

The Baptist Examiner

Baptist Is Our Middle Name

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

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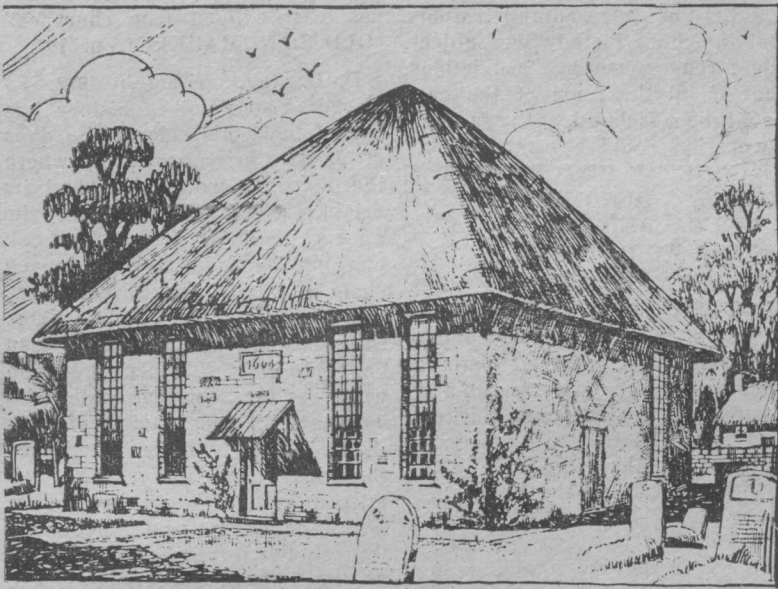
Brief History Of The Church In Hop Garden

It is interesting to know that there was a Baptist church in Longworth-Coate west of Oxford before Henry VIII founded his church and before the first English Bible was printed. At this early meeting place a people called Lollards, Cathari, and Anabaptists conducted religious services. Wycliffe's Poor Preachers took their newly translated Scriptures to read at Longworth Market Cross.

Before 1481 a community of Anabaptists was discovered at Longworth, on the Berkshire side of the Thames, four miles from Abington. No one knows how long it had been there. Some believe it went back to the time of Wycliffe's Poor Preachers or before. This was the Longworth-Coate Baptist Church. It is often referred to as the Baptist Church in the Hop Garden, which dates its origin in 1481.

The editor has in his possession the book entitled "The Church in the Hop Garden" by John Stanley. It is a book of 261 pages of eye-opening material. The author

is no upstart. He is pictured in Charles II was 'restored,' and with the front of the book standing by him the Bishops and Squires, all



MEETING HOUSE IN 1604

the Prime Minister of England, David Lloyd George, and the Belgian ambassador.

An account of persecution in the early days of the church is found on pages 70-71: "In 1660

thirsting for vengeance and resolved to crush their enemies, the Presbyterians, Baptists, Independents and Quakers went under the wheel, too. In the same year, 1660, John Coombes, the Longworth pastor, Thomas and John (Continued on page 4, column 5)

GREAT BAPTISTS OF PAST DEFINE TERM "CHURCH"

Menno Simons (1496-1561) wrote: "Always remember that there is no holy church of Christ other than the assembly of the righteous, and the church of the saints, which ever acts in harmony with the Word and ordinances of the Lord, and with no other doctrine . . . the church of Christ, is an assembly of the pious, and a community of the saints . . ." (Reprinted by permission of Herald Press, Scottdale, Pa., 15683 from THE COMPLETE WRITINGS OF MENNO SIMONS translated by Leonard Verduin, copyright 1956 by Mennonite Publishing House).

Hezekiah Harvey, professor in a number of Baptist colleges in the 1800's, penned: "Ekklesia" is used in the New Testament one hundred and fifteen times. Of these instances, two relate to the Hebrew 'congregation of the Lord,' three to the Greek assembly, and one hundred and ten to the Christian church.

"Its ordinary use in the New Testament is to designate a specific, local assembly of Christians, organized for the maintenance of the worship, the doctrines, the ordinances, and the discipline of the gospel, and united, under special covenant, with Christ and with one another; as, 'the church at Jerusalem,' 'the churches of Galatia'" (THE CHURCH, p. 27, 1879 edition).

Jesse B. Thomas, professor at Newton Theological Institution,

said: "In the great bulk of the instances in which the word 'ekklesia' appears in the New Testament, there is no reasonable ground to doubt its pointing to an actual local historical body . . ."

"The word occurs 113 times in the New Testament. Nowhere in the Gospel, except in Matthew's record, and then only on two occasions. In the Acts, 23 times; in the Epistles of Paul, 61 times; in the Epistle of Hebrews, twice; in the Epistle of James, once; in the third Epistle of John and in the Revelation, 21 times. It is not found at all in Mark, Peter, or Jude.

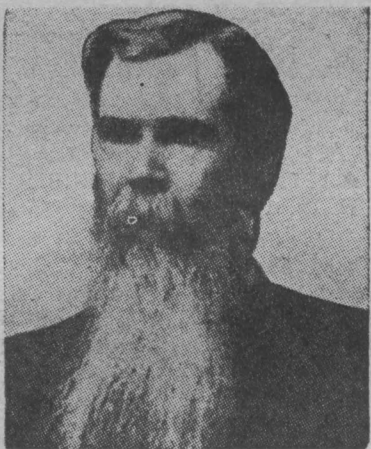
"That is to say, there is not only no such universal Church as has ordinarily been believed; there is no warrant in the New Testament for faith in any such church at all, as a present 'historic' reality" (THE CHURCH AND THE KINGDOM, pp. 225, 205, 285, 1914 edition).

Claude Duval Cole, an eminent Bible teacher and prolific writer, declared: "The word church (Continued on page 3, column 1)

THE MEANING OF "ECCLESIA"

By B. H. CARROLL
(1843-1914)

From the given list of passages, taken from the Englishman's Greek Concordance, and which you



B. H. CARROLL

may verify by reference to the Bible, it appears that the word "Ecclesia," usually rendered "church" in our version, occurs 117 times (Continued on page 4, column 3)

THE CHURCH OF THE NEW TESTAMENT

By R. H. CARSON
Tubbermore, Ireland

The truth here affirmed, and which we would now establish, is one which lies at the root of all Scriptural church polity. At this point prevailing systems, which are at best but the creation of man, have obviously erred, and are, therefore, fundamentally wrong. A church, as matters go in these days of ours, is either an entire nation, or, at all events, an entire denomination. We have the Church of England, the Church of Scotland, the Church of Rome, the Protestant Episcopal Church, the Presbyterian Church, and a host of others, containing each within itself all the congregations belonging to its own particular faith and order.

Now, in opposition to all these, we affirm, and affirm on a basis we believe to be immovable, that the true idea of a church is neither that of the nation, nor that of the denomination, but that simply of the individual assembly.

If we have not greatly erred in our reading of the Scriptures, such corporations as those referred to had no existence in the days of the Apostles. The church of the New Testament, if the New Testament itself be allowed to decide the matter, was neither more nor less than the body of believers in any given place, habitually gathering for the worship of God. In proof of this, a great deal might be said, and said to purpose; but as our space in this little work is necessarily very limited, our remarks must be brief, and cannot, by any means, be exhaustive. However, in what we do say we shall try to be as direct and as plain as possible.

That we are right in our idea of a New Testament church — that it was an individual congregation, not an association of congregations, is clear, first of all, from the import of the term employed to designate it. That term (ecclesia), as we think few will now (Continued on page 6, column 4)

THE LOCAL CHURCH AND FUNDAMENTALISM

By BERLIN HISEL
Harrison, Ohio

answer to what shall follow.

WHAT IS FUNDAMENTALISM?

According to Baker's Dictionary of Theology "the term denotes a movement in Theology in recent decades designed to conserve the principles which be at the foundation of the Christian system, and to resist what were considered dangerous theological tendencies



BERLIN HISEL

in the movement calling itself Modernism. Its tenets are not those of any Protestant denomination, but comprise the verities essential to the Christian gospel as inherited from all branches of the Reformation."

This is a good definition. What Baptists must note is that this is the definition of Fundamentalism that is accepted in our world today. We, as Baptists, believe that the doctrines of the Word of God are to be preserved from the attacks of Modernism. Yet, under this definition Billy Graham would comfortably sit. Baptists must go (Continued on page 7, column 1)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

IMPORTANCE OF BAPTIST PERPETUITY

"But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against" (Acts 28:22).

The church at Rome in the days of the Apostle Paul was represented as a sect everywhere spoken against. These people looked upon true Christianity as a false religious cult. One of the marks of the true church is persecution by the world and false religion. Centuries ago Peter foretold "the way of truth shall be evil spoken of" (II Peter 2:2). There are

no people in the world spoken against any more than the Baptists. There is no group of Baptists despised any more than Landmark Baptists who teach church perpetuity.

Baptists will not be the only people in Heaven. There will be people there from all Protestant churches as well as some Catholics and Campbellites. But all Christians out of other denominations will be there on the merits of the truth preached by Baptists. The Baptist church is the true church of Christ on earth today,

and no one will be in the bride of Christ who is not in good standing as a member of a regular Baptist church.

A MOST HATED DOCTRINE

The religious world finds the doctrine of Baptist church succession highly offensive. The Roman Catholic church hates the truth of Baptist church continuity. They claim apostolical succession through St. Peter. It is their contention their church is the oldest. Their claim is utterly false, for its existence in its present (Continued on page 2, column 1)

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Baptist Perpetuity

(Continued from page one)

ent form occurred about A.D.
606. The whole teaching of the
New Testament positively forbids
the idea of such a monstrous sys-
tem as the Roman Catholic
Church.

The Roman church is not the
church of Jesus Christ. Instead
she is the church of Antichrist
and the Great Whore of Revela-
tion 17. She has murdered and
persecuted all who dare to dis-
pute her claim of apostolical suc-
cession. If she were not re-
strained by civil power in Amer-
ica, she would persecute again as
her priests are under oath to
'persecute and oppose' heretics
and schismatics. If she were to
become the state church in Amer-
ica, she would murder again,
starting first with Landmark Bapt-
ists who justly dispute her claim
to be the true church.

If the apostolic churches were
Baptist in principle and practice
as we maintain, then the Roman
Catholic churches of the sixth
and seventh centuries apostatized
from the primitive faith and
order, and thereby forfeited their
baptisms and ordinations. This
makes Roman Catholic churches
unbaptized heretics. This is the
plain truth. Baptists never sym-
bolized with Rome, but they re-
pudiated it, withdrew from it, and
refused its ordinances and priests
as ministers of Christ. The Rom-
an Catholic church is not the
church of Christ, nor are her ordi-
nances and ordinations valid.

PROTESTANTS DON'T LIKE IT

Protestants have an aversion to
Baptist perpetuity. The Presby-
terian church, the Lutheran
church, the Episcopal church,
and the Congregationalists with-
drew from the Roman Catholic
church. The Protestant groups
claim that the Roman Catholic
Church had become the Great
Whore of Revelation 17. If this
be true, then Protestants have a
very bad parentage. To say that
the Roman church became anti-
christ and her priests the min-

isters of antichrist is to destroy
their churches, for they descend-
ed from a corrupt church! On
the other hand, if Rome is the
true church, then Protestants
are still unchurched as they are
excommunicated parties.

Baptists are the original Chris-
tians and their churches are the
only true churches which have
existed from the first century
until now. This reduces all Prot-
estant churches to mere religious
societies. They are not churches
of Jesus Christ and their ordi-
nances and ordinations are in-
valid. John Calvin, Martin Lu-
ther, King Henry VIII and Robert
Browne had no right to begin re-
ligious societies and thereby
ignore the true churches which
had already been in existence for
16 centuries. The Reformers
should have united with Baptist
churches, rather than to have
started little harlot daughters of
Rome. Pedobaptists are too proud
to admit their error, hence they
hate Baptist perpetuity.

OTHERS WHO DISLIKE IT

Those groups who withdrew
from the regular Baptists in
America find Baptist succession
detestable. The Adventists with-
drew from the Baptists under Wil-
liam Miller in 1843. The Free
Will Baptists departed from Bapt-
ists under Benjamin Randall in
1780. The Hardshells retired from
the true primitive Baptists under
Daniel Parker in 1832. The
Campbellites left the Baptists un-
der Alexander Campbell in 1827.
With the exception of some of the
Old School Baptists, these groups
are by virtue of their birth un-
friendly to Baptist church per-
petuity.

Regular Baptists have a con-
tinuity from the apostles. Advent-
ists, Free Willers, Hardshells, and
Campbellites are unbaptized
heretics. They are religious so-
cieties and rivals of the true
churches. There was no need for
Campbell, Randall, Parker, and
Miller to leave the regular Bapt-
ists. The truth is they were com-
pelled to leave because they held
to doctrines contrary to the his-
toric Baptist faith.

Baptist perpetuity is contested
by free-lancers, union revivalists,
and non-denominational groups.
The true succession of Baptists
back to the personal ministry of
Jesus Christ destroys the very
foundation upon which all these
groups and their work is found-
ed. If Baptist churches are true
churches, then non-denominational
preachers and churches are en-
gaging in disorderly conduct.
They are unbaptized heretics, run-
ning without orders from Christ.
Such organizations are churches
and ministers falsely so-called.

THE OLD BAPTISTS BELIEVED IN CHURCH PERPETUITY

I have no problem in seeing why
Catholics, Protestants, and free-
lancers would dispute Baptist per-
petuity. If what we say is so,
then they are all unbaptized
heretics and unchurched. But it
is shocking indeed to find many
Baptists today who are willing
to lie about their origin and con-
tinuity.

The oldest and best Baptist his-
torians like Crosby, Ivimey,
Evans, Davis, Orchard, Goadby,
Benedict, Grimes, Cathcart, Ar-
mitage, Graves, Ford, Ray, Cramp,
Shackleford, Muston, Hiscox, Rob-
inson, Jones, Christian, and Jar-
rell held to the doctrine of church
perpetuity as can be seen by read-
ing their writings. This is the
historic Baptist position. These
men said that Baptists claim no
founder but Jesus Christ. I will
demonstrate this from the writings
of a few.

David Benedict, who wrote
nearly a thousand pages on Bap-
tist history in 1848 said: "I shall
not attempt to trace a continu-
ous line of churches, as we can
for a few centuries past in Europe
and America." This is a kind of
succession to which we have never
laid claim; and, of course, we
make no effort to establish the

FAITH, HOPE, AND LOVE

FAITH is believing
In things unseen;
HOPE is looking forward
To our coming King;
LOVE is the evidence
Of Christ within.

All three are of God
Who reigneth above;
The greatest of these
We know is LOVE;
If we have it, people know
That we are born from above.

—Mrs. Ramona L. Pierce

soundness of our faith or the
validity of our administrations.
But the more I study the subject,
the stronger are my convictions,
that if all the facts of the case
could be disclosed, a very good
succession could be made out"
(A GENERAL HISTORY OF THE
BAPTIST DENOMINATION IN
AMERICA AND OTHER PARTS
OF THE WORLD, p. 51).

S. H. Ford (1819-1905), editor
of THE CHRISTIAN REPOSI-
TORY, stated: "Succession among
Baptists is not a linked chain of
churches or ministers, uninterr-
upted and traceable at this dis-
tant . . . The true and defensible
doctrine is, that baptized believ-
ers have existed in every age
since John baptized in Jordan,
and have met as baptized congrega-
tions in covenant and fellow-

NOW READY!

ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

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There is no subject as controversial
among Baptists today as the rapture
question. In my book I have examined
the rise of the post-trib doctrine. The
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ed. Then I have given one hundred
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rapture. Those interested in the proph-
etic Word will want to read this
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While we constantly seek more light
on old doctrines, we have little desire
for "new lite."

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ship where an opportunity per-
mitted" (Cited by W. A. Jarrell
in BAPTIST CHURCH PERPET-
UITY, p. 1).

W. A. Jarrell in 1894 wrote:
"There has never been a day
since the organization of the first
New Testament church in which
there was no genuine church of
the New Testament existing on
earth" (Ibid., p. 3).

J. A. Shackleford, who lived
from 1830 to 1915, penned these
words: "Baptists have never held
to the doctrine of apostolic suc-
cession but have generally be-
lieved in church succession, and
have always claimed that all
authority is vested in the churches
as the executives of Christ"
(COMPENDIUM OF BAPTIST
HISTORY, p. 122).

J. R. Graves, who lived from
1823 to 1895, stated: ". . . but my
position is that Christ, in the very
'days of John the Baptist,' did
establish a visible kingdom on
earth, and that this kingdom has
never yet been 'broken in pieces,'
nor given to another class of sub-
jects — has never for a day 'been
moved,' nor ceased from the
earth, and never will until Christ
returns personally to reign over
it; that the organization He
first set up, which John called
'the Bride,' and which Christ
called His church, constituted
that visible kingdom, and today
all His true churches on earth
constitute it; and, therefore, if
His kingdom has stood unchanged,
and will to the end, He must
have had true and uncorrupted

churches, since His kingdom can-
not exist without true churches"
(OLD LANDMARKISM, p. 79).

D. B. Ray, writing in 1912, de-
clared: "No point in history has
been found, this side of the days
of Jesus Christ on earth, where
the Baptist denomination had its
origin. Notwithstanding all the
efforts of bitter foes, no break
has yet been discovered in the
chain of Baptist succession. There
has been no point of time since
the apostolic age, when it can
be said, in truth, there were no
witnesses for Christ on earth hold-
ing the faith and practice of Bap-
tists. Every other professed
Christian denomination, either ad-
mits a human origin in modern
times, or claims its succession
through the Romish apostasy. But
as the Romish succession is the
succession of Antichrist, therefore
those churches whose history is
identified with the Church of
Rome, can lay no claim whatever
to the true succession. The Bap-
tists are the only people on earth
who claim a succession from the
apostolic age, independent of the
Church of Rome; and as Jesus
Christ has a church against which
the gates of hell have never pre-
vailed, which has existed inde-
pendent of the Romish hierarchy,
therefore the Baptists are really
the only claimants to this suc-
cession. All others, by their own
acknowledgments, have no just
claims to be the church estab-
lished by Jesus Christ Himself,
which has been perpetuated to the
present time" (BAPTIST SUC-
CESSION, p. 406).

J. M. Cramp, born in 1796, wrote
a history called "BAPTIST HIS-
TORY: from the foundation of the
Christian Church to the close of
the eighteenth century."

J. Davis wrote the "HISTORY
OF THE WELSH BAPTISTS,
from the year 63 to the year 1770."

Thomas Armitage in 1887 wrote
"A HISTORY OF THE BAPTISTS;
traced by their vital principles
and practices, from the time of
our Lord and Saviour Jesus Christ
to the year 1886." On page 11
of his book of nearly 1,000 pages,
he says: "If it can be shown
that their churches are the most
like the apostles that now exist,
and that the elements which make
them so have passed successful-
ly through the long struggle suc-
cession from the time of their
blessed Lord gives them the

noblest history that any people
can crave."

John T. Christian, author of the
greatest work on Baptist history
ever written, says: "I have no
question in my own mind there
has been a historical succession
of Baptists from the days of Christ
to the present time" (A HISTORY
OF THE BAPTISTS, Vol. I, p.
5-6).

R. B. C. Howell, for many
years president of the Southern
Baptist Convention, wrote in 1846:
"I assert that the Baptist church
has existed in a state of compara-
tive purity, connected with nei-
ther Papists nor Protestants, in
every period since Christ, and
that in this sense God has not
been left without a witness" (THE
TERMS OF COMMUNION, p.
248).

G. H. Orchard, writing in 1838,
said: "I have demonstrated, so
far as human testimony is allowed
to prove any fact, that the Bap-
tist church, as the church of
Christ, has existed from the day
of Pentecost to this privileged
period" (A CONCISE HISTORY
OF BAPTISTS, Vol. II, p. 11).

E. T. Hiscox in 1894 said: "Bap-
tists have a history of which they
need not be ashamed — a history
of noble names and noble deeds,
extending back through many
ages, in which the present genera-
tion well may glory. From the
days of John the Baptist until
now, a great army of these wit-
nesses for the truth, and martyrs
for its sake, has illumined and
honored the march of Christian
history" (THE NEW DIREC-
TORY FOR BAPTIST
CHURCHES, p. 492).

THE GREAT SHIFT IN TEACHING

In the early 1900's modernism
began to creep into Baptist
churches as it did the major de-
nominations. Simultaneous with
modernism and higher criticism
came the denial of Baptist per-
petuity. The advocates of this held
the English and American Bap-
tists came from the Protestants
in 1641-1644. This theory was first
introduced among Baptists by Nor-
man Fox of William Jewell Col-
lege. It was popularized by such
men as William Whitsitt of Louis-
ville, A. H. Strong of Rochester,
and H. C. Veddar of Chester.
These men were followers of high-
er criticism and denied the full
verbal inspiration of the Bible.
They followed the German Ra-
tionalists of natural theology.

Henry C. Veddar, a Baptist his-
torian who lived from 1853 to 1926
and was professor of Crozer Sem-
inary of Chester, Penn., put out
a history which made Baptists
begin with the Protestant Refor-
mation. Veddar was a Northern
liberal unworthy of the name Bap-
tist. He is quoted as saying that
"of all the slanders men have
perpetuated against the Most High
(the substitutionary atonement) . . .
is the most insulting. No sin can-
not be escaped by a bloody sac-
rifice. Jesus never taught and
never authorized anybody to
teach in His name that He suf-
fered in our stead and bore the
penalty of our sins" (Cited by
(Continued on page 5, column 4)

THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
I. M. HALDEMAN

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This is the best book we have ever read on the Tab-
ernacle. It exalts the substitutionary, sacrificial work of Christ
as that to which the Tabernacle system pointed. On nearly
every page, our attention is called to something which typifies
the work of the Lord Jesus Christ.

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Define . . . "Church"

(Continued from page one)
comes from the Greek word *ekklesia*, which means to call out for the purpose of assembling. The government of ancient Greek cities was democratic, being administered by duly qualified citizens in a lawful assembly, called



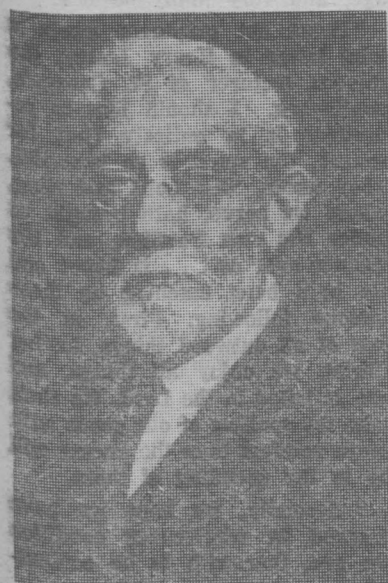
C. D. COLE

together from time to time to transact business for the public good. And this assembly was called an *ekklesia* . . .

"In using the word *ekklesia* Christ did not coin a new word, but a word in current use and easily understood by both Jew and Greek. He did not employ the word *kuriakon*, but *ekklesia* which can only refer to people — a people called out to form an assembly . . .

"Whenever the word church is used in the New Testament of something larger than a particular, visible, assembly here on earth the word is always plural, like the churches of Galatia, Asia, and Judea. The church of Christ here on earth finds expression in many particular assemblies of visible people in process of salvation; the church of Christ in Heaven will find expression in one universal assembly of visible people whose salvation has been completed. But there is no such thing as an invisible church here on earth or in Heaven" (DEFINITIONS OF DOCTRINE, vol. II, pp. 1-3).

Clarence Larkin, noted Bible teacher and author of a number of books on prophecy, wrote: "The Greek term, *ekklesia*, translated



CLARENCE LARKIN

'church' more than a hundred times in the New Testament is composed of two words, meaning 'to call out of.'

"The Baptists hold that a 'Scriptural church' is a local congregation of baptized believers, independent of the State, and of every other church, having in itself authority to do whatever a church can of right do, and whose members are voluntarily associated under special covenant to maintain the worship, the truths, the ordinances, and the discipline of the gospel.

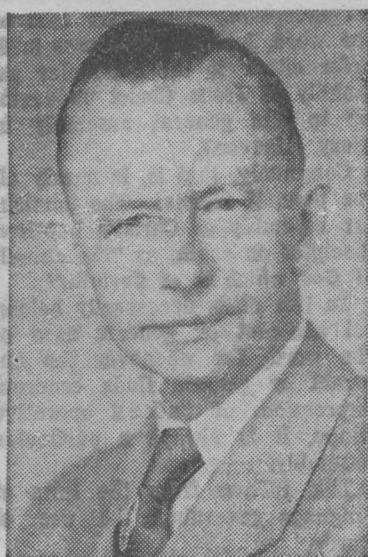
"Churches are visible organizations, the visible ceremonial qualification for membership being baptism. That the membership of the apostolic churches was com-

posed of baptized believers, is clear from the whole tenor of the Acts of the Apostles, and of the Apostolic Epistles. On this point there is no controversy between Baptists and Pedobaptists. The difference between them is 'What is baptism?' The Baptists hold that any church, whose membership have been baptized, that is, immersed in water after a profession of their faith, though they may be believers, is not a Scripturally constituted New Testament church.

"A church is a 'local' congregation, and may consist of many, or few members. We read of 'the church at Jerusalem,' 'the church of Ephesus,' and Paul refers to Aquila and Priscilla, and 'the church that is in their house' (WHY I AM A BAPTIST, pp. 68-69, 1902 edition).

T. P. Simmons, an able Bible expositor and noted writer, said: "The Greek word for 'church' is *ekklesia*." The English word 'church' is not a translation of the Greek word; it is a substitution.

"*Ekklesia* comes from 'ek-



T. P. SIMMONS

kletos' and this latter word comes from 'ekkaleo,' to call out or forth. But *ekklesia* does not mean 'the called out.' . . .

"*Ekklesia* had its original application to 'a gathering of citizens called out from their homes into some public place' (Thayer). Then it came to mean any assembly of people or gathering or throng of men, even when gathered by chance or tumultuously. See Acts 19:32,39,41. The resultant meaning is 'assembly.' The word never did mean simply 'the called out.' It always implied that the called out ones would gather or assemble. Thus, according to culmination, the word always did mean 'assembly,' and later came to mean this alone" (A SYSTEMATIC STUDY OF BIBLE DOCTRINE, pp. 349-350).

J. E. Cobb, author of a church manual for Baptist churches and other books, wrote: "The primary, or fundamental idea of the New Testament Church is seen in the Greek word most commonly translated 'church' in our King James Version. The Greek word is *ekklesia*." This word is used about 115 times in the New Testament. It is translated assembly three times in the K. J. V., and in the remaining 112 times it is translated "church." The idea of a called out assembly is in the word. It is compounded from two Greek words, a preposition and a verb. The preposition is "ek," meaning out, and "kaleo," meaning call, or I call. Hence, the word properly means a called out assembly of Christ's disciples" (BRIEF STUDIES IN CHRISTIAN DOCTRINE, p. 235, 1957 edition).

Edward P. Marshall, an attorney-at-law in Washington, D. C., informs us:

"A Baptist church is the local assembly of which one is a member, composed of baptized believers in Christ, united under a common covenant to obey the laws of his kingdom, recognizing and

IS "THAT" IN THE BIBLE?



Question:

"WHAT GIANTS WERE GOD'S GRANDSONS?"

Answer:

The children of the sons of God and daughters of men, Genesis 6:1,2,4 — "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose . . . There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." Similar beliefs, i.e., that primitive men were of large size, and that gods and other supernatural beings mated with human beings, are found in the folklore of many races, and are reflected in many virgin birth stories.

receiving Him as their only lawgiver, and taking His word as their only sufficient and exclusive rule of action; having a oneness of will, faith and practice, the members of which succeed each other, so that the churches to which they belong continue the same, and are preserved and perpetuated by a succession of churches and members of the same faith and order from the time of the apostles down to the present time.

"It is an organic unit, or union of baptized believers — a sovereign assembly of Christianized human beings, with an indelible character of individuality. It is a local institution which acts through government, a contrivance organized under a divine charter, which holds the power of the whole church, opposite to the individual. Since then the church implies an assembly which acknowledges no superior, the idea of self-determination applied to it means that, as a unit and opposite to other churches, it is independent, and cannot be dictated to by sister churches nor depend upon them any more than itself has freely assented to be, and that it be allowed to rule itself as best pleases itself.

"In its original meaning the word *Ecclesia* signifies an assembly. Ordinarily, in the New Testament Scriptures, the word denotes a Christian assembly, and is rendered into our language by the word church. There it never denotes the building, as its English equivalent "church" does. In Grecian literature *ecclesia* means an assembly called out, or summoned, to hear the magistrate speak unto them, and those who spoke were called *Ecclesiastes*. When they were called forth by lawful authority they were called a lawful assembly, but when they were excited by tumultuous and seditious clamor, then as in Acts 19:39, it is called an unlawful assembly. In ancient Athens it is said that *ecclesia* meant a general assembly of citizens, met to discuss and to decide upon matters of public interest. Even then, it seemed that religion entered into the idea of the meeting, for before business commenced a sacrifice was made, and prayer offered to the gods, after which the subjects were stated and the speakers given permission to address the assembly. After deliberation votes were taken by

show of hands. Most appropriately, and in its true signification, the term church is used for an assembly of baptized believers, as in Matt. 18:17, where it is said: "Tell it to the church, and if he neglect to hear the church, let him be unto thee as an heathen man and publican."

It takes four things to constitute a church: First, a divine commission from Christ, setting forth specifically how the church shall be constituted; secondly, a number of baptized believers; thirdly, a place to meet; and, lastly, an assembly of those believers. As outward form and shape in the natural body, such as length, breadth, and thickness, are necessary to constitute it such; as likewise nerves, bones and muscles; so an union and moulding into one body is necessary to constitute a church.

(A TREATISE UPON BAPTIST CHURCH JURISPRUDENCE, pp. 74-75, 1898 Edition).

Elder Benjamin Keach (1640-1704), prolific writer and outstanding preacher, presented the public with THE CHILD'S IN-



BENJAMIN KEACH

STRUCTOR in 1664. In this catechism for young children we find the following:

"Father, 'What is the church of God?'"

"Son, 'The church of God is a company of believers; or godly Christians, incorporated together into an holy fellowship and communion in love and heavenly concord, according to the Apostolical Constitution, among whom the Word of God is truly preached, and the holy ordinances of Christ are duly and rightly administered, Acts 2:40,41,42,43,44.'" (INSTRUCTION FOR CHILDREN, p. 107, 1738 Edition).

Elder John T. Christian (1854-1925), professor and historian, declared: "A New Testament Church is a company of baptized believers voluntarily associated together for the maintenance of the ordinances and the spread of the gospel of Christ. . . . In the New Testament sense of the church there can be no such an organization as a National or General Church, covering a large district of country, composed of a number of local organizations. The church, in the Scriptural sense, is always an independent, local organization" (A HISTORY OF THE BAPTISTS Vol. I, pp. 13-14, 1922 Edition).

Elder W. A. Jarrel, the Baptist historian, penned: "*Ekklesia* — the word for church . . . occurs 114 times in the New Testament. In all but three it is rendered church. It refers to the Chris-

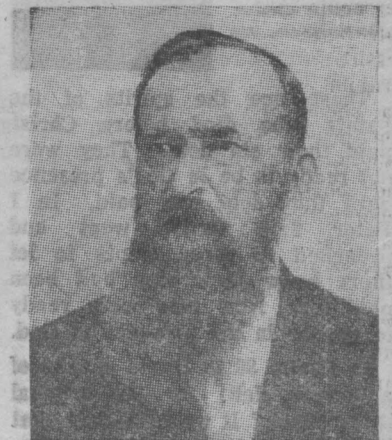


W. A. JARREL

tian Church once typically, (Acts 7:38) the remaining 110 occurrences antitypically. In 99 instances, by counting, I find it denotes local organizations; in 12, by synecdoche, it means all the local organizations. It is used by synecdoche in Matt. 16:18; Eph. 3:10,21; 5:23,24,25,27,29,32; Heb. 12:23, and, possibly, one or two other occurrences" (CHURCH PERPETUITY, p. 5).

Of the Greek word "*ekklesia*" Elder D. B. Ray, debater and historian, stated: "The Greek word from which we get the word church, is used in the New Testament one hundred and fifteen times and is used in the singular to designate a local congregation, or the church institution 76 times. It is used in the plural to designate local churches 36 times, and is used three times to designate a worldly assembly or mob" (BAPTIST SUCCESSION, p. 1).

Elder J. R. Graves (1820-1893), a noted editor and able debater, said: "The church is a local or-



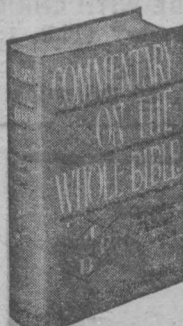
J. R. GRAVES

ganization. This implies that the primitive model was a single congregation, complete in itself, independent of all other bodies, civil or religious, and the highest and only source of ecclesiastical authority on earth, amenable only to Christ, whose laws alone (Continued on page 5, column 2)

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THE BAPTIST EXAMINER

MAY 14, 1977

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"In Ephesians 4:8 who is the captivity that was led captive? Where were they led from and where were they led to?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
9272 Euclid-Chardon
Road
Kirkland, Ohio



All men are captive of someone. People are either members of the heavenly family because God is their father or they are members of Satan's earthbound and accursed family because Satan is their father (Jn. 8:44).

The Scripture referred to in the question is a statement of an event which evidently took place in conjunction with our Lord's death and resurrection. There existed until His resurrection a place called Paradise or Abraham's bosom (Lk. 16:22 and Lk. 23:43) where God's saints went when they left this life. This apparently was a lovely and serene place but was not Heaven — that is, not directly in the presence of God. The saints there were to await the atonement of Christ before they would be led into heaven.

When our Lord sprinkled the blood of His sacrifice in the presence of God (Heb. 9:24-28), He led the souls of His people, who were in Paradise into Heaven — thus "He led captivity captive!"

thou be with Me in Paradise." But three days later He said to Mary Magdalene, "Touch Me not: for I am not yet ascended to My Father." If He and the thief went to Heaven the day He was crucified that statement would not be true. So He and the thief went to Paradise where all the saints were.

When Christ had finished what the Father sent Him to do He ascended back to the Father, and carried the spirits that had been kept in that Paradise with Him. Paradise was now transferred to Heaven itself. Since that time the spirits of the saints who die are carried by the angels (Luke 16:22) into Heaven. Now Paul could say to depart and be with Christ is far better. Now that our sin debt has been paid we can appear in the very presence of God.

JAMES
HOBBS

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PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



To me this passage is very clear and one that causes me to rejoice. Actually the phrase that reads, "He led captivity captive" could be better understood when translated properly. The correct translation would be "He led a multitude of captives." The question is, who are those who were held in captivity.

Before Christ finished His work of redemption no one could enter into the presence of God. Remember, the Old Testament sacrifices were types of Christ, but they could not save anyone. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins" (Heb. 10:11).

Those who were saved before Christ came, did not go to Heaven, but to a portion of Hades called paradise, some times referred to as "into Abraham's bosom." "And it came to pass that the beggar died, and was carried by the angels INTO ABRAHAM'S BOSOM" (Luke 16:22). Christ told the thief on the cross where he would be that day: "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:43).

After Christ completed the work of redemption, He then took the multitudes of people who were in the Paradise section of Hades (place of departed souls) to Heaven. From that time forward any mention of departing this life is connected with being with Christ — not into Abraham's bosom. "For me to live is Christ, and to die is gain . . . For I am in a strait between two, having a desire to depart, AND TO BE WITH CHRIST; which is far better" (Phil. 1:21-23).

The salvation of the saints of

old was exactly like ours — thru faith in Jesus Christ by the grace of God. The only difference being that they looked forward to the sacrifice and we look back to it. Their salvation was not complete until Christ fulfilled it here on earth.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I am not positive that I'm right about the meaning of Eph. 4:8 and adjoining Scriptures. I have read and studied these verses a great deal, and I will give you my understanding of them, but I am not willing to be argumentative with those who do not see eye-to-eye with me.

The passage reads like this: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)"

My understanding can be expressed in the following statement:

The Old Testament word for the place of departed spirits is the word "Hades." Hades contained a place of suffering. Likewise, it contained a place of happiness, called "Paradise." When Jesus died on the cross, He went to Paradise. He said so! To the dying thief, He said, "Today shalt thou be with me in Paradise." Upon His resurrection, He ascended into the Father's presence. This verse under study says that when He ascended — as I understand it, to Heaven, He "led captivity captive." That is, He took Paradise with Him, and all the saved who had died up to that time. From that time on, when a saved person dies, they go immediately into the presence of Christ. This idea would seem to be backed by Paul's words, "Having a desire to depart and be with Christ, which is far better."

Meaning Of Ecclesia

(Continued from page one)

in the Greek New Testament (omitting Acts 2:47 as not in the best texts).

Our Lord and the New Testament writers neither coined this word nor employed it in any unusual sense. Before their time it was in common use, of well-understood signification, and subject like any other word to varied employment, according to the established laws of language. That is, it might be used abstractly, or generically, or particularly, or prospectively, without losing its essential meaning.

To simplify and shorten the work before us, we need not leave the New Testament to find examples of its classic or Septuagint use. Fair examples of both are in the list of New Testament passages given you.

What, then, etymologically, is the meaning of this word?

Its primary meaning is: "An organized assembly, whose mem-

bers have been properly called out from private homes or business to attend to public affairs. This definition necessarily implies prescribed conditions of membership.

(1) This meaning, substantially, applies alike to the "ecclesia" of a self-governing Greek state (Acts 19:39), (2) the Old Testament "ecclesia" or convocation of National Israel (Acts 7:38), and (3) to the New Testament "ecclesia."

When, in this lesson, our Lord says: "On this rock I will build my 'ecclesia'," while the "my" distinguished His "ecclesia" from the Greek state "ecclesia" and the Old Testament "ecclesia," the word itself naturally retains its ordinary meaning.

Indeed, even when by accommodation, it is applied to an irregular gathering (Acts 19:32,41) the essential idea of assembly remains.

Of the 117 instances of use in the New Testament certainly all but five (Acts 7:38; 19:32,39,42; Heb. 2:12) refer to Christ's "ecclesia." And since Hebrews 2:12, though a quotation from the Old Testament, is prophetic, finding fulfillment in New Testament times, we need not regard it as an exception. These 113 uses of the word, including Hebrews 2:12, refer either to the particular assembly of Jesus Christ on earth, or to His general assembly in glory (Heaven).

Commonly, that is, in nearly all the uses, it means: The particular assembly of Christ's baptized disciples on earth, as "the church of God which is at Corinth."

To this class necessarily belong all abstract or generic uses of the word, for whenever the abstract or generic finds concrete expression, or takes operative shape, it is always a particular assembly.

This follows from the laws of language governing the use of words.

For example, if an English statesman, referring to the right of each individual citizen to be tried by his peers, should say: "On this rock England will build her jury and all power of tyrants shall not prevail against it," he uses the term jury in an abstract sense, i.e., in the sense of an institution. But when this institution finds concrete expression, or becomes operative, it is always a particular jury of twelve men, and never an aggregation of all juries into one big jury.

Or if a law writer should say: "In trials of facts, by oral testimony, the court shall be the judge of the law, and the jury shall be the judge of the facts," and if he should add: "In giving evidence, the witness shall tell what he knows to the jury, and not to the court," he evidently uses the term "court," "jury" and "witness" in a generic sense. But in the application the generic always becomes particular — i.e., a particular judge, a particular jury, or a particular witness, and "never an aggregate of all judges into one big judge, nor of all juries into one big jury, nor of all witnesses into one big witness. Hence, we say that the laws of language require that all abstract and generic uses of the word "ecclesia" should be classified with the particular assembly and not with the general assembly.

As examples of the abstract use of "ecclesia" that is in the sense of an institution, we cite Matthew 16:18; Ephesians 3:10,21.

Matthew 18:17 is an example of generic use. That is, it designates the kind (genus) of tribunal to which difficulties must be referred without restriction of application to any one particular church by name. I mean that while its application must always be to a particular church, yet it is not restricted to just one, as the church at Jerusalem, but is equally applicable to every other particular church.

As when Paul says: "The husband is the head of the wife,"

the terms "husband" and "wife" are not to be restricted in application to John Jones and his wife, but apply equally to every other specific husband and wife.

But while nearly all of the 113 instances of the use of "ecclesia" belong to the particular class, there are some instances, as Hebrews 12:23, and Ephesians 5:25-27, where the reference seems to be to the general assembly of Christ. But in every such case the "ecclesia" is prospective, not actual. That is to say, there is not now, but there will be a general assembly of Christ's people. That general assembly will be composed of all the redeemed of all time.

Here are three indisputable and very significant facts concerning Christ's general assembly:

(1) Many of its members, properly called out, are now in Heaven.

(2) Many others of them, also called out, are here on earth.

(3) An indefinite number of them, yet to be called, are neither on earth nor in Heaven, because they are yet unborn, and therefore non-existent.

It follows that if one part of the membership is now in Heaven, another part on earth, another part not yet born, there is as yet no assembly, except in prospect.

And if a part are as yet non-existent, how can one say the general assembly exists now?

We may, however, properly speak of the general assembly now, because, though part of it is yet non-existent, and though there has not yet been a gathering together of the other two parts, yet, the mind may conceive of that gathering as an accomplished fact.

In God's purposes and plans, the general assembly exists now, and also in our conceptions or anticipations, but certainly not as a fact. The details of God's purpose are now being worked out, and the process will continue until all the elect have been called, justified, glorified, and assembled.

... Hop Garden

(Continued from page one)

Jones, and John Peck, all important members of Longworth, were in Reeding Castle (Gaol), also Richard Steede, of Faringdom, Robert Keates, minister of Wantage, and very many besides.

"These six prisoners wrote a joint letter to Henry Jessey, the famous lecturer of St. George's, Southwark. I should like to reproduce it in entirety (but for space), the spirit is so beautiful. They wrote, 'Our Lord and King, whom we serve, hath brought us under His own Pavilion, and His Banner over us . . . is Love; and He hath been teaching us these lessons following. First, in the loss of all outward things, having Christ, we enjoy all things, and are satisfied in the Lord. We shall take the spoiling of our goods with more comfort than the enemy will do in the spending of them.'

"Secondly, we hope we have learned in whatsoever condition we are, therewith to be contented . . .

"Thirdly, that whereas formerly we could hardly part with anything for the Lord, we are now made willing by Him to part with all things, and to say, 'It is the Lord, let Him do what seemeth Him Good.' The Lord gave, and the Lord hath taken away . . .

"Fourthly, we have since our confinement (in those days prisons were filthy sewers) tasted a greater sweetness in the promises of the Lord than formerly . . . One thing had almost slipped our memory; the knowledge of which rejoices our hearts. That our relations, who are precious to the Lord and to us, bear this, our sufferings, with incomparable pa-

(Continued on page 6, column 1)

J. R. GRAVES

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THE BAPTIST EXAMINER

MAY 14, 1977
PAGE FOUR

FOR CHRISTIAN GIRLS . . .

The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

TO SMOKE OR NOT TO SMOKE

CONNIE McTAGGART
Melbourne, Florida

When I was about nine years old one of my uncles took it upon himself to make me sick on cigarettes so I would never smoke. I smoked but didn't inhale, so, of course, it didn't make me sick, but it must have done something because I never took up the habit.

To some of us, other people's smoking makes us sick. How dare they pollute our air so badly. Even some preachers (Heaven forbid!) smoke. They say its their "Christian liberty." Well, I say it's my Christian liberty for them to keep their noxious breath to themselves.

I know a Christian woman that had smoked for years and years and wanted to quit but couldn't (that happens, too). I told her to ask the Lord to help her but she said no, she had gotten herself into this mess and it was up to her to get herself out. How foolish! Doesn't our Heavenly Father want us to depend on Him for everything? I'm happy to say, though, that she recently did quit, but I don't know if she made it on her own or not.

And then there are others who say the Lord will take care of it for me, and won't even make an effort to quit.

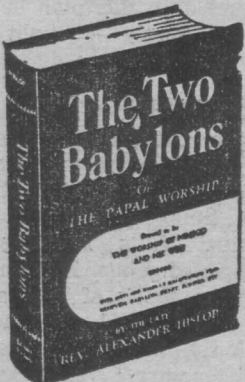
People say there is nowhere in the Bible that says anything about smoking. Well, maybe and maybe not. How about Jeremiah 10?

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Define . . . "Church"

(Continued from page three)

it receives and executes — not possessing the authority or right to enact or modify the least law or ordinance, or to discipline a member, save for the violation of what Christ Himself has enjoined. This church acknowledges no body of men on earth, council, conference or assembly as its head, but Christ alone, who is invisible, as "head over all things" to it.

"1. The term ecclesia itself. — The Holy Spirit selected the Greek word, ecclesia, which had but one possible literal meaning to the Greek — that of a local organization.

"2. New Testament use. — It is used in the New Testament 110 times, referring to the Christian institution, and in 100 of these it undoubtedly refers to a local organization; and in the remaining 10 instances it is used figuratively — by synecdoche — where a part is put for the whole, the singular for the plural, one for all. In each of these instances what is true of all the churches is true of any one — e.g., Eph. 1:22; 3:10; 21:5,23,24,25,27,29,32; Col. 1:18. There is no occasion whatever for any misapprehension touching this use, nor is there one passage that affords the shadow of a ground for the idea of an invisible church in Heaven, any more than for a huge universal national or provincial church on earth, but a multitude of passages preclude the idea.

"3. Ecclesia in the plural. — It is used in the plural 36 times, which fact is demonstrative that the universal or provincial idea was not then known.

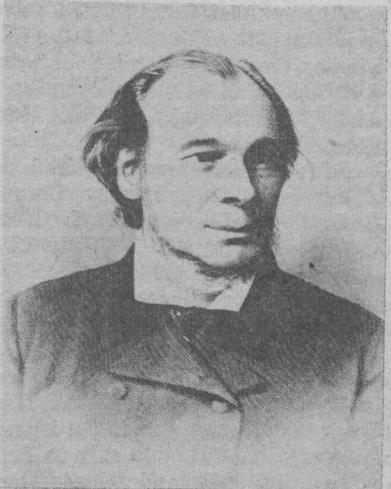
"4. The ecclesia of the New Testament could, and was required to assemble in one place. — This is impossible for a universal or invisible church to do. It was often required to assemble. (Matt. 18:17; I Cor. 11:18; 14:23.) Discipline, baptism and the Lord's Supper could only be administered by the assembled church."

(OLD LANDMARKISM WHAT IS IT? pp. 38-40, 1928 Edition).

Thomas Armitage (1818-1896), Baptist historian and pastor, wrote: "The simple term 'Ecclesia' designates one congregation, or organized assembly, and no more, this being its literal and primal meaning. Our Lord Himself designated such a society by the Aramaic word 'ghiedto,' meaning a congregation; answering to the Greek 'Ecclesia,' which is translated by it in the Aramaic version of the Old and New Testaments. These words are exactly equivalent in meaning.

"The Septuagint renders the Hebrew word for congregation by the word 'Ecclesia,' where it designates three specific bodies: 1. A whole people collectively. 'The whole congregation together was forty-two thousand three hundred and three score' (Ezra 2:64). 2. A general assembly of the people. 'A very great congregation' (Neh. v. 7). 'In the day of the assembly' (Deut. 9:10). 3. A company of persons associated for religious purposes (I Sam. 19:20).

"Company of the prophets' (Psa. 68:26). 'In companies they bless God' (Joel 2:16). 'Sanctify the congregation'; 'Solemn assembly' (Lev. 23:36), and elsewhere, is the translation of a different word. "This word 'Ecclesia' was borrowed from the Greek translation and naturalized into Christianity. Jesus and His Apostles



THOMAS ARMITAGE

used it with the strictest regard to its etymology, and if we would catch their meaning in its use, we must interpret it by its primitive sense.

"When our Lord appropriated this secular word to a sacred body, He threw no sacred meaning into the term itself, but retained it in its common application. The popular 'Ecclesia,' in a free Greek city, was formed of those who were selected or called out, under the laws of citizenship for the transaction of public business. These qualified voters were convoked by the common criers, and formed the legal assembly for deliberation and decision in civic affairs, and their solemn decisions were binding. Of all the Greek terms which designate a claim and deliberative convocation, this was the most appropriate to characterize a body of Christians, charged by their Master with concerns of vast moment. Other words would have carried with them the idea of a crowd, of a show, or of a purely governmental assembly, such as the Senate; having other elements than that merely of a properly organized assembly.

"Certain passages of the New Testament have been wrested by the necessity of a hierarchy, to mean that all separate Christian congregations are grouped as an aggregate under the sense of this word. Christ is said to have founded His 'Ecclesia' upon a rock, to be its Head, and to give it pastors and teachers; but this interpretation is foreign to the scope of the word, and loses sight entirely of the purely tropical sense couched in such passages. The trope must be expressed in exact accord with the literal sense from which it is borrowed. When Stephen speaks of the 'Ecclesia' in the wilderness, the term evidently means the whole people assembled at the Tabernacle, as the commonwealth was not many assemblies, but only one gathered in the male population. So, when the New Testament speaks of the entire Christian community as one 'Ecclesia,' it simply uses a common synecdoche, by which the whole is put for a part or a part of the whole, as the case may be; the genus is put here for many individuals.

"Consequently, when Jesus is called the Founder, the Head, the Redeemer of His 'Ecclesia,' it is clearly meant, that what He is to one Christian congregation He is to all such congregations, the same severally and collectively. Exactly the same collective figure is used of a single Christian assembly, which is made up of many individuals. It 'is one body,' putting the one for the many, because each congregation is 'the

flock,' the 'family,' the 'household' of Christ, and what is true of each such assembly is equally true of all.

"It follows, then, that the New Testament nowhere speaks of the 'Universal,' 'Catholic,' or 'Invisible Church,' as indicating a merely ideal existence, separate from a real and local body. There can be no distinction between the church and the members who constitute the church. Such a generalization is a mere ideality, incapable of organization under laws, doctrines, ordinances, and discipline. No man can be a member of such a body, because it can assume no responsibility either to God or man; it can have no representation, and no man can be a member of an assembly which it is impossible to represent. Everywhere, the Scripture 'Ecclesia' is a tangible body, numbering so many by count, properly local and organized, and each congregation is as absolutely a church as if there were not another on earth. But as there are more than one, and each is His 'body,' His 'flock,' His 'church' is made up of every congregation, because He is equally the 'Head' and 'Shepherd' in each.

"The same thought which impels Paul to say, that believers 'are members of each other,' leads him to say of himself, personally, the same thing that he says of every Christian congregation: 'He loved me, and gave himself for me.' So, he says to the several Hebrew Christian congregations: 'Ye are come to a full assembly, to the Ecclesia of the first-born whose names are enrolled in Heaven.' It is difficult to divest the mind of the merely human and modern thought, that aggregated congregations only form the body of which Jesus is the Head; but when this is done successfully, immediately the primitive idea of one congregation attaches to the term church. A local organization fully expresses the meaning of the word Ecclesia, wherever it is found in Holy Writ."

(HISTORY OF THE BAPTISTS, pp. 118-120, 1817 Edition).

Baptist Perpetuity

(Continued from Page Two)

George W. Dollar in A HISTORY OF FUNDAMENTALISM IN AMERICA, p. 100). Can such a man be trusted as a Baptist historian? No, never!

John Roach Straton (1874-1929), pastor of Calvary Baptist Church in New York, accused Veddar of being "an open champion of socialism, teaching that we are to look to Jesus Christ and Marx to redeem the world" (Ibid., p. 141). It is shocking to know that Veddar's history is now the standard textbook in Baptist schools and colleges in America today!

William H. Whitsitt, professor of Southern Baptist Seminary from 1872-1899 and its president from 1877 to 1899, was a bitter opponent of Baptist perpetuity.

He started what was called "the Whitsitt controversy." Whitsitt wrote an article on Baptists which was published in JOHNSON'S CYCLOPEDIA in which he said Roger Williams was probably baptized by sprinkling rather than immersion and that immersion of believers among English Baptists was invented by Edward Barber in 1641. This was also published in the INDEPENDENT, a Pedobaptist journal published in New York City. He also declared such to the faculty and students of 1880-1881.

Baptists all over the South rose in a fury of protest. It was the overwhelming conviction of Southern Baptist churches and pastors that Baptists could trace their ancestry and principles straight to the churches of the New Testament. To them Whitsittism was a blasphemous heresy, utterly contrary to old and cherished beliefs. There was strong reaction in denominational press and in various Baptist state conventions and associations, led by such men as T. T. Eaton, B. H. Carroll, and John Christian. The board accepted Whitsitt's resignation on the evening of May 11, 1899 (Adopted from A HISTORY OF SOUTHERN BAPTIST THEOLOGICAL SEMINARY by William A. Mueller, pp. 155-178).

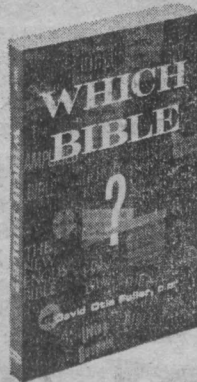
The ideas of Veddar and Whitsitt have so permeated Baptist schools and colleges until it is the predominating view of modern Baptists! That so many Baptists would suddenly ignore the oldest and best Baptist historians of the past and accept such heresy with rapidity is amazing. It was done by the liberals to impress Pedobaptists and Catholics with "scholarship." Satan has accomplished one of his master schemes. He now has most Baptists ignorant of their own history. God help us!

A good example of the historical heresy of Southern Baptists is seen in the book SOUTHERN CHURCHES IN CRISIS, written by Samuel S. Hill. He speaks on page 167 of the "dogma, a theory of 'Baptist succession,' the so-called Landmark movement" and of our "Flamboyant claims and fanatical allegiances." Then Lynn E. May, Jr., in a pamphlet published by the Historical Commission of the S. B. C. says, "The early 17th century in England marked the emergence into history of a people called Baptist as we know them today."

The B.Y.P.U. quarterly of the S.B.C. for the first quarter 1958 declared, "From the historical beginning of Baptists in the early seventeenth century, they have stood for religious liberty." In the Intermediate Teacher (Jan.-Feb.-March, 1961) published by the Sunday School Board of the S.B.C., we read on page 6, "As far as a historical written record, Baptists arose from the Separatists in England, who in turn had 'separated themselves' from the church of England because they felt that it had not gone far enough in its reform after breaking with (Continued on page 8, column 1)

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PAGE FIVE

... Hop Garden

(Continued from page 4)

tience, rather singing for joy than weeping for grief. Also our Societies, from whence we are taken, are exceedingly cheerful, and a very lively spirit of faith and prayer is among them, and their meetings increase rather than otherwise... The singing of birds is come... Now the God of all Peace fill you with Joy and Peace, so pray your brethren through Grace."

The discipline of this old Baptist church is interesting. On page 65 I read: "There are minutes of three Acts of Discipline, one man (1648), and two women (one of Faringdon) were 'withdrawn from' (practically excommunicated) for neglecting the meeting, breaking their 'engagement,' and neglecting to hear the church, though often admonished, and long 'waited for.' There is also a minute that 'Brother Fowlett (Fowler) promised to forbear preaching Universal Redemption, disallowed by this church' (1705)." The dying words of Joseph Col-

le, heavenly look upon his face he bade his family and friends farewell.

"So he passed over, and the trumpets sounded for him on the Other Side..."

"Not long before his death he wanted to be taken into the chapel to take his last Communion with his beloved flock, and bid them 'Farewell,' but his friends dissuaded him. 'Well,' said he, 'if I can't go to the Table of the Lord, I can go to the Lord of the Table.' He did" (pp. 118-119).

On the funny side this event is recorded: "A deacon wanted to see the minister. Mrs. Pastor directed him to the summerhouse. A spiral of blue smoke is ascending heavenward. 'Good morning,' said the deacon, 'You are offering incense to the Devil early this morning.' 'Yes,' said the devotee, peering round the corner, 'but I did not know he was quite so near!'" (p. 148).

It is regrettable that this event happened on September 29, 1811. It had never occurred before, nor

Isaac Watts and F. B. Meyers were friends of this church.

This historic church was a Missionary Baptist Church. During much of her history she had six mission stations. They were Aston, Buckland, Bampton, Ducklington, Standlake, and a cottage meeting at Hardwicke. From her came such missionaries of note as Henry John Dutton of Jamaica and Daniells of Ceylon. John Williams, the martyr-missionary of the South Sea Island, sprang from the Williams family and this Baptist church.

John Dutton was baptized at Longworth-Coate Baptist Church in 1835, and was sent forth to preach on May 22, 1836. In 1839 he was sent by his church to Jamaica as a missionary.

This account is given of him on pages 194 and 195: "All these things conducted to a great revival that broke out in the first year that Dutton was on the island, a revival comparable only to Pentecost. Chapels and schools were crowded, and Dutton and Clarke baptized eight hundred persons in Henry John's first year. They baptized in great batches of 150 or 200 at a time.

"A great painting in oils shows Clarke and Dutton far out at sea, Dutton at the head of a long line of men and Clarke leading the women. Attendants take the white-robed candidates to shore, as fast as they are immersed in the sea. This suggests that Henry John was taller and stronger than Clarke. A third missionary was on the shore leading a crowd of 1,500 or 2,000 in singing. The service included prayer, Bible reading, address and singing. Dutton did much of the addressing and much of the baptizing."

DATES IN THE EARLY HISTORY OF THE MEETING

Probable preaching of Wycliffe's "Poore Preachers" at Longworth, and founding of the church.

Ante 1481 Welsh emigrants find the Anabaptist meeting in Longworth.

1577 "Welshman's Gap" noted by the Bishop of Oxford.

1604 Meeting House at Longworth built or rebuilt.

1648 First entries in the Registers and in the Fragment.

1652 Longworth probably joins with Abingdon.

1656 Longworth Meeting resumes its independence.

1657 Faringdon Church constituted.

1660 Pastor Coombes and others imprisoned in Reading Castle.

1669 Longworth Meeting noted by



COATE MEETING HOUSE ABOUT 1750

lett, pastor of the church from 1703 to 1741 are very good. "When face to face with death he said, 'How dreadful would my case be if the great work (of reconciliation) had yet to be done... If I had ten thousand lives I would freely spend them for the interest of my dear Lord.' People often ask 'about the Other Side of the River' — all this condensed resume is the testimony of one on the brink — this side — valuable testimony."

"When he knew the end was near, in a deep sense of unworthiness, he cried, 'God be merciful to me a sinner,' adding, 'I know that my Redeemer liveth... I shall see God... I die in the Faith I have preached to others. I have fought a good fight... Henceforth there is laid up for me a Crown of Righteousness... Then with a most pleasant and

was it repeated. On page 151 I read: "After service a brief church meeting is held to pass a resolution to welcome to the Lord's Table any Christian of good standing, even though not 'immersed.' Up till now the church had observed Close Communion, which was then the usual practice. But there was a wish to invite good, genial, kind Thomas Coombes, who was probably a descendant of the second recorded Pastor, John Coombes, and a good friend of the church, to sit at the Lord's Table. The good man took his seat and Dunscombe admin-



COATE CHAPEL IN 1935

istered the Communion."

The ministers at the Longworth-Coate Baptist Church were graduates of theological colleges and several of universities. Many were men of letters, and they wrote books. Such great men as Samuel Stennett, Abraham Booth, John Rippon, Robert Robinson, Robert Hall, Archibald Brown, C. H. Spurgeon, and others preached in her pulpit. Anne Steele, the poetess and hymnwriter, was a good friend of Pastor Thomas Dunscombe.

Archbishop Sheldon in his "Retornes."

1672 John Man receives Royal license to preach at Longworth.

1676 Figures of Longworth and Stations in Sheldon's Census.

1689, 1692 Longworth represented at great meetings in London.

1700 Revival at Coate under Joseph Collett.

1703 Collett settles at Coate, and registers a Room.

1704 First Chapel at Coate built and registered.

1707 Last mention of Longworth and first of Coate in the Fragment.

1756 Second (present) Chapel at Coate built.

MINISTERS OF THE MEETING, 1652-1934

- 1652 John Pendarvis, B.A.
- 1656 John Combes.
- 1672 John Man.
- 1703 Joseph Collett.
- 1742 Joseph Stennett, M.A. (and his son, also Joseph).
- 1773 Thomas Dunscombe, M.A.
- 1798 Joseph Stennett, M.A.
- 1811 James Bicheno, M.A.
- 1819 Richard Pryce.
- 1840 Benjamin Wheeler.
- 1848 John Jackson.
- 1856 Benjamin Arthur.
- 1882 John B. Lee.
- 1886 W. E. Glanville.
- 1889 J. S. Poulton.
- 1895 John Stanley, F.R. Hist. S.
- 1902 F. E. Blackaby.
- 1909 Joseph Hulme.
- 1916 W. G. Watkins.
- 1920 F. G. Wheeler.
- 1924 W. T. Govenlock.
- 1928 R. D. Lloyd, B.D.
- 1934 Thomas Jones.

This old church still exists today and has 85 members. She is one of the many old British Baptist churches. According to THE BAPTIST UNION DIRECTORY, 1976-77, there are many churches which existed before the supposed origin of Baptists in 1641. Here are a few taken from this directory for the Whitsittes to ponder and to try to explain away. All of these churches still alive today and have ever since their birth BEFORE 1641.

In the Berkshire Baptist Association there is Newbury (Cheap St.) which was organized in 1640. In the Bristol and District Baptist Association there are Broadmead (Whippington Ct.) which was founded in 1640 and Wedmore and Bagley (Grants Lane) which was established in 1600. In the Cambridgeshire Baptist Association there is Wishbeck (Hill St.) started in 1615. In the Devon and Cornwall Baptist Association there is Kingsbride (Baptist Lane off Fore St.) founded in 1640. In the East Midland Baptist Association there is Crowle (Mill Rd.) organized in 1599, and Epworth (Station Rd.) commenced in 1599.

Then in the Essex Baptist Association there is Braintree (Coggeshall Rd.) which began in 1550. In the Gloucestershire and Herefordshire Baptist Association there is Kings Stanley (Middleyard) founded in 1640. In the Hertfordshire Baptist Association there is Berkhamsted (High St.) organized in 1640 and Dagnall Street born in 1640. In the Kent Baptist Assn. is Chapel Hill in Eythorne founded in 1550. In the Oxfordshire and East Gloucestershire Baptist Association there is Cirencester (Coxwell St.) founded in 1639. In the Western Baptist Association there is Queens Road in Coventry organized in 1626 and Warwick (Castle Hill) started in 1640. In the Wiltshire and East Somerset Baptist Association there is Astwood (Church St.) founded in 1640.

Church Of The ...

(Continued from page one) deny, is not only fairly rendered by the word assembly or congregation, but would fail of its significance if not so rendered. Literally an assembly called out, it was used amongst the Greeks for their popular gatherings, summoned by act of the civil magistrate. To this, reference is had in Acts 19:39. It is likewise employed to designate an assembly of the people by whomsoever called. See Acts 19, verses 24, 25, compared with verses 32-41. In no case, as my father has shown, is it known to have been applied to any body of men not called out and gathered into one place. Wanting these ideas, especially the latter, the word would be without its true and proper import.

But as appropriated and found in the writings of the New Testament, may not ecclesia have undergone some change of meaning, or in fact, have obtained an extension of meaning? That this,

or something like this, has actually taken place, by a late writer is directly affirmed. In his book, entitled, "The Apostolic Church: Which Is It?" Professor Witherow, while admitting that "in its primary and civil sense," the term in question means an assembly called together, yet alleges that "in its appropriated and religious sense" it means a society of Christians. But for this change is there the shadow of evidence?

This much at least is certain; throughout his entire book, and, we may add, in his subsequent publication written in defense of his book, the learned professor has hardly even attempted the production of any. He seems, indeed, somewhat to rely on the fact that the word has been appropriated, and is now employed in a religious use. But from this fact can any such conclusion be drawn? As elsewhere remarked (see "Refutation of Mr. Witherow's Defence," by Robert H. Carson, pp. 50, 51), and as ought to have been well understood by Prof. W., the principle of appropriation, so far from altering or extending the meaning of a word, is intended rather to limit its application. Indeed, with the import of words the principle in question has nothing whatever to do: its sole business is with their use. It has performed its task, not when it has altered the sense, but rather when it has fixed the application of any term. The sense it leaves precisely where it found it: the application it confines to a particular object. Thus, ecclesia, whether as appropriated or as unappropriated, is always an "assembly called together"; but as appropriated and used in spiritual things, it is limited in its application, and employed to designate a particular assembly called together for a particular purpose — i.e., a congregation of believers gathered for worship.

Moreover, to affirm of ecclesia, as the writer referred to has done, a "religious sense," as distinct from its "primary and civil sense," is to utter a sentiment not only without foundation, but opposed to the very nature of things. In that case, how could it, or any other word in the same relation, be understood by us? If, in appropriating a term to a sacred use, God gave to it a new meaning, without the spirit of divination would anyone be the wiser of it? Would a revelation constructed on this plan be a revelation? Surely it ought to be obvious, even to an ordinary mind, that in order to be understood by us, God must not only use our language, but use it in the sense in which we ourselves have used it. Whatever, then, a word means at the time of its appropriation, that must be its meaning when appropriated. Thus, if when adopted by the Spirit of God and applied to a sacred use, the word for church meant an "assembly called together," an "assembly called together" must still be its meaning.

After all, however, is not a church a society of Christians? Most assuredly it is. But from this it does not follow that in the term "society" we have the import of the word "church." Many words may be employed to designate the same object, and yet no two of them agree in meaning. Thus bishop, elder, pastor are all designations of the minister of Christ; but who will say that in any one of these we have the import of any other? A church, indeed, is a society of Christians; but we may not hence conclude that society is the sense of church. The idea of a coming together, which is absolutely essential to the one, is utterly foreign to the other.

So much for the import of the word which, in the Scriptures of the New Testament, is employed to designate a church of Christ. But if we are right in what we have now advanced — if by the extension of meaning? That this, (Continued on page 7, column 1)

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MAY 14, 1977

PAGE SIX

Church Of The . . .

(Continued from Page Six)

Greek term known as church in the Inspired Writings, is meant strictly and properly as assembly called together, then is the church of the New Testament an individual congregation, and not an association of congregations. Thus, at one blow, and by the simple import of a Scripture term, we sweep from existence the national and denominational conceptions of a church of Christ. In the Church of England, for example, as a representative of the national idea, and in the Presbyterian Church as a representative of the denominational, we have not in any proper sense an "assembly called together." These, and all such, are mere associations, not assemblies; associations, therefore, to which in its true and proper import the word church will not apply. Only when applied to the individual assembly—viz., when used of bodies strictly congregational, has the word its true and primitive sense.

But the congregational character of the church of the New Testament is demonstrated, not only from the import of the term employed to designate it, but also from the use of that term in the New Testament itself. To what is ecclesia, as appropriated to sacred things, and rendered church, applied in the Scriptures of the New Testament? Unless when used of the "general assembly and church of the first born," or of its type the "congregation" of Israel (in both of which it cannot be denied, the ideas of calling out and coming together are carefully preserved), it is used only of the individual or local congregation. The evidence of this fact is so very abundant, and withal so clear, that we are amazed there are any who have failed to see it.

1. We would refer the reader to the many instances where the form of the word, as singular or plural, as the case may be, decides the matter. In every case where the individual congregation is spoken of, it is called a church; in every case where a number of such congregations are referred to, as, for example, the congregations of a district, province, or kingdom, they are called, invariably, not a church, but churches. (Continued on page 8, column 3)

Local Church And . . .

(Continued from page one)

a little further and ask, "What do Fundamentalists consider as fundamental doctrines?"

WHAT ARE THE FUNDAMENTALS?

Again we quote from Baker's Dictionary of Theology. "Organizationally, Fundamentalism took shape as a consequence of the World Conference in Christian Fundamentals which convened at Philadelphia in May of 1919. Taking the name, the World's Christian Fundamental Association, the organization required of its members adherence to nine points of doctrine, namely: (1) the inspiration and inerrancy of Scripture, (2) the Trinity, (3) the deity and virgin birth of Christ, (4) the creation and fall of man, (5) a substitutionary atonement, (6) the bodily resurrection and ascension of Christ, (7) the regeneration of believers, (8) the personal and imminent return of Christ, and (9) the resurrection and final assignment of all men to eternal blessedness or eternal woe. W. B. Riley was president of the association until 1930, Paul W. Rood from 1930 to 1952, at which time it merged with the Slavic Gospel Association."

As a Baptist I agree with all nine of the above articles and defend them as best I know how. But, then, so would John R. Rice or any good Campbellite, Presbyterian or Methodist. What Baptists

who would call themselves Fundamentalists must recognize is that the above nine articles are the articles of faith for Fundamentalism today. If you say, "I am a Fundamentalist," any good Presbyterian would say, "I am, too. Let's get together." Baptists must go a little further and ask, "What does the Bible say as to the fundamental doctrines?"

BIBLE FUNDAMENTALS

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Heb. 5:12).

In order to see what the Bible fundamentals are we need to observe some definitions. Of the word translated "principles" in this verse Thayer's Greek Lexicon says, "Any first thing, from which the others belonging to some series or composite whole, take their rise; an element, first principle." Moulton and Milligan's Vocabulary of the Greek N. T. gives the following concerning the word: "... the thought of 'elementary principles,' the ABC of a science, as in Heb. 5:12..." The idea of the first principles in Hebrews 5:12, is then the fundamental oracles of God. While those fundamentals are not listed in this verse, they are listed in this context. The early verse of Hebrews 6 lists them.

HEBREWS 6:1-2

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Heb. 6:1-2).

Of the Greek word translated "principles" in verse one Vine's Dictionary of New Testament Words says the following: "The first principles of Christ, lit., 'the account (or word) of the beginning of Christ,' denotes the teaching relating to the elementary facts concerning Christ." If we are truly interested in the elementary facts or the fundamentals of the faith, here they are; listed for us by the Holy Spirit of God. Anything that falls short of these surely falls far short of being Bible fundamentalism.

SIX FUNDAMENTALS

Verses one and two of Hebrews six lists the six first fundamentals or principles. They are (1) repentance from dead works, (2) faith toward God, (3) the doctrine of baptisms, (4) laying on of hands, (5) resurrection of the dead, and (6) eternal judgment.

There are many other doctrines that we are to believe and go on toward maturity but these are the six basic fundamentals. These six fundamentals are divided in our text into three pairs of two each. The first two fundamentals are those at the beginning of the Christian experience: (1) repentance from dead works and (2) faith toward God. The second pair of fundamentals are those during the Christian experience: (1) the doctrine of baptisms and (2) laying on of hands. The third pair of fundamentals are those at the end of the Christian experience in time: (1) resurrection of the dead and (2) eternal judgment. We propose to examine these three Bible pairs of fundamentalism and compare them with what those who are called Fundamentalists today believe. It should prove interesting.

THE FIRST PAIR

A fact of the very first order and believed by most who profess Christianity is that repentance and faith are necessary in becoming a Christian. The Bible states: "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). It is also stated in Acts 11:18,

"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Jesus said, "I tell you, Nay; but, except ye repent, ye shall all likewise perish" (Luke 13:3-5). The "from dead works" refers to any or all works done in the flesh in order to be saved or serve God (see Heb. 9:14). So then repentance is fundamental to life.

Faith toward God is also necessary to life. "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). John 3:16 says also that believing (or faith toward God) is necessary to life.

On the fundamentals at the beginning of the Christian life, the Fundamentalists of today are in agreement with the Bible. Baptists believe them also so we are in agreement here with them. But what about the fundamental way of living the Christian life? We move on to pair number two.

SECOND PAIR

After one has become a Christian, there are two fundamentals by which he must live his Christian life. Thus we have our second pair of fundamentals consisting in the doctrine of baptisms and the laying on of hands. Whatever can these fundamentals mean? What ever do they say or point to? Let us look at them one at a time.

Much is made in the commentaries about baptisms being in the plural. Some well-meaning men say this refers to baptizing three times so this is what they practice. Some of the Brethren (Dunkers) practice this along with others. Some say it means the inward baptism of the Spirit and the outward baptism (which makes two; plural) of water. Still others say it speaks of the baptisms of John and Jesus. Many say it is referring to the proselyte baptisms or the divers washings (Heb. 9:10) of the Jews.

Many well-meaning Baptists tell us it refers to the five baptisms: (1) water baptism, (2) Holy Spirit baptism at Pentecost and the house of Cornelius, (3) baptism of suffering, (4) baptism for the dead, and (5) baptism in fire. It is true that these five are mentioned in the Bible but they have nothing to do with our text.

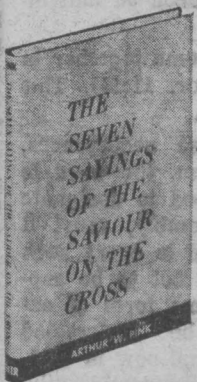
That all the above explanations are wrong is very evident. There is no possible way for any of them to be the correct one for our text. Each one of them is a doctrine in itself. The word doctrine in our text is singular. So all of these solutions do not form one doctrine but a plurality of doctrines. It is "baptisms" that is plural.

DOCTRINE OF BAPTISMS

Paul tells us in Ephesians 4:5,

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PURPOSE OF BAPTISM

What does baptism do? It is an essential to church membership. The candidate, upon his or her profession of faith, and by the authority of the church, is immersed thus uniting with the said church in baptism. This means that it is a fundamental doctrine, that a believer should live his or her Christian experience as a member of one of the Lord's churches. That means that he is to support his local church in attendance, with prayers and with his offerings.

Today's Fundamentalists do not believe this. John R. Rice and the most of today's Fundamentalists want you to support them, not a local church. Billy Graham says that you may live outside the church, the Christian life.

LAYING ON OF HANDS

What is meant by the laying on of hands? Whatever it means, it is one of God's fundamentals. John Gill says it refers to the laying on of hands on an animal, symbolizing the transferring of sins to the animal. One can't help but wonder if he felt the animals ought to be baptized as the subject of both baptism and laying on of hands is the same.

Laying on of hands is done by the direction of the church to set apart men to a distinct office. Hands are laid on those chosen to be deacons (Acts 6:1-6). Hands were laid on Paul and Barnabas who were going to the mission field (Acts 13:1-3). Timothy laid hands on him (I Tim. 4:14) to set him apart for the ministry. Timothy is told by Paul to lay hands suddenly on no man (I Tim. 5:22). Let them first be proved.

The meaning of laying on of hands is evident from the above references. Churches authorize deacons to deek and preachers to preach. The whole of the Christian experience is to be lived within the framework of the Lord's churches.

Today's Fundamentalists reject this Bible fundamental. It would rule out all this free-lance evangelism and radio begging and bragging. It would put glory back in the Lord's church where it belongs (Eph. 3:21). Today's (by their own definition) Fundamentalists are not Bible Fundamentalists.

THE THIRD PAIR

When the Christian experience is lived out in time, we come to the third pair of Bible fundamentals. They are the resurrection of the dead and eternal judgment. After this life is over all the dead (in two separate resurrections) will be raised. The purpose is that they might be judged. The first resurrection, that of the saved, will be for the purpose of judgment for reward at the judgment seat of Christ. "... for we shall stand before the judgment seat of Christ" (Rom. 14:10). The second resurrection, one thousand years after the first, will be of the lost to be judged for the degree of punishment before the great white throne (Rev. 20:11-15).

In this pair of fundamentals, the Fundamentalists of today, in general, are in agreement with us. This means that in two out of three we generally agree. Is this close enough that we may call ourselves Fundamentalists? Can we, in reality, surrender the second pair, and maintain our rea-

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son for existence? Can we lay aside church authority or church truth? If we do, we lay aside the pillar and ground (the fundamental truth) upon which all truth rests.

THE GREAT DANGER

One might say that this is making a mountain out of a mole hill. After all, you might argue, we are really the fundamentalists who believe all three pairs so let the others quit calling themselves after that name. What a simple solution but don't hold your breath until it happens.

Let me illustrate the danger: A well-meaning Baptist preacher, who is truly fundamental by Bible standards, tells his congregation week after week that he is a Fundamentalist. After some time, in the providence of God, he is removed by death or a call elsewhere. The church is now seeking a pastor. They will seek a Baptist who is a Fundamentalist. There are many who belong to the International Fellowship of Fundamentalists who seemingly qualify. They say they are Baptists. They say they believe in the local church. All the while they are Fundamentalists according to today's definition. They don't believe the middle pair or at least, not very strongly. The church calls them. Their true color begins to show. The church either begins to accept alien immersion or splits. This writer can show you plenty of both!

CONCLUSION

My dear Baptist friend, be satisfied with being just a plain old Baptist. The people called "Baptists" have never chosen their own name. They have always been named by their enemies. Our enemies cannot stand what we stand for. When some who go by the name Baptist, join the ranks of our enemies, they will keep the Baptist name and rename us. We have not always been called Baptists. If the Lord tarries, I do not think we always shall be called Baptists. It is a grand old name. Let's keep it until providence gives us another that will best describe our doctrinal beliefs.

THE BAPTIST EXAMINER

MAY 14, 1977

PAGE SEVEN

Baptist Perpetuity

(Continued from page five)

the Roman Catholic Church. In their effort to reform completely, Baptists did away with all that smacked of Catholicism except for baptism and the observance of the Lord's Supper."

Why are so many Baptists suddenly accepting the Pedobaptist view of their own origin? First, I believe this has been done to prepare Baptists for entrance into the National Council of Churches. You would never get Baptists to join with unbaptized heretics and religious infidels unless you convinced them they are Protestants and not the true churches of Jesus Christ.

Second, this liberalism has been accepted to justify the universal church heresy that is growing among Baptists. It has been done to bring acceptance to alien immersion and open communion. It has been done to open the door to union revivals with unbaptized heretics.

How tragic it is that now we have multitudes of Baptists who despise the blood of martyrs and put Baptist churches on the same level as the Great Whore and her harlot daughters! They are trying to put the bride of Christ on

equal par with the wife of Antichrist. They want to create fellowship between righteousness and unrighteousness and make communion between light and darkness. Baptists are selling their birthright for a mess of ecumenical pottage! God forbid that Baptists, who have fought the battle so bravely for nearly 2,000 years, suddenly lay aside their armor and perish in the embraces of fraternal liberalism!

Brethren, stay with church truth! Never desert the worthy fortress of Baptist perpetuity. It is our greatest bulwark against modernism, alien immersion, open communion, pulpit affiliation with heretical ministers, and other evils which destroy Baptist churches. When Baptist succession ceases to be taught in a Baptist church heresies flourish and it becomes weak, sickly, and dies.

New Testament Baptist churches are the legitimate successors of the first church constituted by Christ Himself as every man now living is the legitimate successor of Adam, the first man. We are the successors of the witnesses of Jesus who preserved the faith and kept the ordinances as they were originally committed to the primitive churches. We are the lineal descendants of the martyrs who

in ages past sealed their testimony with their blood. We can trace the history of churches, essentially like ourselves, back through the Dark Ages by a trail of blood, lighted up by ten thousand stakefires, until that blood mingles with the blood of the apostles, the Son of God, and John the Baptist.

Church Of The . . .

(Continued from page seven)

churches. Thus we have "the church of God, which is at Corinth," (I Cor. 1:2) but "the churches of Galatia," (Gal. 1:2; I Cor. 16:1) never "the churches at Corinth"; never "the church of Galatia." Thus, again, we have "the church which was in Jerusalem," (Acts 11:22) but "the churches of Judea"; (Gal. 1:22) never "the churches at Jerusalem"; never "the church of Judea." Thus, further, we have "the church that was at Antioch," (Acts 13:1) but "the churches in Syria and Silica," (Acts 15:11) never "the churches at Antioch"; never "the church of Syria and Silica." Indeed, in this line we might proceed almost to any length, but our space will not permit.

Now, why this distinction, thus so carefully preserved? Used with reference to a single locality, the form of the word is never churches, but church; used with reference to different localities, it is never church, but churches. Why is this? Why have we the word in the singular when the Christians of a particular place only are spoken of, and in the plural when those in different places are referred to? In those days, beyond dispute, church did not stand for a great ecclesiastical corporation; neither did churches, as now, mean denominations.

2. Not less clear, in proof of the truth now under consideration, are the instances, almost innumerable, where the word is found in its singular form alone. Let the following suffice:

(a.) "And it came to pass that a whole year they assembled themselves with the church" (Acts 11:26). Could "the church" in this case have been other than an assembly or congregation?

(b.) "And when they had ordained them elders in every church" (Acts 14:23). "Here the disciples of Lystra, the disciples of Iconium, and the disciples of Antioch in Pisidia, are each considered of a separate body, called a church" (Dr. Carson). "Every church," in this occurrence of the word, is undeniably synonymous with every congregation.

(c.) "And when they had come and gathered the church together" (Acts 14:27). "Here it is positively declared that the church of Antioch was one congregation, for the disciples are not only called the church, not the churches, but the church is said to be gathered" (Dr. Carson).

(d.) "And when they had landed at Cesarea, and gone up and saluted the church" (Acts 18:22). Could they have done this had not "the church" been an individual congregation?

(e.) "When ye come together in the church" (I Cor. 11:18). This needs no comment.

Now, if in these occurrences, in its singular form, the word is undeniably employed to designate an individual assembly, must it not be so employed in every such occurrence? It is not to be supposed that the same form of expression should be understood now in this way, and now in that. Why, for example, should "the church" at Cesarea signify one congregation, and "the church" somewhere else a number of congregations? Is it not plain, that whatever it is in one place, the

same it must be in every other?

3. Greatly confirmatory of the view we have taken is the fact, that unless when referring to the Body of the Redeemed as assembled in Jesus, or to their type the "congregation" of Israel, there is not an occurrence of the word, in its appropriated use, in the Scriptures of the New Testament which will not explain in conformity with the idea of an individual assembly or local gathering of believers. To this the case of the Jerusalem church is no exception. We are told, indeed, that that church was so numerous it could not possibly meet in one assembly.

But for this affirmation, is there the least ground? Not, however, here to dwell on the want of evidence, let it be remarked, that the same argument that divides the church at Jerusalem into several congregations, would similarly divide the church now meeting in the Metropolitan Tabernacle. Indeed, the argument from numbers, as applied in this case, if generally so applied, would render incredible statements with regard to great public assemblies, constantly made, and universally believed among us.

In a note to his translation of Mosheim, as remarked by my father many years ago, Dr. M'Laine tells us there were present at the Council of Placentia, in 1095, 200 bishops, 4,000 ecclesiastics, and 300,000 laymen. Has this statement, on the ground of the impossibility of so many coming together, been rejected as untrue? Or, on the ground of such impossibility, has it been affirmed that "council" here must mean, not one, but several ecclesiastical gathers? Yet, because the church at Jerusalem consisted of some thousands of members, we are told it could not have met in one place, but must have been divided into several congregations.

Not only, however, was there no impossibility in the way of their meeting in one assembly, but that, in point of fact, the Christians at Jerusalem did so meet, express Scripture statement puts beyond dispute. Let a citation or two, out of many that might be made, here suffice. In Acts 2, we read that, although numbered by thousands, "all that believed were together," verse 44, and "continued with one accord in the temple," verse 46. This looks like one assembly: nor were they here without a house large enough to hold them. In Acts 15, at an advanced period of their history, the disciples at Jerusalem, under the designations "the church" — "the whole church" — "all the multitude," are represented not only as uniting with the Apostles and their rulers in the transaction of business, but as "keeping silence and giving audience to Barnabas and Paul," verse 12. Could they have done this in one assembly and not been gathered in one

assembly? In Acts 21, though still known as "the multitude," it is said of the Jerusalem Christians "they must needs come together." If this was not meeting in one assembly, we know not what is.

That the church of the New Testament was congregational and not associative, is evident, in the last place, from the fact that its rules of discipline as given by God were suited only to the individual assembly. On this point Dr. Carson is not only convincing, but, we believe, quite unassailable. "Not only is discipline," says he, "and all church power committed to the individual church, but every direction, command, and exhortation is suited to such alone. There are laws sufficient in the New Testament for the government and conducting of an independent church, but not a single rule, or precept, or example for the government of a number of churches

The Devil's dice are all loaded.

combined. All its rules and examples are applicable to individual congregations only. Thus the epistles to the church at Rome, to the church at Corinth, etc., etc., are epistles to individual churches, and speak uniformly either of individual duties, or reciprocal duties of church members, and of the duties of the elders to the flock, and of the flock to the elders. But there is not a word as to the duties of elders as members of an ecclesiastical assembly, or of the duties of private Christians as members of an associated church. Now, if there was such a thing as an associated church under the same government, is it not strange we should have no rules with respect to it." (CARSON'S WORKS, vol. 4, p. 68).

But we must close. It is now, we think, sufficiently evident from what we have been enabled to advance, that the church of the New Testament was a single congregation, and not an association of congregations. But if we are right in this — if our conclusion is justified by the argument, what shall we say of those great ecclesiastical bodies that embrace in some cases whole nations, and in others whole denominations? This much at least is clear, whatever their excellencies, (and some of them have many) they are only churches so-called. Associative and not congregational, they are at their very center and root wholly aside from the Scriptural model. Let our churches note this; and while ready to offer the hand of Christian fellowship to the individual Christian of every and any name, let us refuse to own as churches of Christ — churches in the Apostolic and Scriptural sense — all bodies not strictly and properly congregational in their character. (THE CHURCH OF THE NEW TESTAMENT pp. 1-8, 1890 Edition).

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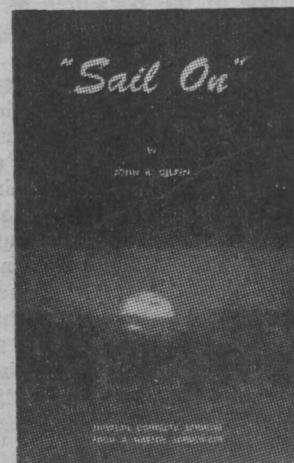
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