

CHRISTIAN

LS . . .

tribute articles to this column. Articles "FOR CHRISTIAN men and boys, and "FOR CHRISTIAN articles must be at least one page, typed and need two such pages. Each article should be as well as the name of the Baptist church

leader knew that life for them was going to be different from then on. How fortunate we are to live in a land of freedom, to worship God without fear of persecution, and we should pray daily for believers in Communist countries who have not this privilege, for they need our help and prayers.

Baptists . . . Rejected

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the jury, we do not mean a vast jury, composed of all who ever sat in a jury-box. We either mean some particular jury empaneled at a particular time, or else we mean the jury considered as a legal institution for the trial of cases before courts. Precisely so the New Testament uses the word church. It has in mind a specific body duly organized; or, it has in mind the church as an institution."

(THE BAPTIST QUARTERLY, Vol. X, p. 178, 1876)

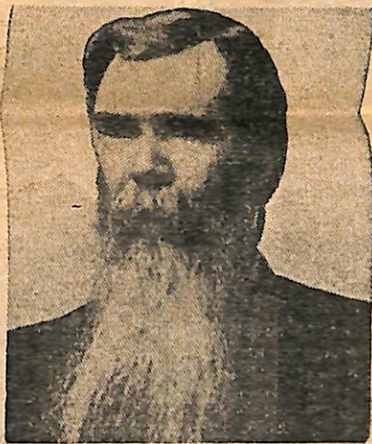
J. R. Graves (1820-1892), editor of THE TENNESSEE BAPTIST, debater, and keen Bible student, said: "I have shown that the idea of a great Universal Invisible



J. R. GRAVES

Church, or a Visible Universal Church, composed of all the visible churches, or as some claim, all baptized, independent local churches, cannot, by any fair exegesis, be found" (INTERCOMMUNION, p. 138).

B. H. Carroll (1843-1914), founder and first president of Southwestern Baptist Theological Seminary and author of 40 books, said: "The whole of the modern Baptist idea of a now existent 'univer-



B. H. CARROLL

sal, invisible church' was borrowed from pedobaptist confessions of faith in the Reformation times, and the pedobaptists devised it to offset the equally erroneous idea of the Romanist 'universal visible church.' We need to be well indoctrinated on this point, because the error is not harmless. It is used to depreciate Christ's earth church, 'the pillar and ground of the truth.'"

(COMMENTARY ON EPHESIANS, p. 164)

J. B. Moody (1838-1931), editor of BAPTIST GLEANER, THE BAPTIST, AND BAPTIST AND REFLECTOR and a skilled debater, said:

"An immense, immaterial, imaginary Imp; an immodest impeachable, impracticable Imbecile; an impetuous, implacable, imperious Impertinence; an impossible, impecunious, imperiling Imposter; an incredulous, inconsistent, insensible Incertitude; an impalpable, improbable, impractical Impossibility; an insane, inappropriate, inconceivable Incubus; an indefinite, injudicious, inscrutable Insanity; an injurious,

intolerant, indictable Infliction; an indistinct, indescribable, intrusive Incarnation; an invidious, invalid,



J. B. MOODY

invisible Invention; an intrusive, intrepid, entrenched Intrigue.

"Spreading out into Shallowness, Enlarging into Littleness, and Increasing into Nothingness."

(From WHY BAPTISM? WHY THE CHURCH? WHY A BAPTIST? pp. 32, 33).

Ezra J. Fish (1828-? ?), president of the Michigan Baptist Convention in 1867 and again in 1873, and author, said:

"One body," in the sense of the Catholic or Universal church theory, utterly ignores the plural in churches, bodies and fullnesses. It is decidedly materialistic. 'One body,' in the sense of the invisible church theory, utterly ignores the substantial and organic in the figure as well as these plurals. It is decidedly vapory, uses a figure where nothing is figured. Any church of Christ duly composed and organized has the fullness of Christ essential to the one body, the same as a drop of water has the complete sphericity essential to the 360 degrees, while all the churches collected into one mental conception contain no more than the same fullness, just as all the drops of water consolidated into an immense aqueous globe would contain no more than the 360 degrees.

(ECCLESIOLOGY, p. 95, 1875 edition.)

After one hundred pages of examining every usage of the word EKKLESIA in the New Testament, he goes on to say—"Thus we have surveyed every use of the term in the New Testament and find not one having reference to our Lord's ecclesia, which does not fall under the local idea or one of its logical derivatives, which are simply the local idea in another form. The collective use is the only one which could be extended so as to cover the universal church in either the Romish or Protestant sense; but we find not one such use which is not limited to church members, or to the true collective sense. Not a single case can be adduced where the loose and extended use of the collective can be adopted

without a forced and unnatural interpretation. The New Testament is utterly innocent of the inward conflict of those theories which adopt both the invisible, or universal as it is now more commonly called, and the local ideas. It is everywhere self-consistent. We consider our proposition, therefore, as overwhelmingly affirmed by the word of the Lord. But we have not by any means exhausted evidence, and, though it is not really necessary to do so, we desire to offer a little additional." (Ibid. p. 102)

The real church of Christ is a local body, of a definite doctrinal constitution such as is indispensable to "the unity of Spirit" of which it is the embodiment, and of a form of organization such as is yet to be indicated. (Ibid. p. 116).

Halliman Begins

(Continued from page one)

He said, "When the field has been burnt over you have to wait for new grass to come up before you can burn it again." Well, I would not say that our field has been burnt over, nor do I think it will be for there are young folk coming along all the time.

Yesterday (Sunday, October 22) we had an unusual and unique service for over here. About a mile from the Mission Station there is a group and church known as the Kunenda Baptist Church. This is quite a large group of people and through the untiring efforts of their pastor they have just finished building a new church building. They now have the largest and nicest church building of any in our entire work. Yesterday, we held special services there with 4 sister churches meeting with the Kunenda Baptist Church. I was honored with preaching the first service in this new church building and to an overflowing crowd of people. I estimated there were 800 people seated on the inside and there were lots of people sitting on the outside of the building. We had a great service and apart from the regular tithes and offerings there was a good love offering given to their faithful pastor.

Today, the Kunenda Baptist Church started a revival meeting which is expected to end this coming Saturday. Our full time missionary that assists me is doing the preaching. I have been asked to preach the concluding service on Saturday.

These days are extremely busy for us, as we are trying to get the materials assembled now to build a new church building here on the Mission Station. This is to be a building of permanent type materials. We have been over 7 years trying to get the money together for the building materials. Had we had the amount needed when we first started, we could have put the building up for about one fifth of what it is going to cost us now. In the past two years, prices on most everything have more than tripled.

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DICTIONARY OF