

# 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

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## 'Ekklesia'--The Church

By BOB L. ROSS

NOTE: My booklet entitled "EKKLESIA"—THE CHURCH, NOT UNIVERSAL AND INVISIBLE, recently went "out of print." We plan to use the booklet in TBE over a few weeks' time and hope to put the booklet back into print thereafter. The following is the first in this series.—Bob L. Ross.

G. D. Boardman, of last century fame, stated: "What is the church? is the great problem of this century." Is it any less a problem in our twentieth century? Generally speaking, we doubt that it is. In fact, this is a problem that faces every generation, and this is because Satan is always on hand to lead a flurry of false ideas for our adoption instead of truth. However, the truth can be found

if we seek for it earnestly, asking God's Spirit to lead and teach us. God's Word is sufficient, and contains the truth for us on all doctrines, including this one of the church.

### The Importance of Word Meanings

What the writers of the Scriptures, and the Holy Spirit in a more definite sense, meant to convey to God's people is certainly expressed in the words used in the writings which compose God's inspired volume. Ideas which do not truly arise from the words of the Bible are the ideas of someone other than the writer and the Holy Spirit, who inspired the words written. A perverted word or a false concept of the meaning of a word will lead to a false understanding of what is actually expressed.

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## STATEMENTS FROM OUTSTANDING BAPTISTS ON THE CHURCH

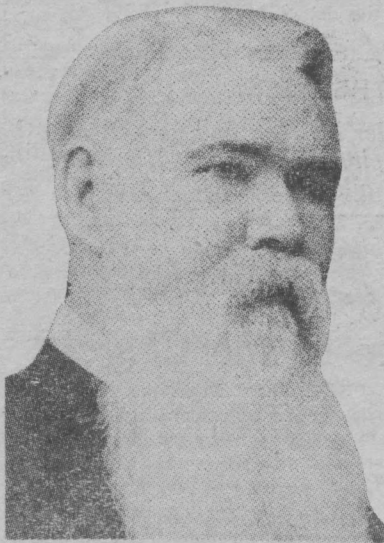
B. H. CARROLL:

"The whole of the modern Baptist idea of a now existent 'universal, invisible church' was borrowed from

because the error is not harmless. It is used to deprecate Christ's earthly church, 'the pillar and ground of the truth.'" (On Ephesians, page 166).

ARTHUR W. PINK:

"Now the kind of church which is emphasized in the N. T. is neither invisible nor universal; but instead,



B. H. CARROLL (1843-1914)



ARTHUR W. PINK (1886-1952)

Pedo-baptist confessions of faith in the Reformation times, and the Pedo-baptists devised it to offset the equally erroneous idea of the Romanist 'universal visible church.' We need to be well indoctrinated on this point,

visible and local. The Greek word for 'church' is 'ecclesia,' and those who know anything of that language are (Continued on page 8, column 4)

## Spurgeon's Remarks On Baptist History

Charles H. Spurgeon (1834-1892), a name that needs no introduction, stated:

We believe that the Baptists are the original Christians. We did not commence our existence before Luther or Calvin were born; we never came from the Church of Rome, for we were never in it, but we have an unbroken line up to the apostles. We have always existed from the very days of Christ, and our principles, sometimes hidden and forgotten, like a river which may travel underground for a little season, have always been honest and holy adherents. Persecuted alike by Romanists and Protestants of almost every age, yet there has never existed



C. H. SPURGEON (1834-1892)

ers; nor, I believe, any body of Baptists ever held it to be right to put the consciences of others under the control of man. We have ever been ready to suffer, as our martyrologies will prove, but we are not ready to accept any help from the state, to prostitute the purity of the Bride of Christ to any alliance with government,

(Continued on page 8, column 5)

## Baptist and Catholic Doctrines Contrasted

By J. B. GAMBRELL  
(Now with the Lord)

Bro. Gambrell was an outstanding Southern Baptist editor, preacher and author. He edited THE MISSISSIPPI BAPTIST.

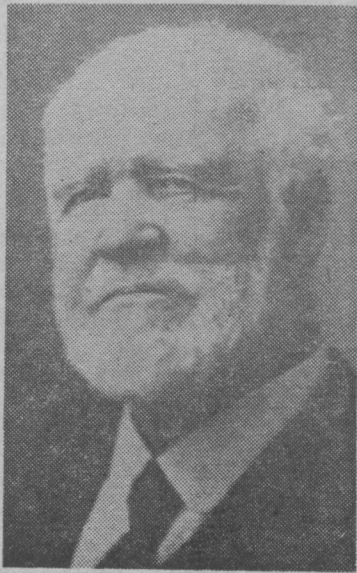
If everything that is Baptist is taken from any one of the Protestant Pedo-Baptist bodies, what remains will be Roman Catholic. If everything that is Roman Catholic is taken away, what is left will be Baptist.

For instance, immersion is Baptist because of Christ's command. Sprinkling and pouring for baptism are Roman Catholic and rest on the primary assumption of the Roman Catholic hierarchy that Scriptural institutions may be changed by human authority.

Proxy religion is Roman Catholic. Individualism in religion is Baptist.

Baptismal regeneration is Roman Catholic. Regeneration by the Spirit is Baptist.

The sacramental view of the ordinances is Roman Catholic. The symbolic view is Baptist.



J. B. GAMBRELL (1841-1921)

Salvation by works is Roman Catholic. Salvation by grace is Baptist.

The independence of local churches is Baptist. The overhead control of local churches is Roman Catholic.

The equality of all ministers is Baptist. Orders in the ministry is Roman Catholic.

The democracy of churches is Baptist. Hierarchical control of churches is Roman Catholic, and on and on, we might go.

All these statements are susceptible of the clearest proof. Indeed, the great founders of the Protestant churches avowed their adhesion to the structural principle of Romanism as to the change of baptism to sprinkling and pouring.

Baptists stand in historic and irreconcilable opposition to the primary Romish affirmation and cannot modify their position to (Continued on page 8, column 3)

## Thomas Jefferson Learned Something From Baptists

Thomas Jefferson who helped to guide the American colonies in gaining their independence and in forming the constitution of the U. S., declared that a Baptist church is a pure form of democracy. "This he observed at a small Baptist church located near his Monticello home. The following quotation is taken from 'Belcher's Religious Denominations of the United States,' page 184.

"Jefferson said that he considered Baptist church government the only form of pure democracy which then existed in the world, and had concluded that it would be the best plan of government for the American Colonies. This was eight or ten years before the American Revolution."

Thus America owes a lot to Baptists for her democratic form of government.

—Baptist Trumpet

## What Is The "Body of Christ?"

By the late H. Boyce Taylor (1870-1932)

Author of WHY BE A BAPTIST?"



Editorial Note

There is a subject about which many people have many assumptions. Brother Taylor gives Bible evidence that each church is a body of Christ and rightly contends that there is no other body of Christ.

(Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "Will There Be Anybody In Heaven Besides Baptists?"

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—I Cor. 1:18.

It is commonly reported, and the accusation is often made, that we say there will be no one in Heaven but Baptists. In view of the fact that this criticism constantly arises, I bring to you now this message.

The religious world is shot to pieces. Professing Christians sing:

"Onward Christian soldiers marching as to war, With the cross of Jesus going on

before. We are not divided . . ."

What a lie! We are divided. There are great bodies of professing Christians who declare that immersion only is baptism, while in contrast, there are others who say there are three modes—sprinkling, pouring, and immersion—and the candidate may take his choice. Other great supposedly Christian bodies teach baptismal regeneration—namely that one is saved in the act of baptism; while others reject such as heresy. Likewise, there are large bodies of professing Christians

who say that Christ died only for the sinner's past sins, and that it is necessary that the sinner keep himself saved from future sins; while others of us declare that Christ died for all sin—past, present and future. Some great bodies of professing Christians declare that one is saved partially by grace, and partially by works; while others declare it is all of grace. The majority of so-called Christendom believe, teach, and practice what is commonly spoken of as open communion—namely, that any professing Christian may partake of (Continued on page 2, column 4)

## New Testament Church Government

New Testament churches were independent and democratic in government. This fact is seen in

### 1. The Selection of Matthias.

While the method used in the selection of Matthias is not the usual method of voting employed today, Luke's account (Acts 1: 23-46) implies that the entire church participated in his selection. "They appointed" (vs. 23), "they prayed" (vs. 24), and "they gave forth their lots." The entire group of one hundred and twenty (vs. 15) is the most natural antecedent of the pronoun "they" in these expressions. (Continued on page 2, column 3)



# The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS  
JOHN R. GILPIN } Editors

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## VERSE OF THE WEEK

"And hath put all things under his feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." — Ephesians 1:22, 23.

## Examiner Editorials

### What Is the Name of the Church?

"Church of Christ" Campbellites are not in the least backwards about claiming that they only "wear the Bible name;" they even condemn their Campbellite relatives, the "Disciples" or "Christian Church," because they don't wear the "right name." We would like to ask a few questions about this so-called Bible name.

In the first place, where in the Bible are we commanded to wear this name? If it is a name to be worn, and if wearing it is essential to salvation; surely we are commanded by the Lord to wear it. And as the Campbellites say, let's have "book, chapter, and verse" for the answer.

Romans 16:16, often quoted by Campbellites in support of their name, does not command any one to wear any name. There are other passages which refer to the church under different terms, but they do not contain a commandment, either. We are commanded to do many things — repent, believe, be baptized, assemble, observe the Lord's Supper, pray, preach, etc. — but NEVER are we commanded to wear a name. Does not one, therefore, go beyond "that which is written" when he adds a name as if it were a commandment? If there is such a commandment, where is it?

Alexander Campbell, primary founder of Campbellism, translates Romans 16:16 as follows:

"The congregations of Christ salute you." (Living Oracles, page 305).

Campbell is recognized by Campbellites as the greatest scholar the "restoration movement" ever had. He says that the word "church, or kirk, is an abbreviation of the words *kuriou oikos*, the house of the Lord and does not translate the term *ekklisia*." (Living Oracles, appendix, page 55).

On this Campbell is right, for the Greek authorities tell us that *ekklisia* is the word for assembly, or congregation, and not for church, a word which refers to a material building, rather than to people. The word *church*, like baptize, appears in the King James (Episcopalian) Version because the "rules" of King James dictated that the word be used.

Therefore, if Romans 16:16 gives us the name of the Lord's

assembly, what should it be? Not "church of Christ" for "church" is an improper translation, according to Campbell and Greek authorities. Campbell himself asserted that "Disciples" should be the name, while Barton W. Stone insisted upon "Christians."

Actually, Campbellites have been fussing over a name for their "baby" ever since it was born. In the *Christian Review*, edited by Mr. Martin, there appeared several years ago, this statement:

"There is, perhaps, no question about which our people are more divided than that about the name. So divided are we upon this question that the census takers cannot ascertain who we are, what we believe, or our number."

A Campbellite paper entitled *The Vindicator* says that any term which describes the church is all right. But *The Vindicator* fails to give a single verse that commands us to wear "any term." Here is what the paper says:

"I see where some Baptists are offering \$100 for a Scripture which teaches that the name of the church is 'The Church of Christ, or any other particular name.' . . . Personally, I wouldn't be interested in proving the foregoing for any amount of money — because I would be trying to prove something I do not even believe. Any Bible term that describes the church is acceptable to me not just one particular name. One of the terms in the Bible, however, is the 'churches of Christ' (Rom. 16:16)" (May 1, 1958 issue).

That's all very interesting, but you will notice that no one is commanded to wear any "term," not to mention a name! The writer refers to "any Bible term that describes the church;" all right, suppose Campbellites start calling themselves "The Pillar and the Ground" (I Tim. 3:15), which are Bible "terms" that "describe" the church; will these "terms" be all right as the "name"? Why did the Campbellites settle on the one name, "Church of Christ," instead of several? Why don't they hang out this sign: "The Body, Temple, Building, Pillar and Ground, Household, Flock, Bride, City, and Candlestick of Christ"? All of these "terms" are descriptive of the church.

If all of these are right to use as "names," then is it right just to hang out one? Yet this is exactly what Campbellites do.

We have no objection to using terms to "describe" the Lord's church, but we do object to making names out of terms, demand-

ing that we wear them or go to Hell. There are many terms used of God's people, such as "sheep," "elect," "living stones," etc. Would it be right to say, then, that those in the church must wear the name "Sheep of God," or some other name?

Actually, "assemblies of Christ" in Romans 16:16 is in the possessive case, and is no more giving a "brand name" than any other verse in the Bible. The verse tells us who is saluting (assemblies) and whose assemblies they are (Christ's).

We challenge any person on the face of the earth to give one single verse that commands us to wear the name "Church of Christ" or any other "term" or name. The reward still stands, too.—Bob L. Ross.

## Government

(Continued from page one)

### 2. The Selection of the Seven Deacons.

When the need arose for these seven servants of the church the apostles did not assume the authority of appointing them, but "called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:2, 3). "And the saying pleased the whole multitude, and they chose" the seven men whose names are given. The multitude of the disciples, that is, the church, did the choosing.

### 3. The Setting of Barnabas and Saul.

In this we see the independence of New Testament churches. The church at Antioch, although it was much younger than the church at Jerusalem, acted in this matter independent of the church at Jerusalem and without so much as consulting the church at Jerusalem. Cf. Acts 13:1-3. Neither did the church consult the apostles.

### 4. The Exclusion and Restoration of the Incestuous Man at Corinth.

Paul addressed the church as a whole about this matter. Cf. I Cor. 5. And in his recommendation concerning the restoration of this man (II Cor. 2:6) he speaks of his punishment as having been inflicted by "many," literally, the greater part or majority. This distinctly implies that the church was democratic in the exclusion of the man. It was not done by the elders, nor by the deacons, but by the many or the majority.

### 5. The Selection of Traveling Companions for Paul.

Cf. I Cor. 16:3; II Cor. 8:19, 23. Paul recognized the right of the churches to have their own representatives accompany him in his travels among the churches in making up the offering for the saints at Jerusalem. We, no doubt, have these "messengers of the churches" mentioned in Acts 20:4. Thus Paul was not a lord over God's heritage, but recognized their right of self-government. He speaks of these brethren as having been selected of the churches. This implies that the churches acted as bodies in their selection. They were not appointed by the elders. The only way a church can act as a body is by some method of voting. Any

proper method of voting is an expression of democracy.

### 6. The Duty and Responsibility of the Whole Church to—

(1) *Maintain Unity of Action.* See Rom. 12:16; I Cor. 1:10; II Cor. 13:11; Eph. 4:3; Phil. 1:27; I Pet. 3:8. Strong very justly remarks on these passages that they are not "mere counsels to passive submission, such as might be given under a hierarchy, or to the members of a society of the Jesuits; they are counsels to cooperation and to harmonious judgment."

### (2) *Preserve Pure Doctrine and Practice.*

I Tim. 3:15; Jude 3. See also the exhortations of the churches in Rev. 2 and 3.

### (3) *Guard the Ordinances.*

I Cor. 11:2, 23, 24.

And we may conclude by saying that in no instance in the New Testament do we see the independency and democracy of the church contradicted.

(From "A Systematic Study of Bible Doctrine" by Simmons.)

## "Heaven — Baptists"

(Continued from page one)

the Lord's Supper, regardless of his denominational preference; while in contrast, there are others who believe in what is called close communion, or that the Lord's Supper is restricted to the one local organization, and I thank God to be one of that number. There are those who preach eternal salvation — namely, that when one is saved, he is saved forever; and in contrast, there are those who preach that one may lose his salvation after having been saved. The first believes in the security of the believer, while the second believes in falling from grace.

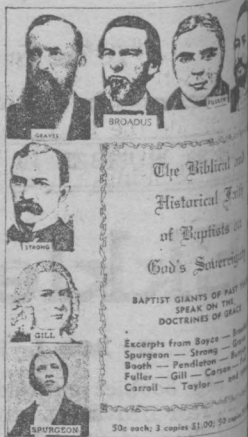
Let's be honest, beloved, we are divided. It is popular today though to throw aside one's convictions, which leads me to say that we are at the flood tide of compromise. The popular idea is to take a pinch of Methodism, Campbellism, Catholicism, and a little pinch off all the denominations, mix it together with a little soft soap, flavor it with apple-sauce, give it a thorough coat of whitewash, and the result will be a modern Christian. Not at all! It will be a modern compromise instead.

In the Biology Department of a college, there was an old professor who knew everything there was to know about bugs. The boys of the school tried to deceive him one day by piecing a bug together with glue. They got the head end off one bug, the middle piece of another, and the tail of a third and glued these together. Then they took wings, feet, and feelers of still other bugs and glued them on this improvised bug. Then they took it in to the old professor and said, "Professor, when we were out hunting specimens today, we found a strange bug which we cannot classify." The old near-sighted professor took the bug, turned it over, studying it very carefully. Finally, he turned to the boys and said, "Boys, this is a humbug." In the light of this, I declare that every patched up, compromising Christian is a spiritual humbug.

Ere I become tedious to you, let me come immediately to my text.

"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." — I Cor. 1:18.

## The Biblical and Historical Faith of Baptists on God's Sovereignty



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Calvary Baptist Church  
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## THERE ARE SOME GESTED ROADS TO WHICH OUR TEXT DOES MENTION.

First of all, it is taught that the road of will take one to Heaven; it is commonly believed that so long as one is sincere, his belief he will go to when he dies. It is a opinion among the number of professing professing church members it matters little what one so long as he is sincere he believes.

Let me show you the this in the light of God Listen to this Scripture "Brethren, my heart and prayer to God for that they might be saved bear them record that a ZEAL OF GOD, but CORDING TO KNOW For they being ignorant righteousness, and going establish their own right have not submitted unto the righteousness of Romans 10:1-3.

In these verses, Paul that the Jews were sincere. Yet, it was an (Continued on page 4, c

## A CONCISE HISTORY OF BAPTISTS

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J. R. Graves thought very highly of this book and brought it into print here in America. The author himself was an English Baptist and was very well informed about the history of our forefathers. In the study of Baptist history, you will find Orchard plays an important role.

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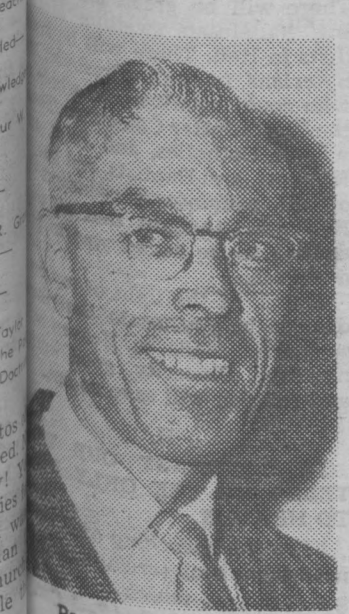




## BIBLE "METAPHORS" FOR THE BIBLE CHURCH

By PASTOR BOB NELSON  
Milan, Michigan

There is much confusion today to the lack of knowing how to rightly divide the Holy Scriptures. Bible colleges and institutes are graduating multitudes of students who are about to enter the ministry. These students are unable to know the philosophy of Christian education, the way to practice Christian psychology, and they seem to know little about properly interpreting the Bible.



Pastor Bob Nelson

believe in this "spooky" invisible church because one does not have to interpret metaphors this way.

### Preliminary Matters:

1. **Definition of a metaphor:** A metaphor is a figure of speech in which one object is likened to another by asserting it to be that other, or by speaking of it as if it were that other. In Psalm 18:2 we have an illustration of six metaphors in one verse of Scripture. "The Lord is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

2. **Rules of metaphor:** (a) No metaphor can ever fully represent the entity to which it is applied; (b) A metaphor is a metaphor and will always remain a metaphor; (c) A metaphor must be interpreted with the context where it is used and not applied elsewhere. For example: the lion is a description of Christ and also it refers to Satan (Rev. 5:5, I Peter 5:8). If these three simple rules are observed the author feels that about 90 per cent of the religious junk written about the "Body" and "Bride" of Christ would be burned. And thousands of believers would become members of sound, visible churches and renounce their membership in the Big Spooky Invisible Church.

### Illustrations Of Six Metaphors That Refer to the Church

1. **"The pillar and ground of truth"** (I Tim. 3:15).

No theologian or Bible student, living or dead, to my knowledge, denies the fact that this verse of Scripture refers to a local, visible, organized church. The context speaks of the office of bishops and deacons, which no believer

J. B. Jeter's third wife was a Presbyterian. A baby was born in that home. His wife said something about like this: "Mr. Jeter, you knew I was a Presbyterian when you married me. As an honest Presbyterian I believe that our baby ought to be baptized."

He consented on condition that she would consent to his holding the baby while the ceremony was performed. She thought it would be a feather in her cap to have the most prominent Baptist preacher in Virginia and one of the best known Baptist editors in the South to hold their baby, while a Presbyterian preacher baptized it.

So she consented. J. B. Jeter announced in his church in Richmond, that he would be out of his pulpit to be present at the Presbyterian church and why. That church was jammed and packed. The scholarly and dignified Presbyterian preacher preached and then announced that those who had babies to be baptized would please bring them forward. Bro. Jeter and his wife arose and he took the baby in his arms and they walked to the front. He was careful to get at the end where they were to be-

of the invisible church would say exists in his concept of the church. Therefore, any church that upholds the first fourteen verses of I Timothy three, is qualified to be a "pillar" and "ground" of the truth.

These two metaphors prove that the visible church is an extremely important institution with a permanent job of upholding the truth. The way a church holds up and supports the truth is by believing it, obeying it, and preaching it. The stability of the truth upon the earth is dependent on the local church, as God leads.

ing. The Bible nowhere so uses the word; in fact, while Christians met together in material buildings in New Testament times, there were no elaborate buildings set apart for that purpose as we know them today. We find that some met in the homes of certain folk, but not in "church buildings." No, the Bible does not use the word "church" to refer to a material building.

Others hold the idea that the church is all the **professedly Christian denominations**, and that each denomination is a "branch" of the one big church. But this is not the doctrine of the Bible. There were no organized denominations, as we know them today, in New Testament times. So it is foolish to think that the word "church" was ever used in this sense.

Then there is the Roman Catholic notion that the church is a **universal, visible, organized church** with a "pope" as head. When Romanists use the word "church," they have reference to this idea. But this, too, is not how the word is used in the Bible.

There is also a common notion that an **organized denomination is a church**. We hear people speak of "The Methodist Church," "The Presbyterian Church," "The Baptist Church," etc. But the word "church," as it is used in the Bible, will not bear such a use, as we shall shortly see.

But probably the most misleading of all false ideas about the church is the **universal, invisible theory**. There are various opinions as to who composes this supposed church. Some of its advocates teach that it is composed of **all the elect**. Similarly, it is said that **all those saved from Adam until the end of time** compose this church. Others would say that it will be composed of that many, but not now, for only those now saved are in this church. Some advocates of the invisible church theory teach that it is **only since the day of Pentecost** that this church has existed. But regardless of these differences, those who teach the idea of a universal, invisible church are basically agreed and are alike in error.

(Continued on page six)

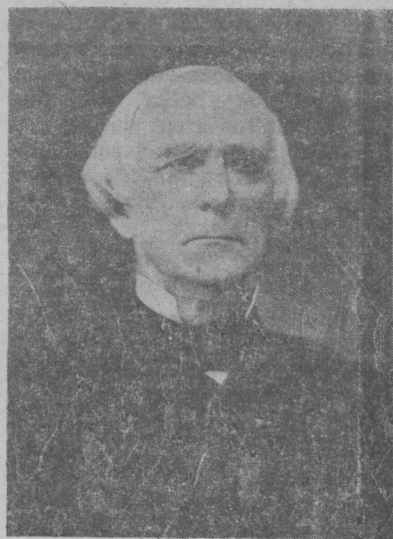
## Why A Baby Wasn't Sprinkled

gin. Quite a number of other parents had children present for that purpose.

Just as the honored pastor of that Presbyterian church raised his hand to say the baptismal formula to baptize Bro. Jeter's baby, Bro. Jeter said something like this:

"My brother, you and I have been good friends for many years. My wife has been a member of your church for years and I have never tried to proselyte her to my faith. But as a Baptist I believe that we ought to be able to give a 'Thus saith the Lord' for all that we do. This is my baby as well as my wife's. Before you sprinkle my child, I want you to take your Bible and read out of the Book your authority for what you are about to do."

The scholarly, old-school Presbyterian preacher slowly raised his hand and pronounced the benediction. Mrs. Jeter soon became a Baptist. She said that her pastor was one of the most scholarly Presbyterian preachers in all the South. If he could not find infant baptism in the Bible, then it must not be there. If infant baptism was not in the Bible, she



J. B. Jeter (1802-1880)

had never been baptized, for infant baptism was all she had ever had. With an open Bible she soon was led to the truth and obeyed her Lord in baptism.

The Bible was written to make Baptists and it will do the work in every regenerate heart if they will only read it and obey it.

—From "Why Be a Baptist?" by H. B. Taylor

Man-made religious organizations are not supporters of the truth but the organized local church is.

2. **"The household of God"** (I Tim. 3:4-15).

The church referred to here is not a material structure but a group of baptized believers banded together as a household. The function of a household is to offer support and fellowship to its members. It denotes a family-type relationship, a familiarity, a commonness in cause. Surely, whenever any church gets so large it cannot thus function, it is too large.

3. **"The flock of God"** (Acts 20:28).

Paul is speaking to the elders of the church of Ephesus (vs. 17) and tells them to take heed to themselves and to "all the flock" which is the church of God. How may we liken a church to a flock? It is made up of sheep only (John 10:27), not of some other animals, even though some come in sheep's clothing. The flock needs a shepherd to feed them (I Peter 5:2), and to help guard them from the ravening wolves (Acts 20:21, John 10:12). A good flock will be gentle and useful in producing wool and new sheep.

4. **"The Body"** (Eph. 1:22, 23, I Cor. 12:27).

Let me first remind you again that a metaphor must remain a metaphor. When Jesus called Himself the door (John 10:7), He did not mean that He was made of wood and hinges. Likewise, the church is likened unto a "body," yet it is not some big invisible universal monstrosity that speaks of heaps of hands, feet, ears, eyes, etc. No, it is saying that the visible church has a likeness in its function with living members. It is an organism that occupies space and has a definite locality. It has coordination and cooperation amongst its members. Therefore, because of this coordinating relationship, when one member in the congregation suffers they all suffer, or when one member rejoices they all rejoice. It is an impossibility for the invisible monstrosity to fulfill this coordination. When some Christian in Africa suffers, what do I know about it; or if some Christian in Alaska rejoices, or even the one already in the presence of Christ rejoices, I am not aware of it.

5. **"Candlestick"** (Rev. 1:20).

Jesus made it clear that this metaphor could not be twisted because He clearly declared it to be a local visible church. Why did Jesus call these seven churches candlesticks? Because these distinct and individual candlesticks or churches are to shine

in this world for Christ. They are to expose the darkness and wickedness of this world and to reveal Christ the light of the world. We need to make sure that Christ is exalted in our midst and that we shine forth for the Saviour.

6. **"The Bride"** (II Cor. 1:2, Rev. 19:7).

The church of Corinth is referred to "as a" chaste virgin, being espoused. In Ephesians 5:22,23 the figure of speech of marriage appears as though it were already complete. It is nonsense to say there will be an actual wedding of millions of believers to one Christ. No, this metaphor is likening a spiritual privilege under the representation of a marriage. This bride-bridegroom denotes a close intimacy and honored place of reward for the faithful church members who have lived righteous lives. For those who are less faithful they will merely be guests (Rev. 19:9) and will not enjoy this special place of reward.

### Conclusion

God gave us metaphors to help us appreciate His divine visible institution called the church. Yet men have twisted these figures of speech so they refer to a mental monstrosity that even they cannot agree upon or properly describe. They have an invisible church with half its membership having died upon the earth and the other half living or yet to be born. It has never held a meeting yet, or taken up an offering. It does not practice the great commission in regards to baptism, or (Continued on page 5, column 3)

## Baptism Not For Infants

By T. E. WATSON

Not a Baptist writer is quoted in this book, but the author arranges pedobaptist over against pedobaptist and lets them argue amongst themselves. This proves to be an unusually effective method of showing the lack of scriptural grounds for the baptism of infants.

Every text of Scripture used by pedobaptists is examined and a thorough historical survey of the first two centuries of the Christian era is given. Nearly 200 quotations from over 60 standard pedobaptist writers are given.

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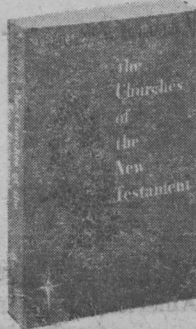
## THE CHURCHES OF THE NEW TESTAMENT

By

GEORGE W. McDANIEL

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This is a reprint of a well-known old Baptist book that emphasizes the local church. The writer draws lessons from the churches in Jerusalem, Antioch, Galatia, Ephesus, Colosse, Philippi, Thessalonica, Corinth, Rome and elsewhere.



## "Heaven — Baptists"

(Continued from page 2)  
zeal. Paul himself declared that their zeal "was not according to knowledge." Even though they were very zealous and sincere in their religious belief, Paul declared that his great desire was that they might be saved. This indicates that regardless of how sincere one may be, that this one may still be unsaved.

Let me give you another illustration from the Scriptures:

"For there is no respect of persons with God. For as many as have SINNED WITHOUT LAW shall also perish without law; and as many as have SINNED IN THE LAW shall be judged by the law." —Romans 2:11, 12.

This refers to those who "have sinned without law." This is a reference then to the heathen, and to those who have never heard the law of God and the Word of God declares that these "shall also perish." This then would say to us that regardless of how sincere a person may be, whether he has heard the Word of God or not, the result will be the same, namely, that he will perish. This then shows us that sincerity will not save.

Do I speak to someone today who thinks that because of his sincerity he is right with the Lord and is saved? Suppose you awaken in the middle of the night with a terrible headache, and not wanting to awaken any of the balance of the family, you steal silently to the medicine cabinet and reach up in the accustomed place where the headache powders are kept. However, just this past week, your wife has cleaned out the medicine cabinet, and has changed the place in the cabinet for your headache powders. In the darkness, instead of getting the headache powders, you swallow two teaspoons of prussic acid. You are perfectly sincere in what you have done. You thought you were taking medicine for a headache, but in reality you were taking a deadly poison. Even though you are sincere, there will be a funeral within a few hours. Or suppose you want to go to your room in a hotel. Instead of stepping into an elevator, you step into an open elevator shaft. You are sincere in what you have done — you thought you were getting into an elevator. Yet, death results just the same. Or suppose you enter an unseaworthy boat to take an ocean voyage. You may be sincere in your belief that the boat is perfectly all right and seaworthy, yet you will be destroyed, and your life will be lost just the same. I say to you in the light of even our common experiences of life, that sincerity will not save. Irrespective of how sincere you may be in your belief, if it be a false heretodox belief, it will mean your damnation in Hell just the same.

Let me read you our text again:  
"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." — I Cor. 1:18.

There is a second suggested road to Heaven which this text does not mention, namely, the road of good works. The unsaved man's religious efforts are always characterized by the word "do." That is, he expects to go to Heaven by what he does. By the thousands, there are those all over the world who think that because of their own good deeds, they shall enter Heaven by and by. Oh, how I would to God today that I might be able to show you that it isn't

works that saves. We do not sing:

"Amazing works how sweet the sound  
That saved a wretch like me."  
But  
"Amazing grace how sweet the sound  
That saved a wretch like me."

In the Old Testament we read of two boys who came to bring their offerings to the Lord—Cain and Abel. Cain brought the fruit of the ground—that which he had produced, whereas Abel brought the bloody sacrifice from the flock—that which God had demanded. The Word of God declares that God accepted the offering of Abel, but rejected the offering of Cain. Since Cain rejected the blood and brought what he had done himself, God in turn rejected him. Not all the Cainites and not all the Abelites are dead yet. There are a few, like Abel, who come as God has demanded, depending upon nothing but the blood of Jesus Christ; whereas the majority, like Cain, come with the same kind of religion as Cain, depending upon what they have done.

In the New Testament, we have a good illustration of this in the experience of the rich young ruler. He declared that he had kept the Ten Commandments from his youth. But irrespective of his goodness and his keeping the law, Jesus said to him:

"One thing thou lackest." — Mark 10:21.

In spite of his own claim of keeping the law, Jesus declared that he was lost.

Let me read you a Scripture whereby you can see that we are not saved by our good works:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done MANY WONDERFUL WORKS? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." —Matt. 7:22, 23.

In this, Jesus gives us a picture of the judgment with unsaved preachers and personal workers and church workers standing in His presence. You will notice that this group even goes so far as to say "and in thy name done many wonderful works." In spite of their works, Jesus declares "I never knew you."

We have the same truth, namely that a man is not saved by his good works, presented to us in Eph. 2:8, 9. Listen:

"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."

"Who hath saved us, and called us with an holy calling, NOT ACCORDING TO OUR WORKS, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." —II Tim. 1:9.

Also, Paul declared to Titus that we are not saved by our works.

"NOT BY WORKS of righteousness which we have done but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." —Titus 3:5.

I heard a man say sometime ago that salvation was something like riding a bicycle. He declared that Jesus gives us a start in salvation and that we must keep on pedaling or we would not go very far. He even declared that we might coast for a little ways, but that sooner or later we would fall to one side if we did not keep on working. I am ready to grant you that this might be true if

## "Links" In The Baptist "Chain" Back To Apostolic Times

"Link One. — The Baptist church at Dyer, Tennessee was organized by J. W. Jeter, who came from the Philadelphia Association.

"Link Two. — Hillcliff Church, Wales, England. H. Roller came to the Philadelphia Association from the Hillcliff Church. (see minutes of the Philadelphia Association, Book 3, item 1.)

"Link Three. — Hillcliff Church was organized by Aaron Arlington, A. D. 987. (See Alex Munston's *Israel of the Alps*, page 39.)

"Link Four. — Lima Piedmont Church ordained Aaron Arlington in 940. (See *Jones' Church History*, page 324.)

"Link Five. — Lima Piedmont Church was organized by Balcolao in A. D. 987. (See *Neander's Church History*, Vol. II, page 320.)

"Link Six. — Balcolao came from the church at Timto, Asia Minor. (See *Neander's Church History*, Vol. 2, Page 320.)

"Link Seven. — Timto Church was organized by Archer Flavin, A. D. 738. (See *Mosheim's Church History*, Vol. 1, Page 394.)

"Link Eight. — Archer Flavin came from the Darethea Church, organized by Adromicus, A. D. 671 in Asia Minor. (See *Lambert's Church History*, Page 47.)

"Link Nine. — Adromicus came from Pontifossi at the foot of the Alps in France. (See *Lambert's Church History*, Page 47.)

"Link Ten. — Pontifossi Church was organized by Tellesman from Turan, Italy, A. D. 398. (See *Nowlin's Church History*, Vol. 2, Page 398.)

"Link Eleven. — Turan Church was organized by Tertullian from Bing Joy, Africa, A. D. 237. (See *Armitage's Church History*, Page 182.)

"Link Twelve. — Tertullian was a member of the Partus Church at the foot of the Tiber that was organized by Polycarp, A. D. 150. (See *Cyrus' Commentary of Antiquity*, Page 924.)

"Link Thirteen. — Polycarp was baptized by John the Revelator on the 25th day of December, A. D. 95. (See *Neander's Church History*, Page 285.)

"Link Fourteen. — John was with Jesus on the Mount. (See Mark 3:13-14 and Luke 6:12-13)."

—The Church That Jesus Built by Mason, pp. 110-111.

Such evidence as this cannot be disputed. While others boast of their modern origin, customs, and innovations, Baptists are the only ones that are able to prove their succession and trace their history back to the days of Jesus' personal ministry on earth. The principles taught by Baptists today are not new. They are the same ones that have been taught by the people of God through the ages, even back to the apostolic days. There have always been groups of Christians known by many names, but in fact were really churches of Christ worshipping and serving God in all ages. These have been responsible for the perpetuation of the New Testament doctrines and truths that we preach today.

we were going to Heaven on a bicycle, but, beloved, I'm depending upon the Lord Jesus Christ as my Saviour. It isn't a matter of my works, nor a matter of my works plus the work of Christ, but I am depending fully on Jesus Christ to save. Salvation is purely a matter of grace.

"And if by grace, then is it no more works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work. Even so then at this present time also there is a remnant according to the election of grace." —Rom. 11:6, 5.

Let me remind you of my text again:

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." —I Cor. 1:18.

There is another suggested road to Heaven which our text does not mention, namely, the road of religion. By the multiplied thousands all over the country there are those who believe that by joining a church, being baptized and being outwardly religious, they will go to Heaven. I just held a meeting recently in a church where one of the oldest

members of the church said, "I have been a member of this church all my life and before our present pastor came, I never heard a sermon on salvation by grace. In all these years, all that I have ever heard preached was join the church and be baptized, and do the best you can." And that, beloved, is about all that is preached in the average church today.

Yet, beloved, religion will not save anyone. Let me refer you to the great passage concerning judgment that I read to you a moment ago:

"Many will say to me in that day, Lord, Lord HAVE WE NOT PROPHESED IN THY NAME? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." —Matt. 7:22, 23.

Here stand preachers, unsaved church members, in the presence of the Lord Jesus for judgment. They had plenty of religion. In fact they had entirely too much religion. What they needed was Jesus. Yet, you hear Jesus say, "Depart from me ye that work iniquity." Let me read also this Scripture:

"And whosoever was not found written in the book of life was cast into the lake of fire." — Rev. 20:15.

You will notice that the only book that counts in the day of judgment is the book of life. Church record books, and baptismal certificates are valueless then. The Lord isn't going to dig around in any old musty church record books to see whether or not you are saved. The only book

that will count in that day will be the Lamb's book of life. Years ago, Peter Cartwright, Methodist evangelist, went to a blacksmith shop out in Missouri to talk with the smithy. The smithy said, "You're a Methodist, are you not?" And when Mr. Cartwright admitted that he was, the Methodist preacher, the man said, "I left Vermont because the Methodists got too thick for me there, and came over in New York; and when they got too thick for me there, I moved over into Ohio; and then they got too thick for me there, I moved out here. Since you loved me up I guess I'll be moving again."

Cartwright said, "My brother, you can move on out on the prairie, and you will probably find some Methodists there; you cross the great divide, and down to the Golden Gate you'll find some Methodists; you can die and go to Hell, and you will doubtless find some Methodists there; and you will die and go to Hell, you'll find plenty of Methodists there."

Peter Cartwright was right. There will be great, loud, and long, hallelujah swelling in Hell. There will be Methodists in Hell—Presbyterians in Hell—who could swallow the whole of the Westminster Catechism. There will be Catholics, and Jews, and Holiness, and Baptists, and all of all religious persuasions in Hell, who thought that all they needed to be saved was a church.

May I, in the light of my text, declare to you again that the suggested roads to Heaven will not save. Sincerity, good works, and religion will save no one.

## II. IN CONTRAST OUR TELLS US THE ONLY TO HEAVEN.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." —I Cor. 1:18.

There is no other way to Heaven. There is no other way of salvation except that which is ours through the cross of Christ. Listen to His own words:

"I am the way, the truth, and the life: NO MAN COMETH UNTO THE FATHER, BUT BY ME." —John 14:6.

Hear the words of Peter which he declared that there was no other way:

"This is the stone which was set at naught of you builders, which is become the head of the corner? NEITHER IS THERE SALVATION IN ANY OTHER, for there is none other name under heaven given among men, whereby we must be saved." —Acts 4:11, 12.

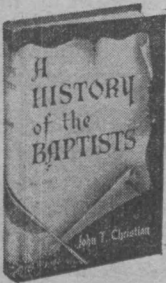
It was a great day when Jesus died on the cross. On either side there hung a thief. These were being crucified for their crimes. They were malefactors — they were thieves, and they were murderers. (Continued on page 5, column 1)

## THE SOUTHERN BAPTIST CONVENTION AND THE COOPERATIVE PROGRAM

By BOB L. ROSS

Since this book was published a few months ago, hundreds of copies have been distributed and many significant comments have been made about it. Those who are closely acquainted with the Convention (and within) the Convention have said that this book is the best around exposure of the SBC program available today. Particularly impressive are the graphic reproductions of the Convention literature which give undeniable proof of our charges. The book shows when the Cooperative Program began, what is given to missions thru it, how it sustains, the idolatry that surrounds it, and how it has become the test of fellowship for Southern Baptists. Worldliness, dancing, fidel teachers in SBC schools, the operation of seminaries with the pussyfooting with Rome, the Elliott story, Moody's heresies, SBC loan scheme, heretical on sale in Baptist Book Stores, the RSV, feminism, and other things, as related to SBC, are dealt with in this book.

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## A HISTORY OF THE BAPTISTS

By

JOHN T. CHRISTIAN

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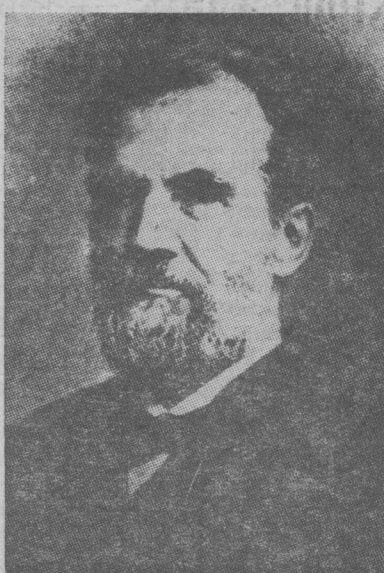
This is volume one of Christian's famous 2-volume work and traces the church from apostolic times to early America. We think it is the best volume on Baptist history "in" or "out" of print.



# Why Don't You Invite Us?

By the late  
J. M. PENDLETON  
Author of Church Manual

This question is often asked of Baptists by Pedobaptists. It has reference to inviting them to the Lord's Table. It is a fair question, and deserves an answer. The invitation is not given, and there are reasons why it is not. Before naming some of these reasons, it may be said that the failure to invite no means implies a denial of the piety of Pedobaptists. So far from denying their piety, we gladly concede it. We admit that they love the Lord Jesus Christ, and the various departments of Christian work in which they are engaged, they are entitled to commendation for their zeal and activity. But we do not give the invitation referred to for the following reasons:



J. M. Pendleton (1811-1891)

1. The Communion Table is the Lord's Table.

That is, the Lord Jesus Christ instituted the ordinance of the Supper, and it is called "the Lord's Supper," because he appointed it, and because it is a commemoration of his death. If the Supper is the Lord's, if the table on which it is served is His, it must be His prerogative who shall partake of the sacred feast, and in what manner the table shall be approached. Baptists claim no discretionary authority. If the table were theirs, they could give invitations according to their pleasure. But they have not option in the matter. The table is the Lord's; in accordance with His will, and His will must be ascertained from His word. It cannot be ascertained from the reasonings of the most acute intellect, or from the feelings of the most devout heart. The inspired word of the Lord of the

term "communion" has been used, and it is to be remembered that communion at the Lord's Table is, primarily and supremely, communion with the Lord. Paul, therefore, says "The bread which we break, is it not the communion of the body of Christ?" Evidently the communion is with Christ; this is the prominent feature, and communion with other Christians is secondary and incidental.

Unbaptized Persons Cannot Ordinarily Come to the Lord's Table. Here, as on the point just presented, there is not only substantial but perfect agreement between Baptists and Pedobaptists. It is to say, both parties in this mooted question believe that the table is the Lord's, and that unbaptized persons have no Scriptural right to come to it. That this is denied by Pedobaptists, and appears from the following quotations from distinguished

Wall, of the Church of England, in his "History of Infant Baptism," says: "No church ever gave the communion to any person before they were baptized. Among all the absurdities that were held, none ever maintained that any persons should partake of the communion before they were baptized."

Dr. Doddridge, Independent, says:

the order which the Lord has appointed. This they cannot conscientiously do. The thing is impossible. So much in answer to the question, "Why don't you invite us?"



## Metaphors

(Continued from page 3)  
sending out missionaries. Neither does it exclude any members by the way of disciplinary action.

**Editorial Note:** We would just like to add a word to this splendid and timely article by Brother Nelson on the proper interpretation of metaphors. The error of the invisible church theorists is that they define metaphors as they please, not in the light of clearly revealed doctrines. As to the church, when a metaphor is used of it, instead of understanding the metaphor in the light of the definite meaning and usage of the word "ekklesia," their minds wander off into "the wide blue yonder" and bring forth a doctrine foreign to the Bible.

Always remember to interpret the figure in the light of clear teaching on the subject the figure represents. Never try to bring forth a doctrine by interpreting a metaphor in any other way.

We commend this article by Brother Nelson as being a sound, solid statement on the proper way to interpret a metaphor.



## "Heaven — Baptists"

(Continued from page 4)  
to die. Yet, Christ Himself had no sins. Of this we are assured in the Scriptures. Listen:

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. 7:26.

Why then was He suffering? Unlike the thieves, who were suffering for their sins, He was suffering for our sins. What a picture the crucifixion presents in that we see Jesus with the blood pouring from the wounds in His hands, His feet, His head, and His side. Is it any wonder then that Paul took up the well-worn pen of time and wrote:

"Without the shedding of blood, there is no remission."—Heb. 9:22.

As I look at Calvary, I am reminded of the song:

"What can wash away my sin?  
Nothing but the blood of Jesus;  
What can make me whole again?  
Nothing but the blood of Jesus.

"For my pardon this I see—  
Nothing but the blood of Jesus;  
For my cleansing this my plea—  
Nothing but the blood of Jesus.

"Nothing can for sin atone—  
Nothing but the blood of Jesus;  
Naught of good that I have done—  
Nothing but the blood of Jesus.

"This is all my hope and peace—  
Nothing but the blood of Jesus;  
This is all my righteousness—  
Nothing but the blood of Jesus.

"Oh! precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus."

### III.

**THIS PERHAPS THEN MAY LEAD YOU TO ASK ANOTHER QUESTION: IF THERE WILL BE OTHER FOLK BESIDE BAP-**

# WHAT ARE THE PRE-REQUISITES FOR PARTICIPATION IN THE LORD'S SUPPER?

By BOB L. ROSS

Baptists believe that all doctrinal matters, such as the Lord's Supper, are to be observed according to the teaching of the Scriptures.

"Close" communion claims to rest upon Scriptural ground, asserting that only a properly baptized Christian, in good standing in the faith and fellowship of a church, is to partake of the Supper, and such partaking of the Supper is confined to the church of which he or she is a member.

## Pre-requisites to the Supper

The Scriptures definitely reveal to us what persons should partake of the Lord's Supper.

1. The first pre-requisite is regeneration. An unsaved person certainly has no "communion" with Christ, but is under wrath (John 3:36).

2. Baptism is another pre-requisite. The divine order places baptism before the supper. In Matthew 26:26-30 it was observed by baptized persons who professed salvation. If it be argued by some that Judas, an unsaved one, was at this Supper, it is still no argument against "close" communion, for Judas professed to be a Christian, and was baptized, which is all that any one of us can do even now.

Acts 2:41, 42 "Then they that gladly received his word were baptized and the same day there were added unto them about three thousands souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers."

Here we have a record of some people being saved and baptized, and then later, they participated in "breaking of bread."

In Acts 18:8 is recorded the conversion of the Corinthians. We read:

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."

No mention is here made of their observing the Supper. However, we know that they did later. After Paul left Corinth, the church observed the Supper, but in a wicked manner. Thus, Paul devotes a great deal of the first letter to the Corinthians to point out and correct their errors.

3. Church membership, likewise, is a prerequisite. As in the case of baptism, we have no record of a person who was not a member of a church, partaking

## TISTS IN HEAVEN, THEN WHY IS IT THAT BAPTISTS ARE SO NARROW, SO CLOSE, AND SO SELFISH?

My only answer is that Jesus started us that way 2,000 years ago; and we have not been able to get away from our "raising." Paul said to Titus that we were to be a "peculiar people." Wherever Baptists are Scriptural today, they are peculiar.

It is true that in Calvary Baptist Church we draw the line on Scriptural teachings very closely. We do not enter into union meetings with other denominations because we believe the Lord would not be pleased. Listen to these Scriptures:

"Can two walk together, except they be agreed?"—Amos 3:3.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."—II John 1:10, 11.

Furthermore, we do not accept the baptism, even though it may be immersion, that is administered by others. We consider any (Continued on page 6, column 1)

of the Supper. Under this point, set at naught of you builders, the matter of church discipline comes in. If there are restrictions set around the Supper, then it is a necessity that those who come to the Supper be under the disciplinary power of the church observing the Supper.

4. An orderly walk in doctrine and practice is also required of one who would partake of the Supper.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat . . . Therefore put away from among yourselves that wicked person."—I Corinthians 5:11,13.

Later in this epistle, after noting that there were "divisions" and "heresies" among the Corinthians, Paul said, "When ye come together therefore into one place, this is not to eat (literally, ye cannot eat) the Lord's Supper" (I Corinthians 11:20). Also, see I Corinthians 10:20, 21, II Thessalonians 3:6, and II John 1:9-11.

5. Self-examination is a pre-requisite. We read in I Corinthians 11:28, "But let a man examine himself, and so let him eat of that bread, and drink of that cup."

These, then, are the Scriptural pre-requisites to the Lord's Supper. It was the Apostolic order, and it is still our pattern.

## Why Others Can't Be Invited

(1) First, let all be reminded of the Scriptural teaching that it is the Lord's Supper, not the supper of someone else. Thus, it is He who alone has the privilege of inviting.

(2) The Supper is a church ordinance, not an ordinance for the individual Christian. The ordinances were given to the church (Matt. 28:19, 20; I Cor. 11:2, 1-2).

(3) Furthermore, Baptists cannot invite others because the majority of Protestants and others, if they believe what their churches' creeds state, have never been born of God, thus do not meet the first requirement — regeneration.

(4) Baptists do not believe that Protestants and those outside of Scriptural Baptists churches have been baptized properly.

(5) Since Baptists do not consider outsiders to have been baptized, or to be in true New Testament churches, they naturally consider such folk to be walking disorderly in faith and practice.

(6) Baptists believe that the Supper is a memorial ordinance, not a sacrament.

## "Close" Communion

A Pamphlet by  
BOB L. ROSS

- \* Gives brief history of "open" communion
- \* States Scriptural prerequisites to Lord's Supper
- \* Explains why Baptists do not invite others to partake of the Lord's Supper
- \* Shows what "close" communion declares

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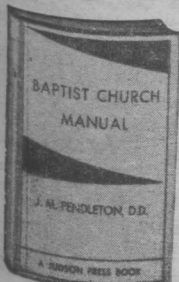
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## A CONTRAST

### BAPTISTS

**Founder:** Jesus Christ  
**Baptism:** From Heaven  
**Subjects:** God's Children  
**Design:** Symbolic  
**Government:** Democratic  
**Work of Spirit:** Personal, Direct, Immediate  
**Close Communion**  
**Once-for-all Salvation**  
**Eternal Life here and now**  
**Salvation in Christ**  
**Gospel of Grace**  
**Ordinances impart no grace**

### CAMPBELLITES

**Founder:** Alexander Campbell  
**Baptism:** From men  
**Subjects:** Children of the Devil  
**Design:** New Birth  
**Government:** A Monarchy  
**Work of Spirit:** No Spirit except the Word  
**Open Communion**  
**Repeated Apostasies**  
**Eternal Life in Heaven**  
**Salvation in church**  
**Gospel of works**  
**Ordinances Help to Save**

### "Heaven — Baptists"

(Continued from page five)  
 immersion, other than Baptist immersion as alien immersion, and we do not accept it. Jesus recognized no baptism but that which was administered by John the Baptist when He was here in this world. I am sure that He will recognize none other when He returns. For that reason, believing that we are the church which He established, we do not recognize any other baptism today.

Furthermore, we believe in **close communion**. We do it because we believe the Word of God thus teaches. Listen to this Scripture:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body: for we are all partakers of that one bread." — I Cor. 10:16, 17.

This refers to one cup, one bread, and one body; we believe that we ought to observe this oneness. Therefore, at the Lord's table, we have only one cup, we have only one piece of bread, and it is just the one local body—the one local church that partakes of the Lord's Supper.

I come back to my subject which is a question, "Will There Be Anybody In Heaven Besides

Baptists?" Yes, multiplied thousands who have believed on Jesus Christ and have been saved. Then why are we so narrow? We are not doubting their salvation, but we just want to be sticklers for what the Word of God has to say as to other things as well as that of salvation. May God help you today to get right with God, which is only possible by trusting Jesus Christ, and then, after you are saved may you become a member of the church which He established, and may you stand for the entirety of the Word of God.

The first Baptist missionary that went to India from this country was Adoniram Judson and his wife. They did not go out as Baptist missionaries, but on board the ship which carried them from this country to India, away from the schools, and apart from any teaching of men, in the study of the Word of God, they came to realize the truth as to the church which Jesus built, and as to the doctrine of baptism particularly. The result was that when they arrived in India, they contacted the group which had sent them out and renounced all allegiance with them, and in turn, became affiliated with Baptists.

Oh, may God grant that you might take His Word and find in it that Jesus is the only Saviour, and after having found Him as your Lord and Saviour, then may you follow His Word in all its teachings, and may you stand by the Book until Jesus comes.

## CAN BAPTISTS AFFORD TO RECOGNIZE AND UNIONIZE WITH PROTESTANT GROUPS?

Many Baptists need to reconsider their attitude toward Protestant bodies. There are Baptists today who, by their relationship with Protestant groups, deny the very fundamental principles for which Baptists have always stood, including the doctrine that Scriptural baptism is only by immersion. Many Baptists would not think of sprinkling or pouring as being Scriptural baptism, nor would they entertain for a moment the idea that infant baptism is valid baptism; yet in their unionism with Protestant bodies, recognizing them as New Testament churches, these Baptists, in effect, recognize infant baptism and Protestant sprinkling and

pouring as being Scriptural.

All major denominations are in agreement that there cannot be a New Testament church without New Testament baptism. There is much disagreement as to the subject, purpose, and mode of baptism, but all agree that a person is not in a church until baptized, and that there can be no church unless the members have baptism. Thus, any religious body that does not have Scriptural baptism is not a New Testament church. And any religious body that has Scriptural baptism is a church, providing, of course, the body is Scriptural in other matters. (Continued on page 7, column 4)

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## "Ekklesia"—The Church

(Continued from page 3)

It shall be our purpose to set forth the truth of the church primarily in opposition to this false theory, since it is so commonly accepted without question and dreadfully harmful to church practice.

Like all other errors that are supposedly Biblical, this one is built upon mere **assumption**. The writer has had this proven to him by personal experience. For a short time after being saved, I held to the notion of a universal, invisible church. But then when study of the matter became more careful and exact, I found that I had been assuming rather than arriving at the truth by a studious approach. Since coming to what I believe to be the truth, I have asked both privately and publicly that this view of an invisible church be plainly **demonstrated** from the Word of God. It has always been found that **assumption** has been the thing leaned upon by the advocates of the theory, none of them demonstrating that the word "church" means what they contend.

Such a noted scholar as **F. J. A. Hort**, of **Hort and Westcott** fame, practically admits that mere assumption is the basis of the theory. He says, in his book, **The Christian Ecclesia**, that all the proof-texts for the theory are to be rejected, excepting only Matthew 16:18 and those in Ephesians and Colossians; and as for these, the noted scholar says that the theory "comes more from the **etymological** than from the historical side." He confesses the necessity of finding some other than etymological, grammatical or historical grounds for the support of this theory.

This is certainly a significant statement by Hort. It is virtually an admission that the idea of a universal, invisible church is not really to be found in the Bible, but comes to us as a theological idea or assumption of men. Neither etymology, grammar, nor history will lend support to the view.

**Harnack**, the historian, though by no means sound on the subject of the church, confirms Hort in this, for of the early times he states: "No one thought of the desperate idea of the invisible church: this would probably have brought about a lapse from pure Christianity far more rapidly than the idea of the 'Holy Catholic Church.'" (**History of Dogma**, II, page 83).

### The Meaning of "Ekklesia"

What, then, is the meaning of the Greek word "ekklesia" (or "ecclesia," from Latin), the word which is translated "church"?

The meaning of the word is to be determined by its usage by the Holy Spirit in the inspired Scriptures.

As to its etymology (its origin), Greek scholars tell us that the word is formed by "ek" (out of) and "kaleo" (to call). But the meaning of the word is not established merely by its etymology. Usage establishes its meaning. If God the Holy Spirit had used this word to mean any of the aforementioned ideas about the church, then that would be at least one of its meanings. After all, we are interested in what God means by the word "ekklesia."

But let it be clearly understood, the Holy Spirit used the word in the same sense the Greeks used it, else how could He convey to them what He wished to convey? According to Thayer, the Greeks used it to designate "a gathering of citizens called out from their homes into some public place; an assembly." (**Lexicon**).

Greek scholarship is agreed that the word "Ekklesia" means "an **ASSEMBLY**."

**Liddell and Scott**: "An assembly of citizens summoned by the crier, the legislative body." (**Lexicon**).

**Dean Trench**: "Ekklesia, as all know, was the lawful assembly in a free Greek city of all those possessed of the rights of citizenship, for the transaction of public affairs." (**Synonyms of the New Testament**, page 17).

**Edward Robinson**: "Ekklesia, a convocation, assembly, congregation. In the literal sense a popular, or rather assembly, composed of persons legally summoned." (**Lexicon**).

**A. H. Strong**: Ekklesia "signified merely an assembly, however gathered or summoned. The church was never so large that it could not assemble." (**Systematic Theology**, III, 891).

**Englishman's Greek Concordance**: "Ekklesia: an assembly."

**George R. Berry**: "Ekklesia: an assembly, church." (**Greek Dictionary**).

**M. R. Vincent**: "Originally an assembly of citizens, regularly summoned." (**Word Studies**).

**J. B. Rotherham**: "It is well known that the Greek word for 'church' is ekklesia and that ekklesia is strictly and fully called-out assembly." (Appendix to his translation, page 268).

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

Even **C. I. Scofield**, the editor of the **Scofield Reference Bible**, whose notes are responsible for a great deal of the modern-day nonchalant acceptance of the invisible church theory, states that the meaning of the word "ekklesia" is "an

assembly of called-out ones. The word is used in any assembly; the word itself implies no more than as e. g., the town-meeting at Ephesus (Acts 19:39), and Israel, called out of Egypt and assembled in the wilderness (Acts 19:39)." **Scofield Reference Bible**, page 1021).

If the word means "assembly" — and there is no indication that it means anything else — as Roy Mason states in his book, **The Church Jesus Built**, the "very strongest argument against the 'universal, invisible theory' is a correct understanding of the meaning of the word ecclesia" (page 27).

The supposed universal, invisible church is far from being an assembly as hundreds of local churches scattered in all parts of the world, are from being a house.

### Usage of "Ekklesia" in the New Testament

So far as the Lord's church is concerned, the usage of the word "ekklesia" in the New Testament establishes for us the truth as to what the church is. We assert that there is not one instance in the New Testament where the word "ekklesia" refers to anything but an assembly. In the New Testament, "ekklesia" is used 115 times and refers to three different groups:

(1) **Israel in the wilderness** (Acts 7:38). Scofield refers to "the church (ekklesia) in the wilderness." This was an assembly.

(2) **The governmental body of Ephesus** (Acts 19:32, 39, 41). "Ekklesia" refers to that body to the mob.

(3) **The church of the Lord Jesus Christ**. The church, of course, is the church with which we are concerned. The New Testament refers to it 111 times — 36 times in the plural, 75 in the singular. (**Englishman's Greek Concordance**).

In the first two above-mentioned cases, the usage of the word "ekklesia," there is no doubt to the meaning of the word; it is plainly an assembly. And to the careful student, that is the meaning of the word in every instance where it is used of Christ's church.

There is a three-fold use of "ekklesia," referring to our Lord's church:

(a) **Concretely, in the singular**. By "concretely" is meant, "having a specific application to a particular." (**Webster's Dictionary**). To cite an instance, notice I Corinthians 1:2—"... the church of God which is at Corinth." This is a specific reference to one "ekklesia."

**Concretely, in the plural**. An instance of this is I Corinthians 16:19: "The churches of you salute you."

(c) **Abstractly and generically, in the institutional sense**. This is the sense of such passages as Matthew 16:18, Ephesians 5:25-27, I Thessalonians 3:15, Hebrews 12:23, etc.

In this abstract, generic, institutional sense, we use the words **home, jury, man, marriage**, and many others. We might say, "The automobile is the most common means of transportation," that we would not refer to any particular automobile, neither would we refer to one big, small, or medium-sized automobile; we would be speaking abstractly.

It is thought by some brethren who hold to the universal, invisible church theory that Hebrews 12:23 is referring to a **prospective church** and that all the saved will constitute the church when all get to glory. We agree that the saved will be assembled in glory and that then will be an assembly; but if Hebrews 12:23 is more carefully studied, it will be seen that "general assembly" there spoken of is not synonymous to the "church of the firstborn," but to the "innumerable company of angels" (Hebrews 12:22), a phrase that immediately precedes the "general assembly" in the same sentence. That it is to "the general assembly AND the church of the firstborn" to which the Hebrews are referring. This is referring to two distinct bodies, as the conjunction "and" indicates. It should not be confused to mean the same thing. The fact is even more clear when it is understood that two different words are used, "paneguria" and "ekklesia" for church.

**Arthur Pink** contends for this particular and offers this helpful comment:

"There is no 'and' between the 'innumerable company of angels' and the 'general assembly' as there is in every other instance in these verses when a new object is introduced. Personal regard this third expression as in apposition to the first, placing together of two nouns, one of which explains the other) to the former, thus 'innumerable company of angels — the general assembly.' There are various ranks and orders among the angels: principalities and powers, thrones and dominions, seraphim and cherubim, and the 'general assembly' of them would be a solemn convocation of all the angelic host (innumerable company) before the throne of God." (**Hebrews**, III, page 149).

**Alford** says: "So that... there is no way but to see, in the church of first born ones, that are enrolled in heaven, the church below, this view is justified by every consideration for, 1. Thus ecclesia is explained, which is where, when used of men, and not of angels, signifies the assembly of saints on earth." (**The Testament for English Readers**).

So we conclude that the reference to "churches of the first born" (literally "first ones") in Hebrews 12:23 is a reference to the Lord's church in the abstract or generic sense, to a church in prospect. "Paul addressed the Hebrew Christians as belonging to local churches."



J. R. Graves, *Intercommunion*, page 133).

We will deal with this passage in a more elaborate manner later on, showing more conclusively its truth.

#### Usage of "Ekklesia" in the Septuagint

The Septuagint is the Greek translation of the Old Testament made by 70 Jewish translators several years before the coming of Christ. This is the translation from which the Lord Jesus Christ read.

Because of the fact that the Hebrew word *qahal* "sometimes means the whole Israelitish people and is sometimes translated by 'ekklesia' (Thomas), it has been mistakenly concluded that *ekklesia* must have the same breadth of meaning as *qahal*."

Both B. H. Carroll and Jesse B. Thomas clearly refute this notion. They show that the translators NEVER USED "EKKLESIA" TO TRANSLATE *QAHAL* EXCEPT IN THOSE PLACES WHERE THE REFERENCE IS TO AN ACTUAL GATHERING TOGETHER, AN ASSEMBLY.

Carroll states: "By an inductive study of all the *ekklesia* passages, you will see for yourself that in the Septuagint it never means 'all Israel whether assembled or unassembled,' but that in every instance it means a gathering together, an assembly." (*Ecclesia — The Church*, page 44).

After taking a careful look at each of the instances in the Old Testament translated by "ekklesia," Carroll says, "In no one of the 114 instances does it mean an unassembled *ekklesia*." (page 53).

Thomas, in *The Church and the Kingdom*, says, "It was, thereupon, inversely and most logically inferred that, since *qahal* sometimes means the whole Israelitish people and is sometimes translated by *ekklesia*, therefore *ekklesia* must always take on like breadth of meaning. Reference to the LXX, however, will show that the Greek translators of the Old Testament, so far from encouraging such an implication, have carefully precluded it. For when *qahal* has the broad sense it is never translated by *ekklesia*, but by another word." (Page 201).

On pages 216, 217, Thomas goes on to say, "It has been affirmed, however, that the word 'congregation' here used as the equivalent of *ekklesia*, and the word *qahal*, which it translates in the passages in question, refers to the whole nation; and the word *ekklesia*, thus broadened in meaning, has led to like broadening of meaning in its use by New Testament writers. Aside from the grotesque incongruity of the notion of an unassembled assembly or uncongregated congregation, we may wisely listen to the conclusions of the eminent linguistic master, F. J. A. Hort. 'There are two words in Hebrew,' he says, 'referring to the Israelitish community. The one (*edah*) designates the society itself, formed by the children of Israel, or their representative heads, whether assembled or not assembled.' The other (*qahal*) is properly their actual meeting together.' The two words sometimes occur together and may be rendered, in such a case, the 'assembly of the congregation.' The LXX choice of the word *ekklesia* to designate the actual assembly, rather than the Israelitish people at large, he thinks due, as before explained, to the apparent etymological origin of the Greek and Hebrew word from a common root signifying to summon or call out."

#### Conclusion

We conclude this chapter with a list of reasons why an "ekklesia" is to be considered nothing but an assembly:

1. Assembly is the true meaning of the word *ekklesia*.
2. The usage of the word in classical Greek does not permit the use of "ekklesia" to mean anything but an assembly. B. H. Carroll demonstrates this clearly in his *Ecclesia—The Church*. Prof. Royal of Wake Forest College, who taught the renowned A. T. Robertson, is quoted as saying, "I do not know of any passage in classical Greek, where *ekklesia* is used of unassembled persons."
3. The Septuagint translation of the Old Testament, as we have seen, does not use the word "ekklesia" to refer to anything but an assembly. This reveals what the translators accepted the word to mean.
4. The language of the Bible, inspired by the Holy Spirit, was the language of the people, as Greek scholarship has well attested. We cannot, foolishly assume that the Holy Spirit would have inspired the use of "ekklesia" in any other sense than that which the word actually meant to the Greek-speaking peoples. Thomas says, "It cannot reasonably be assumed that a Greek-speaking Jew, and particularly that such an intelligent, self-adjusting writer as Paul, would rapidly or perversely employ a familiar word in a wholly foreign and unsuspected sense." (*The Church and the Kingdom*, page 209).
5. The use of "ekklesia" by the Lord Jesus Christ prohibits us from assuming that anything but an assembly is meant. Commenting on what the word "ekklesia" means in Matthew 16:18, Roy Mason says:

"Let us, for the sake of argument, say that we are in doubt as to what Christ meant by 'church' in this passage just mentioned, which is the first in which the term occurs. Let us look at the other places in which He uses the word, and see what He meant there. We find, upon making a careful search that He subsequently

used the word *ecclesia* or church twenty-one times. Following the first place in which church is mentioned in the Gospels, is Matthew 18:17, where Jesus says: 'Tell it to the church, but if he neglected to hear the church . . .' To affirm that Jesus was here speaking of a universal, invisible church would be to descend to absurdity, since it would be impossible for a church member to bring a matter before a universal, invisible, unorganized 'church' not possessing locality. Jesus plainly meant, local assembly; nothing else would fit the case at all.

"The other instances in which Christ used the word *ecclesia* are found in the Revelation. Examples are as follows: 'To the angel of the church at Ephesus'; 'Hear what the Spirit sayeth to the churches'; 'The seven churches,' etc. With reference to the last example, Sir William Ramsey, world-renowned scholar, affirms that the seven churches mentioned were actual local churches that existed at that time. In each of the twenty-one times that Jesus used *ecclesia*, subsequent to His utterance recorded in Matthew 16:18, He plainly and unmistakably referred to the local assembly. As T. T. Eaton remarks, in commenting on this question: 'The probability therefore is twenty-one to nothing that He meant local assembly in Matthew 16:18. A probability of twenty-one to nothing is a certainty. Hence it is certain that Christ meant the local assembly when He said: "On this rock I will build my church."'" (*The Church That Jesus Built*, pages 31, 32).

6. There is nothing in any passage of the New Testament that demands a broader meaning for "ekklesia" than that of an assembly. When a writer uses the word generically or abstractly, we are not to assume that he refers to anything else but that which "ekklesia" is known to mean, i. e., an assembly. To consider a generic and abstract reference to contain some other idea than what "ekklesia" clearly is seen to mean in concrete references is unjustified assumption of the most extreme, foolish sort. Why is it that men compass land and sea to stretch abstract uses of "ekklesia" into realms that are totally foreign to the meaning of the word, as it is clearly revealed in numerous other passages?

7. The Scriptures are completely silent so far as teaching that there is more than one kind of an "ekklesia." Mr. Scofield, however, ingeniously is able to find as many as THREE churches in one verse of Scripture! (See his marginal references to I Corinthians 12:28). We are not surprised, however, to find absolutely a total lack of any evidence given to justify such an idea, for the apostle refers to only ONE church in the verse, using the word "ekklesia" a single time.

8. Historians tell us that no other kind of an "ekklesia" was thought of until post-apostolic times. Harnack, in his *History of Dogma*, states: "The expression, invisible church, is found for the first time in Hegessipus. Eusebius, Tertullian, Clement of Alexander, Hiero, Cornelius, and Cyprian, all used the term holy churches and never the Catholic or Universal Church."

Owen says, "In no approved writer for two hundred years after Christ is mention made of any organized, visibly professing church except a local congregation." (*Church Manual*, by Crowell, page 36).

The early writers knew nothing of a universal, invisible church. Instead they speak in this manner.

Clement, A. D. 217 — "To the church of God which sojourns at Rome;" "To the church of God sojourning at Corinth."

Eusebius referring to this epistle says: "There is one acknowledged epistle of this Clement, great and admirable, which he wrote in the name of the church of Rome to the church of Corinth; sedition then having arisen in the latter church. We are aware that this epistle has been publicly read in very many churches—both in old times, also in our day."

Irenaeus, A. D. 175-200—"For the churches which have been planted in Germany do not believe or hand down anything different; nor do those (i. e., churches) in Spain; nor those in Gaul; nor those in the East; nor those in Egypt; nor those in Lybia; nor those which have been established in the central regions of the world."

Tertullian, A. D. 150, expressed the idea of a Christian church in his day in these words: "Three are sufficient to form a church, although they be laymen." (Quotations from *Old Landmarkism*, pages 40, 41).

Some early "fathers" do use the word "catholic" (meaning "universal") in places, but these used it in a distributive sense. They believed in "one" church as to faith, practice, and kind, and believed it was revealed universally in every true church in every locality. For instance, "The Epistle of the church at Smyrna" uses this phrase: The catholic church which is in Smyrna." This was a visible body, a real church.

When referring to the church generally, Ignatius (A.D. 30-107) says, "And one church which the holy apostles established from one end of the earth to the other by the blood of Christ, and by their own sweat and toil" (Epistle to the Philadelphians). In the same letter, in the concrete usage of "church," he says, "It will become you, as a church of God, to elect a bishop to act as the ambassador of God . . . as also the nearest churches have sent," etc.

There is no invisible concept of the church in the early "fathers." They only refer to the church distributively as "catholic" (universal) — never as an invisible body of all the redeemed.

#### SERMON OUTLINE—

### THE CHURCH THAT JESUS BUILT

FOUNDED BY AND UPON CHRIST—Matthew 16:18; Ephesians 2:20.

FOUNDED BEFORE PENTECOST—Matthew 18:17; Acts 1:12-26; 2:41, 47; Hebrews 2:12; Mark 14:26; I Corinthians 12:32; John 10:26; 21:16; Acts 20:28; Ephesians 5:25.

COMMISSIONED BY CHRIST—Matthew 28:19-20.

FILLED WITH THE SPIRIT—Acts 2; Ephesians 2:22.

HAS HAD CONTINUED EXISTENCE—Matthew 16:18; 28:20; Ephesians 3:21.

IT TEACHES THE TRUTH—I Timothy 3:15; II Timothy 3:16.

Salvation by grace (Ephesians 2:8). Lord's Supper (Matthew 28:29). Security (John 10:28).

Good works (Ephesians 2:10). Missions (Mark 16:15).

Baptism of believers (Matthew 28:19). Giving (I Corinthians 9:14); Discipline (I Corinthians 6:2).

#### All Other Bible Doctrines

CONGREGATIONAL IN GOVERNMENT—Matthew 18:15-18; Acts 1:23-26; 6:23; 13:1-4; I Cor. 5:4,5; II Cor. 2:6-8; I Cor. 16:3; II Cor. 8:19, 23; Acts 8:14, 1; 1:22; 15:22.

ITS MEMBERS—Baptized believers—Acts 2:41.

ITS OFFICERS—Bishops (Pastors, Elders) and Deacons—I Timothy 3:1-13.

### Protestant Groups

(Continued from page six)  
ters, too.

Now consider this: to recognize a Pedobaptist body as a New Testament church is to recognize the baptism received by the members of that body as New Testament baptism. This is to recognize the practice of sprinkling and pouring for baptism as Scriptural baptism. Furthermore, it is to recognize infant baptism as Scriptural. Most Protestants were sprinkled as infants, and thus, Protestant churches are chiefly composed of these persons. So if Baptists recognize Protestant bodies as New Testament churches, they thereby throw away everything Baptists ever contended for so far as baptism is concerned; they trample under foot the blood of Baptist martyrs, for it was for these very truths that thousands of Baptists shed their blood in death.

Consider another matter, that of an authoritative administrator of baptism. It is generally agreed that only a New Testament church can administer the ordinances. At least that is the position of the major denominations, and certainly of Baptists.

Now if Protestants are Scriptural churches, they must have received Scriptural baptism themselves. From whom did Protestant churches receive their baptism? There is not any doubt about this matter: Protestant baptism was received from the Roman Catholic Church. Is Roman Catholic baptism Scriptural? If it is not, then Protestants have no Scriptural baptism. If Roman baptism is Scriptural, then the Roman Catholic Church is a Scriptural church, else it could not administer Scriptural baptism.

But here is a very serious problem for Protestants and any Baptists that might regard Protestants as Scriptural churches: If the Roman Catholic Church is a Scriptural church, with divine authority for the administration of baptism, then Protestants could not be Scriptural churches for they have renounced the Roman Catholic Church. They have broken with the very church that gave them Scriptural baptism.

Protestants are truly in a dilemma. They cannot deny Rome as a Scriptural church, for that would be an admission that Rome's baptism is not Scriptural, thus making invalid their own baptism. On the other hand, they dare not admit that Rome is a Scriptural church, for they would thereby confess that Protestants are rebels to the church that has the divine authority for the administration of baptism.

On what authority, then, do Protestant churches administer baptism? They can go no further than to Rome, for that is where their baptism was received. But

will they dare plead this "authority"?

Baptists hold to the position that only a New Testament church can administer Scriptural baptism. They hold that Christ built His church, commissioned it, and promised it perpetuity. New Testament churches have been on the earth fulfilling the commission of Christ since the day of the founding of the first church. Baptists do not have to go back to Rome, but go all the way back to Christ. Thus, they have the authority of God for administering baptism. Any self-styled church founded by men this side of Christ does not have that authority.

Now to unionize with the Protestant bodies, recognizing them as New Testament churches, is an act by which a fatal concession is made by Baptists. As long as Baptists consider sprinkling and pouring unscriptural, and as long as Baptists believe that a New Testament church is the only authoritative administrator of baptism, they cannot recognize Protestant bodies as New Testament churches. But in the various union movements of today, Baptists are making the concessions that Protestant bodies are New Testament churches, thus have Scriptural baptism, and are Scriptural administrators of baptism. Baptists, wake up!

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SALVATION is a wonderful little paper. I can never thank you enough for sending it to me. I am a Christian and try to be a blessing to others. I send them out to others and I do really enjoy reading each one. They are just right to fold in a letter. Oh, how I praise God for each and every one of God's servants that has dedicated their lives in preaching the gospel and our silent preachers that send out the inspired poems and the warning to the souls of men to flee the wrath to come. Every word of your little SALVATION is so true and wonderful. Thank you again.—Mrs. Lillian M. Jordan, N. C.

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## "Body of Christ"

(Continued from page one)

"Ye are the body of Christ." — I Cor. 12:27.

"Head over all things to the church, which is His body." — Eph. 1:22-23.

"There is one body." — Eph. 4:4.

The question as to who composes the "body of Christ" is always a live one. Many earnest people do not know and would like to know. In many quarters there is much discussion and more assumption as to what kind of a church is His body; for all practically agree that some kind of a church is Christ's body. Paul said so and we do not know of anyone that disputes what he said about it.

If the church the Lord Jesus established and promised perpetuity to is a local church, then each local church is a body of Christ. With that interpretation Paul agreed, for he said to the church at Corinth: "Ye are the (or 'a') body of Christ." Mark you, he did not say they were a part of the body of Christ or belong to the body of Christ; but He said plainly that the church at Corinth was a body of Christ. Unless Christ has two kinds of spiritual bodies, one local; the other universal; one visible, the other invisible; one holding the one faith, and the other composed of the representatives of all the faiths in Christendom; one having the one baptism, the other having all manner of baptisms of God, men and ministers of Satan; one acknowledging only the lordship and leadership of Jesus, the other submitting to all kinds of human heads from the pope down to bishops, presbyteries or ruling elders; the one dating its beginning during the personal ministry of Christ, the other starting with Abel or Abraham or Pentecost or some other guess of men without the sanc-

tion of God. If Christ did not have two kinds of bodies, then each local Baptist church is a body of Christ and He has no other kind.

Only four New Testament epistles speak of a body of Christ. All of them were written by Paul. Once in Romans, three times in I Corinthians, six times in Ephesians and five times in Colossians is it mentioned. In Rom. 12:5 the whole context shows Paul is speaking of the church at Rome as a body of Christ. In I Cor. 12:27 Paul plainly says that the church at Corinth was a body of Christ. In 10:17 he either says that the local church is one body, one bread, or he lets down the bars completely and removes all restriction to the Lord's table and admits all believers. That is why in England and the north "Union-tarian" Baptists have become open communionists. If the one body of Christ includes all believers, then every member of that body has a right to come to the Lord's table; but if the one body he spoke of was the church at Corinth then only members of that church had a right to the Lord's Supper there.

When men get wrong about the one body they soon get wrong about both ordinances. If the one body of 12:13 is the same body as I Cor. 12:27, namely the church at Corinth, then the baptism that put them into that body was water baptism. Men who differ with Paul as to what the one body is differ with him as to what the one baptism is. If the one body is a universal invisible church then open communion and baptism of the Holy Spirit are the logical and inevitable consequences; and both the ordinances of God's house are mere emblems, as such teachers always say, to be observed or not observed according to the whims of men.

In every passage in I Cor. the body of Christ cannot be anything but a local church. In Ephesians 4:12 and 16 the body there referred to is the church at Ephesus; in Colossians 2:24 and 3:15 the body there referred to was the church at Colosse. In the other passages in Ephesians and Colossians — about which those who believe in the invisible church quibble—if Paul is interpreted in the doubtful passages by his own plain teaching in passages not doubtful, then in each case the body of Christ is the local church to which the letter was addressed. If in addition to that the word church be used as it is always used by Christ then it must mean in each instance a local church.

Again, unless Paul was guilty of using the word body in two different senses without explaining to his readers, thereby confusing their minds rather than

revealing the truth to them, he must have meant by the body of Christ a local church in every use of it, for we know he meant that in a majority of cases. Since Paul said there is one body—and we know that he called the church at Corinth a body of Christ—we know that Paul meant by the one body of Christ a local church; that the Lord Jesus is the head of each local church; that water baptism admits into membership into the local church; that the Lord's supper is a local church institution; that the only institution in which the Holy Spirit dwells and over which He is the vice-gerent is a local church; and that no other institution in this world is a body of Christ except a local church like unto the one He built out of the Baptist material made ready for Him by John the Baptist.

## Doctrines Contrasted

(Continued from page one)

accommodate those who hold the same affirmative principle in other ecclesiastical bodies. The supreme undelimited authority of Jesus Christ is the true and unbending organizing principle of every Baptist church. This principle stands as an impassable barrier between Baptists and other bodies. Baptists never did symbolize with other bodies built of human wisdom, contravening divine wisdom and the authority of Jesus Christ. They never can. What relation have Baptist churches to other ecclesiastical bodies? None. They never can have any while their primary principle, obedience to the authority of Jesus Christ as given in His Holy Word, holds the Baptist conscience.

Baptists are not to blame for this separation. They remained with the New Testament and others went away from it. For long, weary centuries they have stood by this principle, even to blood and death. Meantime, they have been the torch-bearers to light the world back to the simplicity of New Testament faith and practice.

Baptists should today, candidly, lovingly and boldly accept their ecclesiastical isolation and proclaim it for the benefit of the present and future generations. They are the trustees of the truth and are bound to hold it and to hold it forth. We do not express our lack of love for other Christians when we stand by the truth. We can give no higher expression of our love for them and the world than to hold and proclaim these principles written in the divine Word by the Spirit to enlighten and bless the human race. Heirs of the martyr-confessors of the Baptist faith through the dark centuries of persecution, Baptists of this brighter day should avoid every entanglement that will hinder their free and full testimony to the truth as it is in Jesus.

The dividing principle, obedience to Christ in all things, does not run in a perfectly straight line between Baptists and all other denominations. The Congregationalists hold with Baptists on one point,—i.e., congregational church government. Others agree on this or that point; but all Pedo-Baptist bodies are built on the Romish error which may be stated briefly, thus: The substitution of a human foundation for the divine foundation of Christ's authority and word. Infant baptism is rooted in the fundamental error that baptism arises out of the flesh and blood relations, not spiritual. This subverts the very foundation and principles of New Testament churches, which are built on spiritual relations. The individual believer is the unit; not the family.

In one thing, strangely enough, Baptists, Catholics and Protestants all agree, and that is, that baptism precedes the Lord's Supper, in the divine order of things. Only lately a few people, representing no ecclesiastical body, have arisen to deny what Christendom from the apostles this way have taught with one voice. There is today a vast envelop-

ing movement which aims to tie the Baptists up in a bundle with other bodies with which they have no ecclesiastical affinity. What whipping posts, fines and martyr fires could not do when Baptists were weak, there is a sedate plan to accomplish, through methods of penetration and disintegration and the bold assumption of over head leadership, like that which swung a large part of the Christian world into Romanism. What martyrs died for, we should live for in a noble spirit, many a great battle has been lost by a weak finish. Paul's intensive exhortation fits our time—"Watch ye, stand fast in the faith; quit ye like men; be strong."

## Statements

(Continued from page one)

agreed that the word signifies 'an assembly.' Now an 'assembly' is a company of people who actually assemble. If they never 'assemble,' then it is a misuse of language to call them 'an assembly.' Therefore, as all of God's people never have yet assembled together, there is today no 'universal Church' or 'Assembly.' (Studies in the Scriptures, Dec. 1927).

JESSE B. THOMAS:

"A Church universal, composed of a disintegrated, unorganized throng of 'members of all the churches,' is from the functional point of view inconceivable. And how could an indistinguishable, unrecognizable company of God's elect, the invisible Church, serve either the one purpose of a church or the other. A perverted ecclesia is, to borrow Paul's phraseology, no ecclesia." (Church and Kingdom, page 275).

T. T. EATON:

"In every one of the 21 instances (excluding Mt. 16:18) in which Christ uses the word ecclesia, there can be no question that He meant the local assembly. The probabilities, therefore, are twenty-one to nothing that He meant local assembly in Matthew 16:18 — the passage which, for the sake of the argument, we set aside as doubtful. A probability of twenty-one to nothing is a certainty. Hence, it is certain that Christ meant the local assembly when He said: 'Upon this rock I will build my church.'" (Western Recorder editorial, quoted in My Church by J. B. Moody, page 71).

J. R. GRAVES:

"I have shown that the idea of a great Universal Invisible Church, or



J. R. Graves (1820-1893)

Books By J. R. Graves  
(1820 - 1893)

Some of Graves' books are already out of print and most of the following are dwindling fast.

Seven Dispensations	\$3.25
First Baptist Church In America	1.00
John's Baptism (was it Christian?)	1.00
Parables and Prophecies of Jesus	1.00
New Great Iron Wheel (on Methodism)	1.00
Middle Life	.50
Christian Baptism, the Profession of Faith	.25

Add 20c for postage and packaging  
Calvary Baptist Church  
Ashland, Kentucky

a Visible Universal Church, of all the visible churches, some claim, of all baptized, pendent of local churches, by any fair exegesis, be found in communion, page 138).

Graves says the universal church theory "was a concept after ages, and gave rise to Greek and Roman Hierarchies. Baptists can not stand too far from it." (Ibid, page 137).

H. B. TAYLOR:

"The two essential ideas of the word ecclesia are assembly and organization. Every illustration of church in the New Testament as temple or house or body, the veriest nonsense, if it is assembled and organized. Theology of the word ecclesia of necessity a local church. Be A Baptist? page 47).

THOMAS ARMITAGE:

Armitage was not a very Baptist, nevertheless he said: "apostolic age the church was a body, and each church was the end of every other church. The term ecclesia designates one organization, or organized assembly, being its literal and primal meaning. It follows, then, that the Testament nowhere speaks of 'Universal, Catholic, or Church,' as indicating a mere existence, separate from a local body. . . . A local church expresses the meaning of the 'ecclesia' wherever it is found. Holy Writ." (History of Baptism, 118-120).

S. H. FORD:

"It should be remembered that church, Baptists mean what the Testament teaches — a local congregation of baptized believers united together for God's service." (Brief Baptist History, page 5).

## Spurgeon

(Continued from page one)

we will never make the church, although the queen, the over the consciences of (From The New Park Street pit, Volume VII, page 225).

Spurgeon again:

History has hitherto been ten by our enemies, who would have kept a single about us upon the record, could have helped it, and leaks out every now and then that certain poor people Anabaptists were brought to condemnation. From the Henry II to those of Elizabeth hear of certain unhappy men who were hated of all men the truth's sake which we read of poor women, with their garments short, turned out into the to perish in the cold, and of others who were burnt at the stake for the crime of Anabaptism.

Long before your Protestants were known of, these Anabaptists, as they were unjustly called, were faithful for the "one Lord, one faith, one baptism." No sooner did a visible church begin to arise from the gospel than these arose to keep fast by the old way. The priests and wished for peace and slumber there was always a Baptist Lollard tickling men's ears with holy Scriptures, and calling attention to the errors of times. They were a poor persecuted tribe. The halter was to be too good for them.

At times ill-written would have us think that died out, so well had he done his work on the sheep here we are, blessed and plied; and Newington scenes from Sabbath to Sabbath. As I think of your number efforts, I can only say in what a growth! As I think of multitudes of our brethren America, I may well say, hath God wrought! Our forbids discouragement. The Metropolitan Tabernacle pit, 1881, Volume 27, page

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