrews 2:12 is not applicable to theory of a universal, invisible church.

(This chapter shall be continued next week, containing a discussion of Hebrews 12:22-24, I Corinthians 12:13, I Timothy 3:15, I Peter 2:5).



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talists, and many Baptists swallow the theory without ever going to the trouble of thinking it through. We hear a lot of prattle whether or not "THE CHURCH" will go through the Tribulation. Others babble about the "Rapture of the Church." All of that is pure bunk. The Bible DOES NOT say that "The CHURCH" will be raptured, and it is a wicked twisting of language to make it say that. What does it say? It says "THE DEAD IN CHRIST SHALL RISE." It says, "Them also WHICH SLEEP IN JESUS will God bring with him." "But it means the Church," says some one. That's what YOU think—not what the Word of God says. How dare you read into Scripture what is not there?

## Baptist Faith

(Continued from page seven)

Savior's will concerning baptism and church membership? Should family ties, or social ties, or political ties, or business advantage, weigh more than tender, sacred love for Him who loved us and gave Himself for us (Gal. 2:20), and redeemed us to God by His blood (Rev. 5:9)?

Remember, Jesus Himself said, "If a man love me he will keep my words," and "He that loveth me not keepeth not my saying" (John 14:23, 24); and God's servant of old said, "Behold, to obey is better than sacrifice" (I Sam. 15:22); and the Savior said, "But in vain do they worship me, teaching for doctrine the commandments of men" (Matt. 15:9).

There was one who, facing his duty to the Savior, asked, "What shall I do, Lord?" (Acts 22:10), who, when he saw the Lord's will, said, "Immediately I conferred not with flesh and blood" (Gal. 1:16); and there was another who "cared for none of these things" (Acts 18:17).

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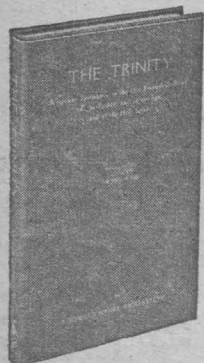
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