

I find the great thing in this world is not so much where we stand, but in what direction we are moving.

# The Baptist Examiner

"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

AND CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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## When Should A Church Be Re-organized In Order To Be A Scriptural Church?

By GERALD PRICE

2801 Flint Street, Bristol, Tennessee

One of the "Short Sermons" Preached at the  
1961 Bible Conference in Ashland

"And Simon Peter answered and said, Thou art the Christ, Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Mt. 16:17-19.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Mt. 28:19,20.

This is a most controversial and important question. Every church that has already been reached, or will be preached, in this Conference on baptism, the new word's Supper, woman's place in the church, and every other subject, amounts to nothing if there is not a church to carry the truth. The church is the pillar and the round of the truth (1 Tim. 3:15). Therefore, this subject is the very foundation of the doctrines of grace and the church ordinances and everything that we hold dear as Baptists. Has our church been scripturally organized? Do we

really have a New Testament church?

What I believe about this subject involves three other questions: First, *what is a church?* Of course, if you believe in the Catholic (universal) church, visible or invisible, it wouldn't make much difference what I have to say.

The second question is, *what is church authority?* If you don't truly believe in church authority—everything being done in, and through the church—it doesn't make much difference what I have to say.

What do you believe about church continuity, perpetuity, or church succession? If you don't believe in the perpetuity of the churches of the Lord Jesus Christ, what I say will not mean anything to you.

Some people say, "Well, the church is just saved people," and they say one thing and another about that. I believe it is a called-out assembly of baptized believers, scripturally gathered or organized, and if you leave off "scripturally organized," you still don't have a scriptural church. I believe the church must not only be baptized believers, but must be scripturally baptized believers in a scripturally organized capacity.

I also believe in church authority with all my heart. I believe that the church has authority to do Christ's commission, to baptize, start churches and to carry out all of His work.

And I believe in perpetuity. One man in Florida said to me, "I can prove by mathematical calculation that there is not one chance in a hundred that the church has come from the Lord Jesus Christ."

I said, "Brother, when you put your mathematical calculation against the promise of the Lord

Jesus Christ, I'll take His promise any day."

So I say that the church has come down through the ages. The church has existed in and through all of the centuries. I believe it with all of my heart.

Now when should a church be re-organized?

I

If it has just been organized "by the Spirit," it should be re-organized.

A preacher in Tennessee said, "The Spirit of God organized our church. A group of us got together and got to believing along the same line, and we organized a church."

I said, "Where did you get your authority?"

He said, "We just got it from the Spirit of God."

Now if you have a church like that, I say that you need to re-organize. That is a Hardshell theory. That is like a lot of folk who do most anything and just blame it on the Lord. The Spirit of God has not done everything He has been accused of! When that preacher said that the Spirit organized them, I said, "The Spirit works according to the Word of God, and uses the Word of God. You ought to re-organize



ELDER GERALD PRICE

your church."

II

The next church that ought to be re-organized is one of merely saved people.

Thank God for born-again believers! About three years ago one man got mad at my church over the local Baptist church and he quit coming. He doesn't belong there now. He said, "I am going (Continued on page 3, column 1)

## Spurgeon's Determination To Stand For The Doctrines Of Grace

Spurgeon once said: "I love to proclaim these strong old doctrines, that are called by nickname Calvinism, but which are rarely and verily the revealed truth of God as it is in Christ Jesus. By this truth I make a pilgrimage into the past, and as I go, I see father after father, professor after professor, martyr after martyr, standing up to shake hands with me. . . . If a man flinching maintenance of the sovereignty of our God, if we are beset by enemies, ay, and even by our own brethren, who ought to be our friends and helpers, it matters not, if we can but count upon the past; the noble army of martyrs, the glorious host of confessors, are our friends; the witnesses of truth stand by us. With these for us, we still will say that we stand alone; but we may exclaim, 'Lo, God hath

reserved unto himself seven thousand that have not bowed the knee unto Baal! But the best of all is, God is with us."

Christian, hath not God taught thee, by His Word and Spirit, how to read the shorthand of His providence! Dost thou not know that the saint's afflictions stand for blessings?—Gurnall.

Christian, hath not God taught thee, by His Word and Spirit, how to read the shorthand of His providence! Dost thou not know that the saint's afflictions stand for blessings?—Gurnall.

## God's Purpose In Election Is Certain To Be Fulfilled

A late eminent person used frequently to say, that "Every faithful minister is immortal until his work is done." And it may as truly be asserted of every elect sinner, that he is immortal until he is born again. It is impossible that any of God's people should die in their sins: for whom He did predestinate, them He also called; and Christ's sheep must be brought home to Him in regeneration.—Toplady.

BEGINNING THIS WEEK—

## "Fifty Years In The Church Of Rome"

By CHARLES CHINIQUEY

(Selections by L. E. Jarrell, Lordsburg, New Mexico)

\* \* \*

### DEDICATION:

Venerable Ministers of the gospel! Rome is the great danger ahead for the church of Christ,

and you do not understand it enough.

The atmosphere of light, honesty, truth, and holiness in which you are born, and which you have breathed since your infancy, makes it almost impossible for you to realize the dark mysteries of idolatry, immorality, degrading slavery, hatred of the Word of God, concealed behind the walls of that Modern Babylon. You are too honest to suspect them; and your precious time is too much taken up by the sacred duties of your ministry, to study the long labyrinth of argumentations which form the bulk of the greater number of controversial books. Besides that, the majority of the books of controversy against Rome are of such dry character that, though many begin to read them, very few have the courage to go to the end. The consequence is an ignorance of Romanism which becomes more and more deplorable and fatal every day.

It is that ignorance which paves the way to the triumph of Rome, in a near future, if there is not a complete change in your views on that subject.

It is that ignorance which paralyzes the arm of the church of Christ, and makes the glorious name "Protestant" senseless, almost a dead and ridiculous word. For who does really protest against Rome today? Where are those who sound the trumpet of alarm?

When Rome is striking you to the heart by cursing your schools (Continued on page 3, column 4)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "PEACE"

"For he is our peace."—Eph. 2:14.

I would remind you in the very outset that there isn't any more discussed subject in the world than the subject of peace. At the same time, there isn't any subject that is discussed, about which so little is known, I think, beloved friends, that there is more misunderstanding and more ignorance on the subject of peace than any other subject that might be considered.

To be sure, peace is greatly desired, and yet I say to you frankly, both in the world and in our churches there is a tremendous ignorance as to how it may be achieved.

I

PEACE TO THE WORLD WAS NEVER PROMISED.

I can remember, being a little

older than the most of you, when the League of Nations was brought into existence under the guidance of Woodrow Wilson. I suppose the majority of you have lived long enough to learn that the League of Nations became very shortly a League of Notions—mostly false notions at that. The League of Nations that was going to promote peace and outlaw war in the world, died without achieving its first great aim.

Then following World War II, every statesman and politician said that there was no reason for having a recurrence of war periodically—that what we needed was to work together for peaceful co-existence as nations. I can remember I was traveling from Western Kentucky on the day following the close of World War II, and I think every speaker that

came on the radio that day talked about how World War II should teach that we don't have to have wars—that we can live peacefully as nations. As I listened to these individuals, I thought how foolishly these supposed-to-be great brains—these supposed-to-be statesmen of America were speaking, for we read:

"Think not that I am come to send PEACE on earth: I came NOT to send peace, but a SWORD."—Mt. 10:34.

"Suppose ye that I am come to give PEACE on earth? I tell you, NAY; but rather DIVISION: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother (Continued on page 2, column 2)



C. H. SPURGEON



## Examiner Editorials

We notice that a Hardshell paper, "The Old Faith Contender," also denies the truth as to the proper administrator of baptism. An article in the January issue states: "The validity and gospel qualification depended upon the one baptized rather than the administrator. On the subject of rebaptizing the Scriptures are also silent." No wonder Hardshells take this view; they must trace their baptism back to missionary Baptists from whom they split off. It evidently remains then for missionary Baptists alone to maintain the truth of a proper baptismal administrator.

We know very little about the much-publicized and controversial John Birch Society, but it may be of interest to our readers to read the following correspondence which was recently published in *Christian Heritage*, an anti-Romanistic magazine:

### JOHN BIRCH SOCIETY CATHOLIC ORIENTED

The following exchange of letters between Edward E. Mikenas, Methodist Sunday School Teacher, and Robert Welch, founder of the John Birch Society, has been received at our CHRISTIAN HERITAGE Editorial Office.

Dear Sir:

When I joined the John Birch Society, I thought that it was an independent organization created to fight Communism. Now, after some research, I feel that the John Birch Society is a smokescreen, a blind to degrade the U.S. Supreme Court and smash the wall of separation between church and state.

Since the John Birch Society feels that it is fair to smear Chief Justice Earl Warren — a noted Protestant — as a Communist sympathizer, then it is more than fair to tell the truth about a prominent Roman Catholic, and I therefore propose a movement to deport Francis Cardinal Spellman as an undesirable alien for voting in a foreign election, thereby forfeiting his U.S. citizenship, as an example of equal justice under law!

—Edward E. Mikenas.

Mr. Welch's Reply:

Dear Mr. Mikenas:

This is in reply to your letter of September 8, which you insisted that I personally answer.

Since about forty percent of our members throughout the country, fifty percent of our field staff, and sixty percent of our officer staff are Catholic, and since some of our very strongest and most courageous support in our total fight against the Communists comes from high-ranking, patriotic, and very wonderful members of the Catholic hierarchy, we cannot agree with your letter or your intentions in the slightest degree.

Under all of the circumstances, therefore, we do not believe that you would be happy as a member of The John Birch Society. Consequently we

are cancelling your membership as of today, and are enclosing herewith our check for eighteen dollars as a refund of the proportionate part of your dues which now stand paid in advance. And we are also returning, of course, your check for one dollar, which was attached to your last letter, with the notation "DEPORT SPELLMAN!" written on it.

We are sorry that you feel as you do, but think that the disagreement between us is too great for there to be any chance to bridge it.

Sincerely,

—Robert Welch.

Our Comment: Which would be worse for America—Communism or Romanism? We doubt that conditions under either one would be desirable for Christians!



### "Peace"

(Continued from page one)

against the daughter, and the daughter against the mother; the mother in law against daughter in law, and the daughter in law against her mother in law." — Luke 12:51-53.

You can't read these verses without realizing that peace was never promised to this world. I think everyone realizes the futility of the United Nations, and I offer a prophecy this evening, that the United Nations will sooner or later go the way of its predecessor, the League of Nations. Already practically every outstanding spokesman from various countries has admitted the failure of the United Nations, and I am satisfied, beloved friends, that the day is not far hence when the United Nations will be a thing of the past. I tell you, peace was never promised to this world in which we live.

H. G. Wells, the infidel historian, whom I regard as a historian a little more than any man that has ever lived — H. G. Wells said that after he had surveyed carefully six thousand years of history, he found that there were only 226 years that the world had been in peace. Think of it! Nearly 6000 years of war while we have had only 226 years of peace.

Beloved, I am saying to you, the Lord Jesus Christ never came to this world to make peace so far as the nations of the world are concerned. It is true on that night when the Son of God was born, the angels came down and sang:

"Glory to God in the highest, and on earth PEACE, good will toward men." — Luke 2:14.

I am ready to grant that was true on the night when the Lord Jesus Christ was born, yet I say to you, beloved, that will never take place until the Lord Jesus sets up His millennial kingdom in this world and reigns from Jerusalem. In other words, we will never have peace in the world

until the Prince of Peace rules over the world, and when the Prince of Peace rules from Jerusalem, we can then expect the peace of God to cover the earth as the waters cover the sea. Until that time, I say peace will never be achieved. The reason is, that peace was never promised to this world in which we live.

### II

#### PEACE WAS NEVER PROMISED TO THE WICKED.

Whereas peace to the world was never promised, peace to the wicked was definitely denied. Believe me when I say that God has never in any wise indicated peace for that man who is a wicked sinner. When I say a wicked sinner, I mean every man who is outside Jesus Christ. Peace to the wicked is definitely denied. Listen:

"There is NO PEACE, saith the Lord, UNTO THE WICKED." — Isa. 48:22.

"THE WAY OF PEACE THEY KNOW NOT: and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein SHALL NOT KNOW PEACE." — Isa. 59:8.

"Destruction cometh; and THEY SHALL SEEK PEACE, and there shall be NONE." — Ezek. 7:25.

"And the way of PEACE have they NOT KNOWN." — Rom. 3:17.

I tell you, peace to the wicked is definitely denied. Believe me, there will never be peace to the wicked here in this world nor in the world to come — either here or in the hereafter. There can be no peace to the wicked.

I am sure if you were to ask the man on the street if he is at peace, that individual, after a moderate pause and careful consideration as to his status, would tell you positively that right now he has no peace. Beloved, if you will turn to the Word of God you will find that the Bible says he will continue in that same peace-less state throughout eternity, and that he will go through-out eternity without the peace of God.

Oh, what peace could there be for an unsaved man in eternity when the Bible talks about a Hell of fire, when the Bible says that men will go there with imperishable bodies, and that they will spend their eternity in an unutterable woe, and that they will forever and continually be in an unextinguishable fire! I tell you, beloved, there can be no peace to the wicked hereafter. Hear John say:

"The same shall drink of the wine of the WRATH OF GOD, which is poured out without mixture into the cup of his indignation; and he shall be TORMENTED with fire and brimstone in the presence of the holy angels, and in the presence of the lamb: And the smoke of their torment ascendeth up for ever and ever; and they have no REST day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." — Rev. 14:10,11.

When you consider the wrath of God — when you consider the cup of His indignation, when you read the word "tormented," when you see in black and white it says that there shall be fire and brimstone, and when we read that the smoke of their torment ascendeth up and that God declares they shall have no rest day nor night, you come back to this fact, that peace to the wicked is definitely denied.

I am sure if a man were to pause and think he would like to be at peace. The unsaved man would like to be at peace, if he could have his sins, and be at peace at the same time. But you know, beloved, you can't have your sins, and have peace, at the same time. I tell you, peace has never been promised to this world, and peace is definitely denied unto the wicked.

### III

#### PEACE HAS BEEN PROMISED TO GOD'S PEOPLE.

Mark it down, there is only one class of people to whom God has promised peace, and that is to His people. He never promised peace to the world. He has never given

## "I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter).

1. We Baptists believe in eternal security, so how would you explain Mark 13:13 where Jesus tells His disciples, "he that shall endure unto the end, the same shall be saved"?

Scripture will interpret this passage for you. Turn to Psalm 89:29 and read, "His seed also will I make to endure for ever." This is a prophecy concerning Christ Jesus; and God says that He will make the "seed" of Christ to endure forever. The seed of Christ are all believers (Galatians 3:26, 29).

Mark 13:13 says that he that endures to the end shall be saved, but it does not tell us how the individual is to endure. Psalm 89:29 tells us how, as does John 10:27-30: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

God's elect cannot fail to endure, for God makes them to endure, just as God made the three Hebrews, Shadrach, Meshach, and Abednego, endure in the fiery furnace that was heated seven times hotter than usual (Daniel 3).

Mark these truths:

A sinner must be born again, but God gives the new birth. — John 1:13, 5:21, 6:63; Eph. 2:1.

A sinner must repent, but God gives the repentance. — Acts 5:31, 11:13.

A sinner must believe, but God gives the faith. — Eph. 2:8; Romans 12:3.

A saint must overcome, but God gives the victory by giving grace and faith. — James 4:6; I John 5:4, 5.

A saint must be faithful, but God gives the faithfulness. — Luke 22:32; John 17:9-12; Psalm 37:24.

A saint must endure, but God gives the endurance. — Psalm 37:28, 89:29.

The salvation of God's elect is all of grace! There are no works that one can add to God's grace to help accomplish salvation (Romans 11:6). God must have all the glory — He will not share the least wee-bit of it with man. (Ephesians 1:6; Revelation 1:6).

2. What does the verse mean that says, "Many are called, but few are chosen"?

We believe it means that many people hear the outward call of the Gospel or preached Word of God, yet there are comparatively "few" who receive it, these being those whom the Spirit of God calls effectually (John 6:37).

peace to the world. He has denied that there shall be any peace to the wicked, both now and in the hereafter, but at the same time He has promised peace unto His people. Listen:

"The Lord will give strength unto his people; the Lord will BLESS HIS PEOPLE WITH PEACE." — Psa. 29:11.

"I will hear what God the Lord will speak: for he will speak PEACE UNTO HIS PEOPLE, and to his saints." — Psa. 85:8.

"And as many as walk according to THIS RULE, PEACE be on them, and mercy, and upon the Israel of God." — Gal. 6:16.

Now what is the rule Paul speaks of? In the two preceding verses he says:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision avail-eth any thing, nor uncircumcision, (Continued on page 3, column 5)

3. Are we the descendants of Manasseh, the son of Joseph? you trace from the tribe down to the present day? Do you think that it is possible for the United States, England, Australia, New Zealand and two more "small countries" to be the tribe of Manasseh?

We answer "no" to all three of these questions. The question have to do with the heresy of British-Israelites who teach that the Anglo-Saxons are the literal descendants of Israel. There is neither Scripture nor history to support such a theory. Incidentally, this is another of the heresies of Herbert Armstrong, the radio preacher?

4. Have you been reading about the United States of Europe? you think that this is what Revelation is speaking of and that Rome control import and export? About when does the Anti-Christ appear in the picture?

We have heard and read about a supposed United States of Europe. Some think the Communist Market may be a step in that direction. Whether or not such a development remains to be seen. However, it is well worth watching. Many Bible students believe that the empire of the anti-christ will be western Europe. However, we should be careful to avoid speculation and theories which are as dogmatic as prophecy. Many have "itching ears" for such things and are often embarrassed when events do not turn out as predicted. This happened in regard to Hitler and Mussolini a few years ago. Many were predicting the "end," yet the end came for Hitler and Mussolini, for the world.



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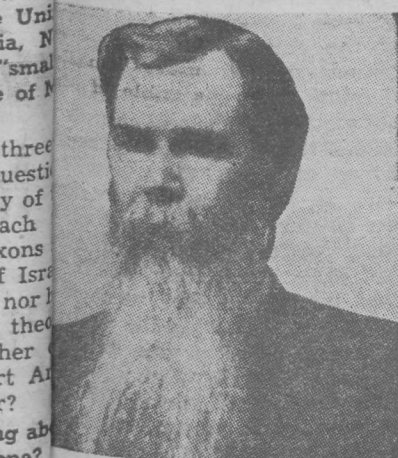
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# Carroll's Remarks On The Doctrine Of Foreordination

The last clause of verse 48, which reads thusly: "As many as are ordained to eternal life, believed," needs some explanation. When I was a young fellow and had not imbibed the doctrine of predestination, I wanted that to be "And as many as believed"



THE LATE B. H. CARROLL

## Church... Re-organized

(Continued from page one)  
of it and organize a church and call it "The Church of the Born-again people." Well, brother, you have to have a church. There's no doubt about that. The Spirit of God has to be in everything. But just being a church doesn't make a church. Just being saved by the grace of God doesn't make a church. So you need to re-organize if that is the kind of a church you have.

III  
It should be re-organized when started by a minister without church authority. You may say, "I had one of the best ministers you ever saw. I got us together and started a church."

Well, if that were the church in England, the Roman Catholics, the Episcopalians, it would be consistent, because they believe in apostolic succession; but the Baptists never have believed in apostolic succession. We believe in succession of apostolic doctrine and churches, but we don't believe that a preacher can start a church without church authority.

We have so many free-lance organizations today. A preacher will get people together and supposedly start a church. By what authority? I tell you, God is a God of order. He is not a God of confusion and disorder. That is the reason I believe in baptism, the Lord's Supper, in organizing a church, and in doing everything as the Bible teaches. God is a God of order. I don't like these haphazard, free-lance, accidental churches that just happened by accident. Of course, it is the work of the Devil. The Devil planted these churches.

So if some minister started your church without authority, your church needs to be re-organized.

IV  
If just started by baptized believers or people of like faith without church authority — it should be re-organized. A young preacher in Virginia and I worked together for awhile. He was supposed to believe everything I did, but he wouldn't re-

were ordained to eternal life." Perhaps that is the way you want to interpret it. Brother Broadus said, "Let the Scripture mean what it wants to mean," and you let the passage stand—ordination to precede eternal life. Ordination to eternal life takes place in eternity. Paul, in Romans 8, gives us the order. Many modern people do not believe it. We seldom ever hear anybody preach a sermon on it. I heard a strong preacher once say, "I just can't believe it."

Romans 8:29 reads, "For whom he foreknew, he also foreordained to be conformed to the image of his son . . . and whom he foreordained, them he also called; and whom he called, them he also justified." Justification comes at believing. So unless that passage reads, "As many as were ordained to eternal life, believed," it would break Paul's chain all to pieces.

Settle it in your mind that salvation commences with God, and not man—Commentary on Acts.

organize his church. After we re-organized and he had backed down on what he had previously promised, he said, "You are just following John R. Gilpin too far. You can't follow him all the way. That doctrine just won't work." He said, "When a group of people come together with the same faith and of the same mind, you have a Baptist church."

Brother, that is not true. You may come of the same order and the same faith and believe a lot of truth, but if you have not had church authority, you still do not have a Baptist church.

He said, "There have been people in all ages that have had the same kind of faith, but there is no such thing as a church succession. The only thing that has succeeded is the faith."

I said, "Isn't church authority part of that faith that is taught in the Bible?"

While I was at Appalachia, Virginia, I took over an Arminian church and tried by the grace of God to straighten it out. I did get a lot of people straightened out on the grace of God—at least, they didn't throw me out, and we managed to have a church. While we were there on the broadcast, a Free-Will preacher told his people not to listen to me, that I was preaching predestination, election, and some of the worst things he ever heard. He told his people not to listen to me, but he kept his own radio on. He listened about four months, and do you know what—he had me preach for him and he came to believe very strongly in the grace of God. He went outside and tore down the Free-Will sign and just put up "Baptist Church." Brother, he still didn't have a Baptist church, and he hasn't one yet, because he didn't have scriptural authority from a Baptist church.

Later, he called me on the phone and invited me to dinner, and said, "I want to talk to you." He said, "It looks like they may throw me out down there. If they do, I wonder if you will take us into your church. If you will let my group come in—there'll be about forty or fifty of us—without being baptized, we'll all come."

I said, "No, brother, every one of you will have to be baptized if you come into our church."

I don't know whether any other preacher ever had the opportunity to turn down a church's membership or not, but I turned down this one. I turned down one Free-Will Baptist church because they wouldn't be baptized scripturally.

I say to you, if that is all you have, you don't have a church. You can't have a Baptist church out of just baptized believers. They must be organized with church authority from a true

church.

V

A church that has just been reformed needs to be re-organized.

The next thing is this reformation theory. I asked one brother concerning his church, "Did you have church authority?"

He said, "No, we got straight on salvation, and we got straight on baptism, and we got straight on the Lord's Supper, and we got straight on the woman's place in the church, and we just came to be a church."

A lot of Baptists don't believe in salvation by reformation, but a lot of them seem to think that that is the theory when it comes to the church. They don't believe in reformation for salvation, but they think that if you just get straight on a few things, then all of a sudden you just turn into a church. Brother, you don't have a church by merely reforming. You may look like a New Testament church, but that doesn't make one.

I'll use Brother McCrum's illustration that he used in Chicago at the Bible Conference. If I should tell you about my wife—that she has pretty long black hair, brown eyes, and always wears a covering on her head when she comes into the assembly, and if I should describe her as one who dresses modestly, etc., and then some woman would come up here with short hair, all painted up, and then you would say that that was my wife, you would insult me.

Brother, you can tell the bride of the Lord Jesus Christ by the marks, too, and the very first mark of a New Testament church is that it has authority from the Lord Jesus Christ.

Let me say that I am not talking about the ORDER of the church. There is a difference between the ORDER of a church and the ORGANIZATION of the church. Now my church is probably not perfectly in order. There are a lot of things I preach that my people don't all practice yet. I don't force it upon them. I preach the Word and leave it with them and say, "You ought to love the Lord and follow this." That is all I can do. My church is not in complete order and as far as I know of the churches represented here, I can find some of them out of order in some places. I want to say this, your baptism, ordaining preachers, laying hands upon them, and everything else is no good without church authority.

But I believe a church ought to be in perfect order. Even if you had a church in strict order, you would still have plenty of sin in your life. You could have it in Bible order in everything and you still wouldn't be angels. You would still be sinners saved by grace.

Paul said, "Set the church in order." There is a difference between the order of a church and having a church to set in order. What is wrong with a lot of brethren is that they are trying to set something in order that they don't have. They are trying to set a church in order when they never have had a church to set in order.

VI

It should be re-organized if started with the wrong purpose and motives.

Then I want to say another thing, if your church was organized out of a group of fussing, fighting people, even if you had authority, you don't have a church. The church that would give such authority is an abomination.

In Bristol I found some churches that came out of a fight. Now don't get me wrong. I believe there are a lot of churches that ought to have a fuss and a fight. There are some of them that don't stand for anything, and if I were in one of them I'd have a fight, too. I'd come out. But if I started a church, I'd want to do it right. Brother, you can't take people who are sowing discord and are out of fellowship with the church

over a lot of things that are right and then try to go out and start a church, for the Lord is not in it. It is not scriptural. It is not right. It is not right for another church to even give authority and to recognize any such thing. You can't have a church that way.

I have been asked, "How far can you trace your church authority?" After searching for several months, before re-organizing our church, I found out all kinds of things that made my heart rejoice. One of my great, great, great grandfathers founded the church that I was saved in, and baptized in, and which ordained me to preach. He came from "the old country" and my church can be traced back to the Ana-Baptists. If you think the Ana-Baptists were sound, that is as far as I can trace it. Historians connect them back to the apostles.

I tell you one thing, I believe in the promises of God. I accept them by faith and not by sight. I accept the promises of God that His church has continued, and I believe with all of my heart that it takes scriptural authority to have a church.

Our preaching about women's place in the church, close communion, baptism, and everything else all falls to the ground if we don't have a church to start with. Somebody may say, "Oh, we are out making disciples, and we are baptizing, and we are having a wonderful time." Well, who did the Lord command to do that? The Lord gave the commission to the church. It is the church that is to make disciples. It is the church that is to teach people to observe all things. You may be having a wonderful time, but you are out of God's will. God's will is that the church is to make disciples, baptize, and teach everything.

Talk about the bride of the Lord Jesus Christ, if we are in the bride of the Lord Jesus Christ, we'll certainly have to have church authority, Christ being the church's head.

VII

A church that has had the candlestick removed should be re-organized.

I am afraid that in this day of great falling away and departing from the faith, the candlestick has been removed from many churches. (Rev. 2:5). I believe if a church departs from the way of salvation, which is all of Grace through faith in the Lord Jesus Christ, and departs from New Testament baptism, the Lord will remove the candlestick. I believe that if it holds true on these two things, though it may be out of order in many ways, it will still be a church.

Brethren, let us continue standing for the faith that was once delivered to the Saints.

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## Fifty Years

(Continued from page one)  
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Next week: SECRET MENTAL AGONIES — SLAVES OF THE POPE.

## "Peace"

(Continued from page 2)  
but a new creature."—Gal. 6:14,15.

Having spoken about the cross whereby men are crucified to the world and whereby Jesus Christ has been crucified for us, the Apostle Paul says, "And as many as walk according to this rule, peace be on them." The only one who has any claim to peace is the one who has seen Jesus Christ crucified for his sins.

Beloved, listen, God has never promised peace to the world, God has denied peace to the wicked, but that same God has promised peace to God's people.

When we read about God's people, I am not talking about the world at large. I am not saying there is any hope for people of the world at large. I tell you, the peace that is promised is to God's people. God's people are the elect of God, and none but God's people — none but the chosen of the Lord — none but those who have been chosen of Him unto salvation before the foundation of the world shall ever inherit or appreciate that peace.

If you are one of His children, doesn't it help you to know that His peace, was promised to you? Beloved, it has been a blessing to me when I remember this truth, that He has promised peace to His people, and not to anybody else. If you are one of His children — if you have been saved by His grace — if you are one of His elect that was given by God the Father to God the Son before the foundation of the world, then that peace of God is promised to you.

Doesn't it bless you to know that God did all that He did through Jesus Christ just to make you at peace? What a blessing! God brought Jesus Christ down to this world. God cradled divinity in the flesh of humanity and God called His Son to lay aside His glory that He had with the Father. God called His Son to take upon Himself the form of a man and live here in this world just in order that you and I might be at peace with God. The peace that we have is the peace that was wrought out for us, and all that God did in Jesus was in order that we might have that peace.

IV

## PEACE IS A GIFT OF GOD.

Not only is peace promised to God's people, but the peace that God's people get comes as a gift from God. Have you ever thought about the gifts of God — how many things that are mentioned in the Bible as gifts? Materially, how many things could you think of that are not blessings and gifts from God? The Bible talks about (Continued on page 8, column 3)

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# Arkansas Pastor's "Universal Invisible Church" Theory Is Again Exposed As An Unscriptural Position

Letter from E. W. Johnson,  
Pine Bluff, Arkansas

Once again I am replying to Bro. Johnson's letter section-by-section, thereby eliminating the need for quoting when discussing his material.—BLR.

Dear Brother Ross:

Thank you very much for your letter of Jan. 27 and for the admissions which you make and for the proposition which you lay down in your letter. I am happy about the admissions, but I am especially elated over the proposition. Before I come to these, however, let me take up the questions addressed to me in your letter of Jan. 27:

**Question No. 1** — "I wonder if you could produce a Baptist confession of faith, prior to the 1689 London Confession, which asserts your theory of the church?"

Yes: John Wycliffe who lived from 1320 to 1384 and was anabaptistic in his views made this confession of his faith before men: "There is only one universal church, consisting of the whole body of the predestinate."

The Waldenses were anabaptistic and existed for many years before 1689. They made this confession of their faith: "We believe that there is only one holy church, comprising the whole assembly of the elect and faithful, that have existed from the beginning of the world, or that shall be to the end thereof. Of this church, the Lord Jesus Christ is the head."

Reply

I am happy to see you identify John Wycliffe and the Waldenses as being Baptists, although I personally do not know enough about Wycliffe to judge his affiliation. While I had not seen the statement you give by Wycliffe before, I was aware of the statement by a late group of Waldenses. When I asked you if you could produce a confession prior to the 1689 London Confession, I was rather anxious to see if you would fall back upon the Waldenses, especially since you deny church perpetuity. But now that you have linked Baptists with the Waldenses, we are getting close to having even you make out a good succession back to Christ. As you probably know, the Waldenses laid claim to being the true church of Christ and claimed perpetuity from Christ (See Benedict's History, pages 26, 35, 48). Augustus Toplady said of them:

"I agree with some of our oldest and best Protestant divines, in considering the Albigenses, or Waldenses (for they were, in fact, one and the same), to have been a branch of that visible Church, against which the gates of hell could never totally prevail; and that the uninterrupted succession of Apostolic doctrine continued with them, from the primitive times, quite down to the Reformation" (Works, page 89).

So I am delighted that you have linked Baptists with the Waldenses.

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ses and also identified such an outstanding character as John Wycliffe as a Baptist. Of course, these two statements about the church do not necessarily represent all the Baptists of those days, nor does the mere belief of this theory have any effect upon the validity of the churches. Then, too, not all those often identified as "Waldenses" were sound. Some for instance, "baptized children." So I wonder if you know enough about the confession you quote to prove it to be the product of the more Baptist Waldenses.

Now I wish to ask you this question: Can you carry us back any further in Baptist history on the issue at hand, quoting any other confessions prior to these? Also, what is the first Baptist confession, to your knowledge, to refer to the universal invisible church?

**Question No. 2** — "You cannot produce a verse of Scripture which includes all the saved in the church."

Yes, I can. Heb. 12:22-23 reads: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

Reply

When I ask a Campbellite to give the verse that teaches literal baptismal remission, he offers Acts 2:38; when I ask the Arminian for the verse that teaches the universal atonement, he quotes John 3:16; when I ask the Holy Roller for the verse that teaches sinless perfection in the flesh, he refers to some scripture on sanctification; and when I ask E. W. Johnson for the verse that teaches that all the saved are in the church, he is just as confident as the Campbellite, Arminian and Holy Roller and quotes Hebrews 12:22,23.

Well, I certainly love the truth of that passage, but have never read anything in it that even hints at your theory. As long as you will simply quote the passage, without adding your comment, we'll be happy; no one will ever know the verses teach such a notion as you hold on the church if you will not subject them to your "mystical" interpretation.

**Question No. 3** — "Which time, Bro. Johnson, were they 'prophetically' right?"

The question refers to John Bunyan. There are two ways in which we can find out what Baptist people have been taught to believe over the years. One is by Baptist confessions of faith. The other is by finding out what the teachers of the Baptist people have believed and taught back over the years. It is for this reason that I quote John Bunyan. He was a great teacher of Baptist people, and he taught them to believe in the universal and invisible church. He was no prophet in any strict use of the word, but he was a great Baptist teacher.

Reply

As noticed before, John Bunyan taught some other ideas that Baptists do not accept. He said one did not have to be baptized prior to being a church member. He also taught open communion, and to my knowledge he was the first Baptist to teach it. The fact that Bunyan believed these unscriptural notions does not mean that he represented the views of Baptists in general.

What you seem to be endeavoring to prove is that no Baptists rejected the universal invisible church theory until of recent date. This you can't prove. You quote Bunyan and others as if what they believed were believed universally by Baptists. This is not the case, however. But even if you could establish these points, Baptists today would not be bound by the errors of the past. The greatest article of our faith is the finality of the Bible in all matters of faith and practice. Where our forefathers went contrary to the Bible, we must go contrary to our forefathers.

**Question No. 4** — "Has he been sanctified by the universal invisible church theory?"

The question refers to John Gill. Dr. Gill was a great defender of Baptist views against the pedobaptists of his day. A quotation from John Gill is especially valuable in showing that the doctrine of the church universal and invisible is Baptist doctrine. As for his sanctification after death, Baptists do not believe in the Roman doctrine of beatification. You should know that.

Reply

I metaphorically referred to Gill's being "sanctified" because of your inconsistent use of the man. In one of your earlier writings you denounced him; but now that you are defending the universal invisible church theory, you find it wise to refer to Gill as a "prophet," piously saying: "I am not going to tarnish the tombs of these prophets and then bear witness to myself that I am a child of them who killed them." I say you ought to keep matters in the right perspective when quoting these men and quit trying to use them in an unjustified manner. What they say means nothing if it is not Bible doctrine. I know John Gill was a great man, he had a great mind, and he believed your theory of the church. I have a great deal of respect for Gill and have defended him against some of your own slanderous misrepresentations. But John Gill is not our authority and neither of us accepts a great deal of what he said. If I were transplanted back to Gill's day, I still would not believe your theory, even if the whole world believed it. It's simply not Bible doctrine, but the product of man's imagination.

And while on John Gill, remember that he was a premillennialist, a position which you have openly opposed for sometime. If you quote Gill as representing the doctrinal views of all Baptists of his day, where does that leave you and your view as to the millennium? Does he represent Baptists on this?

Also, Gill holds the same view of Hebrews 12:23 as we do, which certainly is contrary to your position. Does Gill represent the view of the Baptists of his day on this passage? If so, this shows that your view is a late development, doesn't it?

**Question No. 5** — "Both you and I can quote from men who would agree with our view, but what does this prove for either you or me?"

It proves that the denial of the doctrine of the church universal and invisible is a late development in Baptist history. It proves that in former years no great teachers of the Baptist faith taught Baptist people to deny this doctrine as you do.

Reply

The truth is, the theory itself

is a late development among Baptists, especially the practical application of the theory. I have already made it clear that it was when Baptists saw the practical effects of the theory that they really began to search out the truth on the thing and then oppose it. However, I do not know that there weren't always some Baptists who rejected and opposed it even from the very first introduction of the theory.

When Baptists saw that this theory was leading to unionism, ecumenicalism, open membership, interdenominationalism, open communion, alien immersion and such unscriptural practices, some of the greatest Baptists that ever lived opposed it. The fact that this is a "late development" is due to the fact that the theory itself is a rather late development, especially the practical application of it.

We are witnessing in our day an apostasy that has been going on for the past seventy-five to one hundred years. Arminianism has been the theoretical instrument in apostasy as to the doctrines of grace, while the universal invisible church theory has paved the way for apostasy as to church truth.

**Question No. 6** — "I see you have a sense of humor, for surely you don't intend for me to take this statement seriously."

The statement in question is, "The true doctrine of the universal and invisible church is one of the greatest weapons which could be used against Romanism and against that unionism which is leading Protestants back toward Romanism in our day."

Yes, I have a sense of humor, but this statement is not facetious. You should not have to have an elaborate proof in order to see this point. All you need do is focus your mind on the word **invisible**. If the universal church is **invisible**, any organized union of Protestants could not be that church.

Reply

I have always found it rather difficult to focus on anything invisible, especially on something that is not only invisible but scripturally and actually non-existent. But the Protestants do not seem to have such difficulty, for they constantly use this theory in their campaign for an ecumenical church. They argue that since we have "spiritual oneness" in the "invisible church," we should likewise have that same oneness in the "visible church." They say it is sinful to have visible division since we have "invisible union." I challenge you to produce one interdenominational, ecumenical, unionistic leader who does not believe in the universal invisible church theory.

**Unionism** is best defined as organization which compromises truth. In order to avoid unionism we do not have to refuse to make any use whatsoever of the ministries of pedobaptists. We simply have to refuse to enter any organization which compromises our message. In your issue of Jan. 27 you commend a book to your readers. This book was written by a pedobaptist, Martin Luther. I would not accuse you of **unionism** because you commend the product of the ministry of this pedobaptist. I would rather join you in this commendation.

Reply

Any time a Baptist unionizes with pedo-baptists in a revival meeting, church service, Bible

conference, ministerial council, some other program, the Baptist will either have to compromise the truth or "step on the toes" of the pedo-baptist. In your conference here in Ashland, for instance, I dare say that not a word was said that would "step on the feelings" of Calvinistic Baptists. I feel safe in saying because I once heard the president of the church where the conference is held say these words (I quote from memory): "It doesn't matter which local church you join, if that church holds the trines of grace. If you will go back in history and study the churches of such men as Luther, Calvin, Toplady, White, and other great men, you'll find that essentially they were all of them believing the doctrine of grace. So what you should find a church which stands these truths and join it." If interpreted or misunderstood, pastor as to what he said, welcome to correct me and what he meant by his statement.

**Question No. 7** — "Don't you think you are giving the matter too much emphasis, in view of this confession's silence on the matter?"

Bro. Ross, you are not far from the mark. You not evade questions, you also ask questions in a way to prevent the matter from being settled. The trine of the universal and invisible church is not a **notion**. It is doctrine or teaching taught through these many years by many students and teachers of faith. It is an effort to prevent the minds of your readers against this doctrine to refer to it as a **notion** or **theory**. Call it what you will. It is a **doctrine** or **teaching**.

Reply

Of course, you would object to my calling your theory a **notion**, but that is exactly what it is, a **notion** and simple. There is just as much Scripture to substantiate the "universal visible" church theory as there is for your "universal invisible" church theory. An **invisible** church which justifies, I believe, calling your theory a **notion**. I have appeared in your February 15, bulletin. Your sermon entitled "The Doctrine of the Church Universal," contains only a portion of one verse of Scripture (Heb. 12:23) as a text and in the course of the sermon you quote on Eph. 5:25 and Gal. 3:27 and this is the extent of "support" offered from the Word of God. In setting forth your message, of course, I can readily understand why you referred to no verses because there are no verses that teach your notion.

Now, as to the question of the original issues which I raised with me were (1) my consistency with the Phil. Commission (Continued on next page, column 2).

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# An Examination Of Heb. 12:22-24 Finds No "Universal, Invisible Church" Therein

[From "EKKLESIA"—THE CHURCH, NOT UNIVERSAL and INVISIBLE by Bob L. Ross]

## HEBREWS 12:22-24

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

it only remains for me to fulfill my proposition.

But the fact is (and you of all people know it), neither you nor any other theorizer has ever demonstrated that Hebrews 12:23 is referring to any other kind of church than the one mentioned throughout the New Testament. I still say, "Give me a 'thus saith the Lord' and I'll take it." Talk about begging the question! you appear to be down on both knees, shedding crocodile tears!

Now let me ask you six questions:

**Question No. 1** — You have admitted that the denial of the doctrine of the church universal and invisible is a late development in Baptist history. You said in your letter of Jan. 27, "Thank God for this 'late development.'" Now my question is — **How late in Baptist history did this development come?** In your answer to this question you can either give the year in round numbers or you can name the individual who first began to teach Baptist people to deny this doctrine.

**Reply**  
A denial of your theory came sometime after it was introduced, but I do not personally know the exact person and date of the first denial. However, I wish to ask you if you can tell us **when and by whom reference to a "universal invisible church" was first made**, then perhaps I might be better directed in an effort to find when and by whom the theory was first denied.

**Question No. 2** — If the only church is a local church, how many bodies does Christ have?

**Reply**  
The Bible says: "There is one body" (Eph. 4:4). This figure is used of the church (Eph. 1:22,23). Paul refers to the church at Corinth as "the body of Christ" (I Cor. 12:27). Thus, every sound church is such a body. There is but one church, thus only one body of Christ. This one church has many manifestations, however, for the term "one" is not referring to the church's composition. For instance: There is only **one Bible**, but there are millions of manifestations of this one Bible. There is but one **Pilgrim's Progress**, but millions of copies have been printed. Also, there is but one **Faith**, but many manifestations of it; there is but one **baptism**, but many manifestations of it. So Christ built one church, one body; but there have been many reproductions through the years.

**Question No. 3** — If the only church is a local church, are non-Baptist Christians in the body of Christ?

**Reply**  
In the Bible, the only people said to be in the body of Christ were members of the church. Unless there are some "non-Baptist" churches (and in this day I personally know of none), then non-Baptist Christians are not in the body. But they may be, if they will simply do what our Lord re-

The usual interpretation put upon this passage by universal, invisible church theorists is that "the general assembly" and "church of the firstborn" (v. 23) are the same and that the universal, invisible church is referred to. In this article I shall show the passage in no wise teaches such a notion. Here's proof:

The "general assembly" and "church of the firstborn" (literally "first-born ones") are not synonymous but refer to two different groups. This is evident from the following facts:

1. Two entirely different Greek words are used for "assembly" and "church." The Greek word for "assembly" is "paneguris" and the word for "church" is the usual "ekklesia." We have before seen what "ekklesia" means and in contrast "paneguris" means "a festal gathering of the whole people to celebrate public games or other solemnities" (Thayer). Hence, the two words of so great a difference in meaning could not refer to the same thing. We shall show that "ekklesia" is here an abstract reference to the church and the "paneguris" is referring back to the "innumerable company of angels."

2. The "general assembly" is connected to "church of first-born ones" by the conjunction "and." Throughout Hebrews 12:22-24 this conjunction always precedes the introduction of each object. Notice it:

"and unto the city of the living God, the heavenly Jerusalem;"  
"and to an innumerable company of angels, to the general assembly,"  
"and (to) the church of firstborn ones, which are written in heaven,"  
"and to God the judge of all,"  
"and to the spirits of just men made perfect,"  
"and to Jesus the mediator of the new covenant,"  
"and to the blood of sprinkling, that speaketh better things than that of Abel."

There are here seven objects referred to and all are preceded by the conjunction "and." The "general assembly" evidently refers back to the "innumerable

company of angels." This is the view advocated by a great host of leading commentators and scholars. Here are the statements of a few:

Berry, in his *Interlinear Greek-English New Testament*, renders the passage so as to leave no doubt whatsoever about the matter. His rendering reads: "And to myriads of angels, (the) universal gathering (paneguris); and to (the) assembly (ekklesia) of (the) first born (ones) in (the) heavens registered."

Notice that this rendering places a semicolon after the "universal gathering" ("general assembly" in KJV), distinctly separating it from "assembly (church) of the firstborn ones." This makes it clear that the "general assembly" refers back to the angels, not to the church.

Alford in his *New Testament for English Readers* says, "The difficult question of the punctuation has been dealt with in my Greek Testament. The matter would be unintelligible to the English reader. It is enough to say that the writer begins with the innumerable company (literally myriads), in order afterwards to say of what these myriads consist. Adopting then this arrangement, the verse will stand—and to myriads (the word commonly used of the angelic company surrounding Jehovah), the festal host (so the word imports) of angels, and the assembly of the first-born which are written in heaven."

Vincent: "On this whole passage (22-24) it is to be observed that it is arranged in a series of clauses connected by *kai*. Accordingly to myriads or tens of thousands stands by itself, and festal assembly goes with angels." (*Word Studies*, page 553).

H. A. Ironside, himself an advocate of the invisible church theory, states: "The expression translated 'general assembly' undoubtedly refers to this angelic company and not that which follows, and is better rendered 'a full gathering.'" (*Hebrews and Titus*, page 163).

The Jamieson, Fausset and Brown Commentary states that (Continued on page 7, column 2)

body and bride of Christ?  
Yours very truly,

E. W. JOHNSON

Reply

In this question, you evidently have discarded the fact that God is sovereign and has promised to be with His church always (Matt. 28:19,20), indwelling it by the Spirit (Eph. 2:21,22), and preserving it against even the gates of hell (Matt. 16:18). If the church is led of the Spirit, as promised, then none will be kept out if they should be in the church. Of course, you probably don't believe in the sovereignty of God over the local church, since everything in your mind as to the church seems to reach out into the "invisible."—Bob L. Ross.

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I wonder where that leaves you and your stand against premillennialism and church perpetuity? Also, how many confessions take a stand against the universal atonement theory? feminism? baptismal regeneration? I think you know that my statement that confessions do not deal so much with what is not believed, but what is believed, is correct; you are simply laboring the point because you have nothing better to depend upon.

**Admission No. 2** — You admit that the denial of the doctrine of the church universal and invisible is a late development in Baptist history.

Here are your words: "Thank God for this 'late development.'"

Reply

I can name you some other things that are of a "late development" among Baptists. Opposition to evolution is a late development; opposition to conventionism is, too; so is opposition to holy rollerism, Campbellism, Russellism, etc. But then these things themselves are late developments. So is the universal invisible church theory. However, even if it were as old as creation it would still be wrong if it is not taught in the Bible. Heresy is heresy, even with grey hairs and a walking cane.

**Admission No. 3** — You admit that there is such a thing as a congregating around Jesus Christ in the truth of the gospel and in the person and work of the Holy Spirit though you deny that this congregation is ever called an "ekklesia" in the Scriptures.

Here are your words: "No one denies that there is a 'congregating,' as you put it, around Jesus Christ 'in the truth of the gospel and in the person and work of the Holy Spirit,' but we do deny that 'ekklesia' is ever used in the Bible to refer to this 'congregating.'"

In the light of this admission and in the light of the fact that Heb. 12:23 does so use the word **ekklesia**, I would press upon you your proposition which you set forth in your letter of Jan. 27—

**Your proposition** — It is that if I can show you the doctrine of the church universal and invisible in the Scriptures you will accept it.

Here are your words: "But Baptists are not bound by the erroneous 'traditions' of the fathers, but by the Word of God. Give me a 'thus saith the Lord' and we'll take it."

In the light of the third admission in your letter of Jan. 27 and in the light of the clear statement of the Holy Scriptures in Heb. 12:23, I shall be awaiting with special interest to see how you live up to the proposition stated in your letter of Jan. 27.

Reply

I know you must have rubbed shoulders somewhere with Campbellites for you have picked up too many of their tactics. That Campbellite who said I had "admitted" his position also wanted to baptize me, upon the basis of that "admission." Now you come along and throw out Hebrews 12:23 as if everything you believe about the verse is established and

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Reply

What I believe about the church relation to the Philadelphia Confession had absolutely nothing to do with the original questions (which, incidentally, you have dealt with in a consistent, fair manner). If I were an infidel, my infidelity would have nothing to do with the questions originally raised. It was the near claim and your obvious inconsistency with the claim that are under consideration. What I tried to do was to escape your dilemma by accusing me of inconsistency when I have never made any claim to "word for word" agreement with any confession of faith. I have always retained the article in the Philadelphia Confession on the church and never made any claim such as you made. The only difference between you and me is that I frankly state that I do not believe the article in the Confession while you will not. You do not agree with the Confession on the matter of the baptismal administrator, but you won't admit it. You seem care more about the "prestige" "agreement" with the Confession than you care for honesty and facts. In this respect, you are like the Hardshells are alike for they won't admit their disagreement with the Confession, either. An confession love to lay claim to the thousands and will bend it a million ways to "prove" they are free with it.

\*\*\*

These are all the questions in a letter of Jan. 27. Now let me take up your admissions and the proposition:

Reply

I have "admitted" nothing but what I have held for several years. In your use of the term "admission," you remind me of Campbellite who said I had "admitted" his position when I believed Acts 2:38 (which is nothing new).

\*\*\*

**Admission No. 1** — You admit that there is no great Baptist confession of faith which takes a positive and definite stand against the universal and invisible church.

Here are your words: "Certainly I do not know of a Baptist confession that would satisfy the terminology of your question."

Now confessions of faith do take negative positions, many of them. For example, the Phil. Conf. under chap. I takes a stand against free will. Under chap. XVI the Phil. Conf. takes a stand against justification by good works. And there are others, but in confession, nor any other great Baptist confession of faith, does not take a stand against the universal and invisible church as you do.

Reply

Since you do not believe in premillennialism and church perpetuity, I wonder if it ever occurred to you that no Baptist confession takes a stand against these views you do? Since you think the outlook of some negative statement some point is of great weight,



# Halliman Tells Story Of First Convert

## NEW GUINEA MISSIONS

REPORT ON NEW GUINEA OFFERINGS, NOV. 19

Dear friends,

Greetings to each of you in the name of our dear Saviour.

Some time ago, while I was still at Koroba, you will probably recall an article that I sent to TBE in which I mentioned about a man being saved under my ministry. I did not go into any details at the time and had not thought that others might be interested in knowing more about it until just before I left the Koroba area to return to Bulolo. I received a letter from a dear sister in Christ meekly asking that I, if I ever found time, give some details to the questions that will follow in this article.

Before I attempt to answer the questions, I might say that her letter, besides being a blessing to me, has served to make me realize that some things which might seem of little to no interest to me could be most interesting to the folk back home. The circumstances before and after one's salvation might not be of as much interest to me as they would to you since I am with these people all the time. Things that might tingle your nerves or make your hair stand on end are commonplace with me and without a reminder now and then I am likely to overlook things that might interest you. Once before I requested, and now I make mention of it again, if you have any questions about any phase of the work here, please write and ask and I will attempt to answer them through TBE that all may benefit. In this manner I can write of things that would interest you

most.

Now to answer the questions that our sister asked. The first question was, "What nationality is he?" With this article will be a picture of Maraino a New Guinea native. Maraino's home is

like to work with me, immediately he said he did and I soon found out that it was Ene that wanted to go to Koroba with me. The next day when he came to talk to me about it in more detail, Maraino was with him, and while



First New Guinea Convert Under Halliman's Ministry

located in the Highlands of New Guinea near Wabag. Like most other natives that I have talked to, whether of New Guinea or America, his home place is the best place in the world.

On my way to Koroba I had to spend three days at Mt. Hagen and it was there that I met Maraino. He and his brother, Ene, had come there to work. One day when I asked Ene if he knew of some native boy that would

I wanted only one, they insisted they both must go. I decided that since I was going into a place that was completely uncivilized it might be a good idea to take these two boys with me; at least we could converse with each other in Pidgin. The next day we were on the plane with part of my cargo headed for Koroba and a great change was to soon take place in the lives of one of these native boys.

The next question was "Under whose ministry was he?" I understood our sister to mean, under whose ministry was he before being saved. Before leaving Mt. Hagen, I questioned the boys as to their religious beliefs, and while they are brothers, I found that they had been going to two different missions. Ene had been baptized by the Lutherans and Maraino was a devout Seventh Day Adventist. But it was soon obvious that neither of them knew anything about salvation. They were "law keepers," or so they thought, and so I began having services every day with them and I preached to them "Law." At first they thought they were pretty good boys and because I was preaching on law they thought I was a pretty good preacher until I showed them by the Lord's Word they had broken the law in every point and were helpless and doomed depending on their works. At this point I began to preach on the marvelous grace of God and again by the Lord's Word I showed them that it is only by God's sovereign grace that any of us are saved, "not of works lest any man should boast."

The next question was "How long has he been a believer?" As mentioned above, upon reaching Koroba I started having daily services. I preached for 20 days straight, sometimes with just two besides myself and sometimes there were several; but it was in one of these services, perhaps about the 14th or 15th day, that Maraino told me that he was trusting in the blood of Christ to save him. He told me this during,

- Grace Baptist Church, Melbourne, Fla.
- West Side Baptist Church, Emporia, Kans.
- Faith Baptist Church, Hurst, Texas
- Faith Baptist Church, Hurst, Texas
- Fossil Baptist Church, Fossil, Oregon
- Meadows Baptist Church, Rolling Meadows, Ill.
- Tabernacle Baptist Church, Tulsa, Okla.
- Fossil Baptist Church, Fossil, Oregon
- Valles Mines Baptist Church, Bonne Terre, Mo.
- Bethel Baptist Church, Phillipsburg, Kans.
- Providence Baptist Church, Henderson, Texas
- Calvary Baptist Church, McLeansboro, Ill.
- New Testament Baptist Church, Hamilton, Ohio
- Manhattan Bible Baptist Church, Manhattan, Kans.
- Grace Baptist Church, Springfield, Mo.
- Zion Baptist Church, Detroit, Mich.
- Trinity Baptist Church, Rialto, Calif.
- Woodlawn Terrace Baptist Church, Memphis, Tenn.
- Katy Baptist Church, Farmington, W. Va.
- Macedonia Baptist Church, Chicago, Ill.
- Marvin Long, Ky.
- W. E. Hall, Ky.
- Jesse L. Willis, Ark.
- Carl E. Johnson, Mich.
- Alton Waggoner, Tenn.
- Dale M. Reel, Va.
- Carey E. Witt, Ky.
- Marey E. Menton, Ark.
- Mrs. Frank R. Parish, Va.
- Purdom Carney, Ky.
- Mrs. Nell Duggins, N. C.
- Anonymous, Chicago, Ill.
- W. R. Powell, Texas
- John White, Ga.
- Barbara Amy, Ky.
- Anonymous, Chicago, Ill.

TOTAL

NOTE: There may have been some that sent off for the "Move The Hallimans" that are not listed in report; however, we have no way of knowing unless the designated them as such and so we have listed only offerings under the heading of "Move The Hallimans" were sent designated as such. We praise God that He spoken to the hearts of many of you to cause you to help in this work. The combined total offering for November was the highest for any one month since we announced calling to this field of service. Both offerings came to \$1671. Our expenditures for the month of November were just \$1650.00; this does not include the living expenses for family at Bulolo.

REPORT OF NEW GUINEA OFFERINGS, DECEMBER

- Tabernacle Baptist Church, Tulsa, Okla.
- Calvary Baptist Church, McLeansboro, Ill.
- Ooonita Missionary Baptist Church, Pennington Gap, Va.
- Zion Baptist Church, Detroit, Mich.
- Grace Baptist Church, Springfield, Mo.
- Meadows Baptist Church, Rolling Meadows, Ill.
- Faith Baptist Church, Hurst, Texas
- Fossil Baptist Church, Fossil, Ore.
- Valles Mines Baptist Church, Bonne Terre, Mo.
- New Testament Baptist Church, Hamilton, Ohio
- Macedonia Baptist Church, Chicago, Ill.
- Katy Baptist Church, Farmington, W. Va.
- Bethel Baptist Church, Phillipsburg, Kans.
- Emanuel Baptist Church, Garrison, Ky.
- Manhattan Bible Baptist Church, Manhattan, Kans.
- Woodlawn Terrace Baptist Church, Memphis, Tenn.
- Kings Addition Baptist Church, South Shore, Ky.
- Macedonia Baptist Church, Chicago, Ill.
- Trinity Baptist Church, Rialto, Calif.
- Mrs. Frank Parish, Va.
- Mr. Purdom Carney, Ky.
- Mrs. Ida Zenkel, Adult Womens S.S.C., Du Quoin, Ill.
- Mrs. Garnet L. Klinker, Iowa
- W. R. Powell, Texas
- Mr. Marion Long, Ky.
- Mrs. Nell Duggins, N. C.
- Mr. C. R. Snyder, N. C.
- Marion Long, Ky.

TOTAL

NOTE: As in the November report, there may have some that intended their offerings to go for "Move The mans" that are included in this report, but again we listed those offerings under that heading that were designated as such.

not after, or at the end of the service. This was in late November and Maraino has showed signs of being truly born again and is growing in grace and the knowledge of our Lord Jesus Christ. On the other hand, Ene has made no profession nor has given any evidence of being saved, though both were under the same ministry.

Maraino has turned out to be one of my best friends and is a trusted servant. While building the house I worked from early morn until very late, in most cases. Maraino wanted to after my personal needs and he knew nothing about work, etc., he was willing to and was soon doing all my work including the planning preparation of all my meals gave me a few more minutes in the morning and a while to work in the evening. He great pride in baking biscuits trying new dishes, and he al to be well rewarded for he has prepared.

(Continued on page 7, column 2)

## "MOVE THE HALLIMANS" OFFERINGS

Report on "MOVE THE HALLIMANS" for November

- Dale Stonecipher, Fla. 50.00
- C. C. Strather, W. Va. 1.00
- Mrs. Elsie Tuggle, Mo. 1.00
- J. Maxley, N. C. 3.00
- Mrs. Frank R. Parish, Va. 14.00
- L. H. Creech, N. C. 10.00
- Mrs. Ira Zenkel, Ill. 5.00
- D. G. Currie, Maine 10.00
- Mrs. Joe E. Greene, N. C. 20.00
- Esther Smith, Ky. 1.00
- Mrs. Worlie Phelps, W. Va. 3.00
- Robert L. Berkey, Hawaii 5.00
- Mrs. Frank Moore, Kans. 10.00
- Mrs. J. T. Girles, Ky. 5.00
- John and Lena Schmidt, Calif. 10.00
- M. Gardner, Ky. 1.00
- Thos. E. Robinson, Ill. 11.00
- Ben Cohen, Colo. 2.00
- Mildred Y. Logan, Fla. 50.00
- W. L. Sumner, Mich. 10.00
- Missionary Baptist Church, Gallagher, W. Va. 10.00
- Calvary Baptist Church, Ashland, Ky. 250.00
- Blessed Hope Baptist Mission, Eau Claire, Wis. 200.00
- TOTAL \$682.00

Report on "MOVE THE HALLIMAN" for December

- Macedonia Baptist Church, Chicago, Ill. 105.60
- Mr. W. R. Shawl, Pa. 10.00
- Jess Whalen, Ohio 5.00
- Mrs. Carl Foster, Tenn. 2.00
- A friend, Fla. 10.00
- Mrs. Ira Ferguson, Miss. 6.00
- TOTAL \$ 138.60

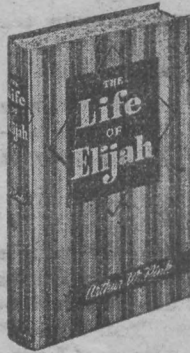
Total offerings received to date for "Move the Hallimans" \$ 820.60

Expenditures to date, transportation only\* \$1177.30

\*This includes my plane fare to and from Koroba; 5 days lodging while in transit; trucking cost from Bulolo to Lae; plane fare for transporting our things from Lae to Koroba; and the cost of getting the things carried in via carrier boy from Koroba to the mission site.

When we go in this time with the balance of our supplies, etc., it will take \$600.00 or more, making our total transfer fees from Bulolo to Koroba come to about \$1800.00. This does not include our initial outlay of \$1000.00 for various supplies, and there will be many other things by way of supplies that we will have to take in with us this time. To date the Lord has provided \$820.60 of this by way of special offerings and the balance has come from the regular monthly offerings. When we reach the mission with the family this time we will be at the end of the rope insofar as our bank account is concerned. Will YOU continue to hold the rope for us while we go down into the well in search of those lost sheep?

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# BROOKS HAYS MUST HAVE RECEIVED A "PAPAL BLESSING" DURING HIS VISIT WITH THE POPE

From Baptist Message

Brooks Hays called on Southern Baptists to examine their relations with other denominations the wider Christian fellowship. Speaking here, the former president of the Southern Baptist Convention said Baptists should work with other groups in stands first vice at home and communion throughout the world. The cooperation would include Church of Rome, he said. Hays, now special assistant to President John F. Kennedy in Washington, addressed the 1962 Baptist Public Relations Association session. It includes Southern Baptists in public relations officials for the denomination. Hays told the meeting, "Little respect was offered my visit to the Pope (in Rome) last October. The high point of that conversation was when he (the Pope) said, 'We are brothers in Christ.'"

Halliman

Continued from page 6)  
The day that I left to come back to Maraino was very sad. I walked down the trail with a long walk when finally he decided to go back; he told me he was about ready to cry because I was leaving him. One week before I left when I walked into Kono and back the same day to bring in the stove and a refrigerator, Maraino walked there and back with me in order to prepare my lunch. I had something to do. I am looking forward to soon back with Maraino and my friends in the Southern Islands.  
I am sending only one picture of this article. This is Maraino if he could speak to you it would be in Pidgin and this is what he would say. "Nem bilong Maraino, mi pikinini bilong

Hays visited the Vatican as a private individual, representing neither the government nor Baptists, he reported. He said the matter of religious liberty for Baptists in predominantly Catholic Colombia and Spain was discussed with a Vatican representative, but not with the Pope directly.

"I predict, as a result of world diplomacy now, the relieving of tensions which exist, not because of ecclesiastical but because of some politician like Franco (Spanish head of government) wants to exploit ecclesiastical relationship. It is primarily a political matter," he claimed.

Hays earlier described Pope John 23rd as possessing "obvious Christian sincerity, inspiring personal devotion and great Christian stature."

Hays commented, "Free religion is a big obstruction to dictatorship."

God yo no ken I lusim ting ting long mi taim you mekim beten," and if you understood Pidgin you would know that he was saying, "My name is Maraino and I am a Christian, please remember me when you pray."

I desire that you remember me also as I take the Word to others like Maraino that God may call out His elect from among them.

Sincerely,  
FRED T. HALLIMAN

## Hebrews 12:22-24

(Continued from page 5)  
the arrangement of "general assembly" and "church of the firstborn" as being the same is opposed" (1) by 'and' always beginning each new member of the whole sentence: (2) 'general assembly,' or rather, 'festal full assembly,' 'the jubilant full company' (such as were the Olympic games, celebrated with joyous

singing, dancing, etc.) applies better to the angels above, ever hymning God's praises, than to the church, of which a considerable part is now militant on earth."

Pulpit Commentary: "And to myriads, the festal host of angels."

Adam Clarke: "Ye are come—to the general assembly of innumerable angels: and this is probably the true connexion." (Commentary).

American Commentary on the New Testament: "And to myriads, a festal host of angels, and a congregation of firstborn ones, who are registered in heaven. Such is, perhaps, the best construction of these difficult and disputed words."

Arthur Pink: "There is no 'and' between the 'innumerable company of angels' and the 'general assembly,' as there is in every other instance in these verses where a new object is introduced. Personally, we regard this third expression as in apposition (the placing together of two nouns, one of which explains the other) to the former, thus: 'unto the innumerable company of angels—the general assembly.'" (Hebrews, Vol. 3, page 149).

It is clear, then, that the "general assembly" has no reference to the church; rather, it refers back to the angels.

3. The present tense of the passage rules out the idea that a future church is referred to here. The apostle says, "Ye are come," etc. These people had already come to these things mentioned. J. R. Graves says, "Now, if this referred to a church, invisible and ultimately to be gathered in heaven, or one already in heaven, the apostle could not have said, 'ye have come to it,' but ye are going to it. It must have been a church which those whom Paul addressed were then members of... Paul addressed these Hebrew Christians as belonging to local churches." (Intercommunion, pages 132, 133).

Notice what they had come unto:

(1) Mount Zion, and the city of the living God, the heavenly Jerusalem. John Gill gives this masterful exposition of these words: "By Mount Zion, and the other

names here given, is meant the church of God, under the Gospel dispensation, to which the believing Hebrews were come: in distinction from the legal dispensation, signified by Mount Sinai, from which they were delivered; and this is called Mount Zion, because like that, it is beloved of God; chosen by Him; and is the place of his habitation; here His worship is, and His word and ordinances are administered; here He communes with His people, and distributes His blessings; and this, as Mount Zion, is a perfection of beauty; the joy of the whole earth; is strongly fortified by divine power, and is immovable; and is comparable to that mountain, for its height and holiness: and to come to Zion is to become a member of a Gospel church, and partake of the ordinances, enjoy the privileges, and perform the duties belonging to it: and unto the city of the living God; the Gospel church is a city, built on Christ, the foundation: and is full of inhabitants, true believers, at least it will be, in the latter day; it is pleasantly situated

Beg the Lord to shew you the depth of your fall. Free grace, finished salvation, imputed righteousness, atoning blood, unchangeable mercy, and the whole chain of evangelical blessings, will then be infinitely precious to your heart.—Augustus Toplady.

by the river of God's love, and by the still waters of Gospel ordinances; it is governed by wholesome laws, of Christ's enacting, and is under proper officers, of His appointing; and is well guarded by watchmen, which He has set upon the walls of it; and it is endowed with many privileges, as access to God, freedom from the arrests of justice, and from condemnation, adoption, and a right to the heavenly inheritance.

"And this may be called the city of God, because it is of His building, and here He dwells, and protects, and defends it; and who is styled the living God, to distinguish Him from the idols of the Gentiles, which are lifeless and inanimate, no other than stocks and stones. The heavenly Jerusalem: the church of God goes by the name of Jerusalem often, both in the Old and in the New Testament, with which it agrees in its name, which signifies the vision of peace, or they shall see peace; Christ, the King of it, is the Prince of peace; the members of it are sons of peace, who enjoy a spiritual peace now, and an everlasting one hereafter; like that, it is compact together, consisting of saints, cemented together in love, in the order and fellowship of the Gospel; and is well fortified, God Himself, and His power, being all around it, and having salvation, for walls and bulwarks, and being encamped about by angels; and it is a free city, being made so by Christ, and, through Him, enjoying the liberty of grace now, and having a title to the liberty of glory in the world to come; as Jerusalem was, it is the object of God's choice, the palace of the great King, and the place of divine worship: it is called heavenly, to distinguish it from the earthly Jerusalem; and to express the excellency of it, as well as to point out its original: the members of it are from heaven, being born from above their conversation is now in heaven; and they are designed for that place; and its doctrines and ordinances are all from thence." (Commentary).

(2) An innumerable company of angels—the general assembly. These angels are "encamped about the church" and are "ministering

## "STINKERS"

A little boy wanted \$100, so he decided to pray for it. He prayed for two weeks. Still no \$100; so he decided to write the Lord. Postal authorities, noting the address, forwarded the letter to the President of the United States.

The President, amused, sent the boy a check for \$5, believing that would seem like a lot of money to a boy. The delighted youngster wrote the Lord a letter of thanks, but closed by saying: "I noticed You routed Your letter through Washington. As usual, those stinkers deducted 95 per cent!"

—Royalton (Minn.) Banner.

spirits, sent forth to minister for them who shall be heirs of salvation." (Hebrews 1:14). "Saints are now brought into a state of friendship with them" (Gill). "Those who by faith are joined to the gospel church are joined to the angels." (Matthew Henry). "We are come, in other words, into blessed association with the entire gathering of elect angels whose delight is to do the will of God, and who are themselves learning that will through His church." (Ironsides).

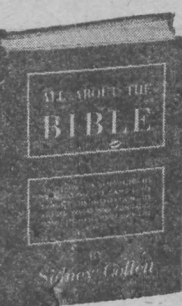
(3) Church of firstborn ones which are written in heaven. This is simply an abstract reference to the institution of the church. Alford's conclusion as to this phrase is: "There is no way, left but to see, in the words, the assembly of the firstborn written in heaven, THE CHURCH BELOW. And this view, far from being a last refuge, is justified by every consideration. For (1) thus ecclesia is explained, which everywhere, when used of men and not of angels, Psalm 89:5, designates the assembly of saints on earth: (2) the adjunct written in heaven is accounted for, indicating as it does the heavenly character of the church below, the invisible side of their sonship and citizenship (see I John 3:2), with which in this description of heaven we are mainly concerned: (3) we get an explanation of the choice of the firstborn to describe Christian believers... There is no distinction between first-born and later-born Christians, but all Christians as such as called first-born because of their inheritance of the heavenly inheritance."

Notice that the verse states that the names are written in Heaven, not that the firstborn ones are in Heaven themselves. "The being enrolled in the book of life is the token to us, while here below, of our heavenly citizenship and seems to lose all its significance, as soon as we have entered the heavenly city and need no assurance of our citizenship either for ourselves or for others... these persons written in heaven being not yet citizens of heaven who have taken up their full citizenship by passing through death, but persons to whom their citizenship is assured, they being as yet here below. (Alford).

(4) And to God the judge of all. Since God is here referred to along with the church as being an object to which these people had come, we believe that this coming to God is a coming to Him in His "house," the church. He is the Head of this "house," having

(Continued on page 8, column 5)

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## GOING, GOING ... GONE

"FOR WHAT IS A MAN PROFITED, IF HE SHALL GAIN THE WHOLE WORLD, AND LOSE HIS OWN SOUL? OR WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?" — MATT. 16:26





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Won't you be one of 100 to send 10 subs to others before Spring? We hope you will pray about the matter now.

### "Peace"

(Continued from page 3) the rain coming down from heaven. Rain is a gift. The air we breathe, the water we drink, the sunshine we enjoy, the food we eat are all gifts from God. The sleep we enjoy is a gift from God, for the Psalmist tells us:

"For so he giveth his beloved sleep."—Psa. 127:2.

You will go home tonight and if you are able to close your eyes and go to sleep, then when you awaken tomorrow morning, you ought to say, "Thank you, Lord, for your gift of sleep that I have had."

Yes, beloved, we are the recipients of so many gifts over and over and over again, but above them all — and greater than all these material gifts stands peace as a gift from God. We read:

"To all that be in Rome, beloved of God, called to be saints: Grace to you and PEACE FROM GOD our Father, and the Lord Jesus Christ."—Rom. 1:7.

Where does peace come from? From God. Beloved, you don't get peace by prayer. You don't get peace at a mourner's bench. You don't get peace in a baptistry. You don't get peace when you join the church. You don't get peace by anything that you do. Beloved, peace is from God.

Notice again:

"Therefore being justified by faith, we have PEACE WITH GOD THROUGH OUR LORD JESUS CHRIST."—Rom. 5:1.

"And the PEACE OF GOD, which passeth all understanding, shall keep your hearts and minds THROUGH CHRIST JESUS." — Phil. 4:7.

"And let the PEACE OF GOD rule in your hearts, to the which also ye are called in one body; and be ye thankful."—Col. 3:15.

"Now the LORD OF PEACE himself GIVE YOU PEACE always by all means." — II Thess. 3:16.

"John to the seven churches which are in Asia: Grace be unto you, and PEACE, FROM HIM which is, and which was, and which is to come; and from the seven Spirits which are before his throne."—Rev. 1:4.

Listen, beloved, peace is from God. It is a gift from God.

I spoke about the number of material blessings that we have from God. All of them are gifts from God. But, beloved, do you ever think of the spiritual blessings we have that come purely as gifts from God? The Apostle Paul refers to the Lord Jesus Christ as a gift, for he says:

"Thanks be unto God for his unspeakable gift."—II Cor. 9:15.

Repentance is a gift. The Word of God tells us that repentance is definitely a gift from God unto us. Listen:

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to GIVE REPENTANCE to Israel, and forgiveness of sins."—Acts 5:31.

Faith is a gift of God, for we read:

"For by grace are ye saved through FAITH; and that not of yourselves: IT IS THE GIFT OF GOD: Not of works, lest any man should boast."—Eph. 2:8,9.

Even the willingness to believe is a gift of God, for we read:

"Thy people shall be WILLING IN THE DAY OF THY POWER."—Psa. 110:3.

Listen, beloved, all these come to us as a gift of God, and the peace that we have, is promised to us as a gift — not of man, but a gift of God Himself.

V

THIS PEACE IS BEYOND HUMAN COMPREHENSION.

The man of the street couldn't comprehend it at all. Even the individual who has started to attend church services couldn't comprehend it unless the Holy Spirit has begun to work within his heart. I say, beloved, no man can comprehend in any wise at all spiritual truth until he has been sanctified by the Spirit of God. When God begins to work within a man's heart and sanctifies him by His Spirit, never

again will that individual be a careless sinner. Never again will he be the careless sinner that he has been in the past. He is still a sinner, but he will never be the careless sinner that he has been in the past.

Beloved, listen, that man can begin to comprehend, but can he ever understand the peace of God until he is saved? No, he will not even then understand it. He will never understand fully the peace of God until that day when he stands in the presence of Almighty God who loved him and gave His Son to die for his sins.

I say, beloved, it is beyond our comprehension. Listen:

"And the peace of God, which PASSETH ALL UNDERSTANDING, shall keep your hearts and minds through Christ Jesus." — Phil. 4:7.

How great is your understanding? Can you go out beyond the ordinary dimensions in which men are usually able to think? Has God granted to you an ability in understanding things that other people are not able to understand? Even then, beloved, you can't understand the peace of God, for the peace of God passeth all understanding.

I will never forget the day that Jesus Christ became my Saviour. I will never forget what the Son of God meant in my life that day. I will never forget how I was thrilled at the thought that Jesus Christ was my Saviour. The peace of God flooded my heart in that hour. There was a peace totally unlike anything that I had ever experienced in my life. I tried to understand it, but it was beyond my comprehension. I tried to take the wings of faith and fly to it, but I found it was too far. I tried to go about it, but I found its circumference was too great. I say to you, beloved, we will never understand the peace of God until the day that God wipes the filmy mist of doubt and fear from our eyes. Then we will understand that peace that passeth all understanding.

### CONCLUSION

Oh, what a blessed peace it is! Is it yours? Are you at peace with God. The Bible says:

"Acquaint now thyself with him, and be at peace."—Job 22:21.

The Devil is the greatest hypnotist in the world. He can mesmerize and hypnotize a person better than any hypnotist that ever lived. Many an individual is under the spell of Satan. The Devil has him hypnotized and he thinks he is at peace, whereas it is a false peace—the peace of the Devil.

I ask you, do you know the peace of God?

It is amazing to me that in practically every one of the books of the New Testament, Paul, in the very first verses says: "Grace and peace be unto you," or some such similar language. I have noticed this, that in every instance he always says "grace and peace" — grace before peace. The reason is, that you have to have the grace of God before you can have the peace of God. Beloved, the man who has seen and experienced the grace of God in Jesus Christ, that man has the peace of God — the peace that passeth all understanding.

You know, beloved, the greatest blessing in this world that can ever come to us is to come to that place in life where we can put our hand upon our bosom — our hand over our heart and say, "I know that my Redeemer liveth." There is no blessing to equal the blessing that comes to us when we receive the peace of God — that peace that passeth all understanding.

I ask you, have you received that peace? Has the Lord Jesus Christ made peace for you, and are you His child? Are you at peace with Him? Are you happy in the Lord? Not everything that comes in your life will make you happy. You will have a lot of burdens after you are saved. Sins will come up in your life through your flesh that will cause you to be miserable, but, brother, sister, if you are a child of His, you have a peace within your soul that

passeth all understanding you, do you have that peace?

May it please God in the to speak to some heart and reveal Jesus Christ to some that someone might leave place, having received the of God into his heart and through Jesus Christ.

May God bless you!



### Hebrews 12:22-28

(Continued from page 5) ing authority over all thereof and those who come it. He grants them the church privileges and comes them how they are to walk have access unto Him and come without fear. "The our judge, the Lord is our giver, the Lord is our King will save us." (Isaiah 33: the olden times, the Jew not publicly come unto God Judge of all; they brought fices, but priests perform them. But now, the saint unto God for himself through "way" made by Christ. W the Jew could not enter "house," (the tabernacle) of God is a "lively stone" God's "house" (the church) day.

(5) And to the spirits men made perfect. Gill e this as referring to "the sam earth, who are just men; ually . . . but by the im of the righteousness of Ch to them . . . they are con righteous through his rig ness; and the spirits or s these are only mentioned cause the communion of a Gospel church-state lies in the souls and spirits of other, or in spiritual thich a lating to their souls." (Corvan tary, in loco.). The spirits on all people have been perfec re, a Christ's righteousness, so th no necessity of understandi verse to apply to those wea dead. A saved person is perfect in his spirit (by it righteousness) as a person disembodied.

(6) And to Jesus the mediator of the new covenant. Most the mediator at Sinai. Late priests acted for the people Jesus Christ is the Mediator the new covenant. Coming the church, we submit our unto Him as our Advocate Mediator. It is the earthly still distressed by the fle the devil, that needs Ch Mediator (I John 2:1,2).

(7) And to the blood of ling. This language agains us back to the typology in Testament which finds its When her b formed in behalf of those ones, it As the Israelite of old wou editor his offering unto the priest and the priest would sprinkle him blood before God, so tod esserst saint of God comes to id. Oh, b whose blood is sprinkled satisfaction of God's Law.

Adam Clarke's conclusi mark on the passage is: nothing, therefore, in these which determines their se the heavenly state; all is to the state of the chu Christ, militant, here on and some of these particula not be applied to the chu umphant on any rule of co tion whatsoever." (Comm in loco.).

### BELIEVER'S IMMERSION and the LORD'S SUPPER

By W. H. RONE

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A Scriptural presentation of God's Word on the nances of the church. W outlined, scriptural and historically documented. Strongly defends the Bap positions.