

## TEACH ME

Teach me the truth, Lord, though it put to flight  
My cherished dreams and fondest fancy's play;  
Give me to know the darkness from the light,  
The night from day.

Teach me the truth, Lord, though my heart may  
break  
In casting out the falsehood for the true;  
Help me to take my shattered life and make  
Its actions new.

Teach me the truth, Lord, though my feet may  
fear  
The rocky path that opens out for me:  
Rough it may be, but let the way be clear  
That leads to Thee.

Teach me the truth, Lord, when false creeds  
decay,  
When man-made dogmas vanish with the night,  
Then, Lord, on Thee my darkened soul shall stay,  
Thou living light.

*Frances Lockwood Green*

*(A Proper Administrator continued from page 11)*

organization has kept and preserved the ordinances and the doctrines, and handed them down to posterity, in spite of the apostasy of Rome, in spite of persecutions, in spite of all the forces of the evil one, and will continue to do this till Jesus comes.

Now, if you, my reader, from a careful study of this question, with these facts before you, laying aside all prejudice, believe likewise, you ought to join a Baptist Church, and receive Baptist baptism, provided you have believed to the saving of your soul. If you do not believe it, then it is your duty to find the church that Christ did establish, and unite with that church. Be satisfied with nothing less than that.

"My Lord, I find that nothing else will do,

But follow where Thou leadest, sit at thy feet, And when I find Thee not, still run to meet. Roses are scentless, hopeless are the moms, Rest is but labor, laughter crackling thorns, If Thou - the truth do not make them the true. Thou art my life, O Christ, and nothing else will do." □

*(Some Heroes of Our Faith continued from page 9)*

was suspended by the legs on a high gibbet, at the place of execution, for the sport of the people. Like his Master, Christ, he had to be numbered with the transgressors. The day following, some malefactors were whipped and banished. The executioner, after executing justice on these, said, "They crucified Christ, but Barabbas they released.""

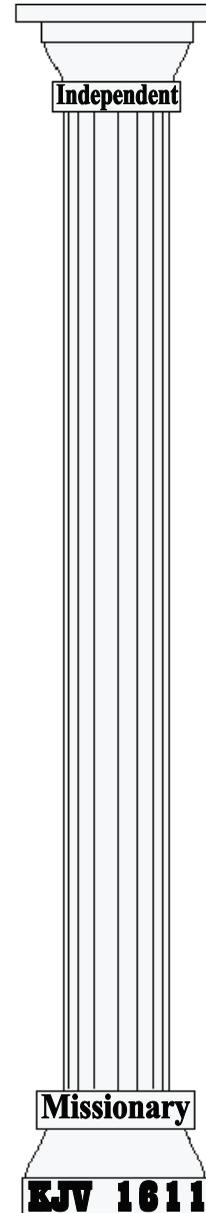
Sometimes the execution took place privately, within the precincts of the prison. Andries Langedul and two others were beheaded at Antwerp in 1559, "not publicly, but in the prison. The other prisoners, of whom there were then many, could see it through the windows of their cells. When Andries knelt to receive the stroke of the sword, he put his hands together, saying, 'Father, into thy hands I commend' but 'I commend my spirit' was not perfectly uttered; the rapid stroke of the sword prevented it. "Several were drowned in the same city, the year following." Peter Gomer the mason and Jacot the goldsmith, for the name of Christ, were drowned to in a tub." Lenaert Plovier and two young females were tust into sacks, put into wine-casks, and drowned

Joos Verbeek, "a minister of God's word and his church," suffered at Antwerp in 1561. He was racked twice in 'four days. He was scourged till the blood flowed. His right hand having been "lamed by torture," his last letter to his wife was written with his left hand, "with great difficulty." He was burned in a straw hut, as was the common practice toward the end of the persecution. It was probably adopted to prevent bystanders from witnessing the manner in which the servants of God met death, and thus to repress all manifestations of sympathy. The martyrs were fastened to stakes inside the huts, and strangled, after which fire was applied, and the huts and the bodies were burnt together" □

### Editor's Note

*In The Baptist Pillar we use articles taken from many different publications and written by many different authors. Please realize that this does not necessarily mean we agree with the doctrinal position of the publication or the author of the article, but that the particular article presents a scriptural truth we do agree with.*

*If you would like to receive The Baptist Pillar, please write and request one. Also, feel free to copy it and hand it out.*



# THE BAPTIST PILLAR

"... The church of the living God, the pillar and ground of the truth."

I Timothy 3:15



CANADA'S ONLY TRUE BAPTIST PAPER

Published by Bible Baptist Church  
1203 4th St. Brandon, MB R7A 3J7  
Vol. 11 No. 4 July/August 2003

## A PROPER ADMINISTRATOR

Taken from the book entitled, "Alien Baptism and the Baptists," 1938

Since the subject of *Alien Immersion* has to do with the administration of baptism, it is proper that we devote this article to the history of that question. It is a question of *authority*. Who has the right to baptize? Just anybody? When God established the ordinance, and defined the subject, the act, the design, did He also define the administrator, or leave that open to anyone who wished to perform the rite? It would have been a strange procedure, if he had made no provision for the one who was to perform the baptism.

We see how it was emphasized by Christ when He walked sixty miles to get to John who was sent of God to baptize. Again, Christ emphasized it when He asked the chief priests and elders the question, "The baptism of John, whence was it, from heaven, or from men?" Again, in the great commission, which was given, not to aliens, but to disciples who were members of the church that He had already built, is the command to baptize. Nowhere in the scriptures do we find a single place where anyone was baptized by anyone who did not have his

authority from Christ himself, or the church which He built. It was so on the day of Pentecost, it was so of Philip when he baptized the eunuch, it was so of Peter when he baptized Cornelius and his household, it was so of Paul when he was baptized of Ananias. If alien baptism is right and proper, where do we find in the Bible any authority therefore? It is not to be found. God is just as careful in setting the bounds to baptism as he was in defining the specifications of the tabernacle, when He charged Moses, "Be sure to make it according to the pattern."

Scriptural baptism must not only be administered by one who has divine authority, but unless that authority has been specially given, as in the case of John the Baptist, that authority must reside in a scriptural church. God could select men today as he did John, and give them specific authority to baptize. God can do anything, unless that thing is contrary to His righteous nature. God cannot do wrong. But God could select a man, and give him a special revelation. God could select a man, and tell him to go out and baptize. But we do not believe that God does that today, and we think it would be presumption on the part of any

*(A Proper Administrator continued on page 5)*

Editor and Pastor: John Reaves Sr.

Phone 204-726-5806

Fax 204-728-0995

Web Site <http://www.baptistpillar.com>

# ❖ ❖ Forget Not The Past ❖ ❖

## SECOND CENTURY PERSECUTIONS

Taken from the book entitled, "Church History," by Cushing Hassett, 1886

The persecutions of the second century were unabated, and formed a continuous commentary on the Savior's words: "Behold, I send you forth as sheep in the midst of wolves;" "I came not to send peace on earth, but a sword." "No merely human religion could have stood such a fire as did the religion of Christ during the first three centuries." It not only suffered, but expanded and became more diffused among the nations, and went directly on towards victory over Judaism and heathenism, without physical force, but by the moral power, patience and perseverance of its votaries, and the omnipotent work of the Holy Spirit, thereby proving to the world the divinity and indestructibility of its nature.

In order to show the bitter persecution endured by Christians early in the second century, and the innocency and purity of their lives, we shall refer to a scene, presented by William Jones in his valuable *History of the Christian Church*, as having occurred about the year 107. Says Jones: "Trajan ascended the throne of the Caesar's in the year 98, and soon afterwards conferred the government of the province of Bithynia upon his friend, the ingenious and celebrated Pliny. The character of the latter is one of the most amiable in all Pagan antiquity. In the exercise of his office as proconsul, the Christians, against whom the severe edicts which had been issued by preceding emperors seen to have been still in force, were brought before his tribunal. Having never had occasion to be present at any such examination before, the multitude of the criminals, and the severity of the laws against them, seemed to have greatly struck him, and caused him to hesitate how far it was proper to carry them into execution without first consulting the emperor upon the subject. The letter which he wrote to Trajan upon this occasion, as well as the answer of the letter, are happily preserved, and are among the most valuable monuments of antiquity, on account of the light which they throw upon the state of the Christian profession at this splendid epoch. The letter is as follows: 'C. Pliny to the Emperor Trajan wishes health. Sire! It is customary with me to consult you upon every doubtful occasion; for where my own

judgment hesitates, who is more competent to direct me than yourself, or to instruct me where uninformed? I never had occasion to be present at any examination of the Christians before I came into this province; I am therefore ignorant to what extent it is usual to inflict punishment or urge prosecution. I have also hesitated whether there should not be some distinction made between the young and the old, the tender and the robust; whether pardon should not be offered to penitence, or whether the guilt of an avowed profession of Christianity can be expiated by the most unequivocal retraction, whether the profession itself is to be regarded as a crime, however innocent in other respects the professor may be; or whether the crimes attached to the name must be proved before they are made liable to punishment. In the meantime, the method I have hitherto observed with the Christians, who have been accused as such, has been as follows: I interrogated them, Are you Christians? If they avowed it, I put the same question a second and a third time, threatening them with the punishment decreed by the law; if they still persisted, I ordered them to be immediately executed; for of this I had no doubt, whatever was the nature of their religion, that such perverseness and inflexible obstinacy certainly deserved punishment. Some that were infected with this madness, on account of their privilege as Roman citizens, I reserved to be sent to Rome, to be referred to your tribunal.

"In the discussion of this matter, accusations multiplying, a diversity of cases occurred. A schedule of names was sent me by an unknown accuser; but when I cited the persons before me, many denied the fact that they were or ever had been Christians; and they repeated after me an invocation of the gods and of your image, which for this purpose I had ordered to be brought with the statues of the other deities. They performed sacred rites with wine and frankincense, and execrated Christ; none of which things, I am assured, a real Christian can ever be compelled to do. These, therefore, I bought proper to discharge. Others, named by an informer, at first acknowledged themselves Christians, and then denied it, declaring that though they had been Christians, they had renounced their profession some three years ago,

(Forget Not The Past continued on page 9)

A third mark of the Jerusalem Church is that baptism was administered by immersion only. This needs no argument. All scholars admit it.

The Catholics admit that they changed the ordinance of baptism in the fourth century because sprinkling is more convenient. I quote from "*The Faith of Our Fathers*," pp. 316 and 317, which is Catholic authority:

"For several centuries after the establishment of Christianity baptism was usually conferred by immersion. But since the twelfth century baptism by infusion has prevailed in the Catholic Church. Baptism is the essential means established for washing away the stain of original sin, and the door by which we find admittance into the church. Hence baptism is as essential for the infant as for the full grown man. Unbaptized infants are excluded from the kingdom of heaven. Baptism makes us heirs of Heaven and co-heirs with Jesus Christ."

John Wesley in his commentary on Rom. 6:4, where Paul says, "We are buried with Him by baptism," says: "This refers to the ancient mode of baptism, which was by immersion." So say all the scholars. This mark, therefore, is like a Baptist Church and unlike the Catholic Church.

IV. *Only Baptized Believers Came to the Lord's Table.*

The fourth mark of the Jerusalem Church is that only baptized believers came to the Lord's table.

"Then they that gladly received the word were baptized, and they (those that had believed and been baptized) continued in the breaking of bread from house to house." This mark of the Jerusalem Church is identical with the teaching of a Baptist Church. A chief tenet of the Baptist faith has ever been that only the scripturally baptized could come to the Lord's table. For Christ's sake they have stood by this scriptural truth, although to do so meant to be misunderstood, and be called selfish and narrow by other denominations.

V. *The Jerusalem Church was a Pure Democracy.*

The fifth mark of the Jerusalem Church is that it was a pure democracy. There was no ecclesiastical authority over them, no pope, no bishop. The word bishop in the Bible is used interchangeably with the words elder and pastor. 1 Peter 2:25. Titus 1:7. 1 Tim. 3:1-2. Phil. 1:1. The Jerusalem Church elected their own

officers, called their own pastors, elders or bishops, as they are variously called, and one member had as much authority in the church as another. So it has ever been in a Baptist Church, and so it is *not* in the Catholic Church.

Therefore, as between these two claimants, we conclude:

I. That the visible church that Christ set up was a Baptist Church.

II. That it has come down through the ages, and is in the world today.

III. That to it was given the ordinances to keep, and to it alone.

IV. That others that presume to start churches and administer the ordinances do so without divine authority.

It is our firm conviction, irrespective of how much truth and error inhere in the organizations, that Joe Smith has as much right to start a church as Alexander Campbell, John Wesley, Henry VIII, Mrs. Eddy or Martin Luther. Our contention is that none of them had the right. Campbell's statement that up till he started the reformation the line of succession was with the Baptists was true, and is still true. With them has ever rested, as the historians quoted assert, and still rests, the authority to baptize and set the Lord's table. We affirm that this question of *authority* must be settled before we can have a clear definition of baptism and the Lord's Supper. *The immersion of a believer in water*, therefore, will not do as a definition of baptism, any more than to take bread and wine in the home constitutes the celebration of the Lord's Supper. It must be administered, both baptism and the Lord's Supper, by the proper authority before it is baptism, and before it is the Lord's Supper. The Anabaptists were right, and the modern milk and water Baptist who is continually publishing definitions that leave out the question of authority is wrong. All the facts of Scripture show, and these facts are attested by the facts of history, that Christ set up a visible church, committed to it the ordinances; that this church has come down through the ages; that it was a Baptist Church; that imperfect as it was in the beginning, and imperfect as it is today, yet as the earthen vessel that we carry to the spring serves to carry the life-giving water, imperfect though it is, so this imperfect

(A Proper Administrator continued on page 12)

(A Proper Administrator continued from page 7)

whatsoever he shall approve of, that is also pleasing to God, so that everything that is done may be pleasing and valid." Ante Nicæan Fathers, Vol. 1, p. 90.

Now hear Tertullian, 200 A. D.:

"There is to us one and but one baptism. One God, one baptism, one church in the heavens. But it must be admitted that the question, what rules are to be observed in regard to heretics, is worthy of being treated. Heretics have no fellowship in our discipline. Their baptism is not one with ours, either, because it is not the same; a baptism which, since they have it not duly, doubtless they have not at all. Nor is that capable of being counted which is not had. Ante Nicæan Fathers, Vol. 3, p. 676.

Neander, another historian, in speaking about how the churches planted by Paul stood as a unit against alien immersion, says:

"It was a Roman Bishop, Stephanus, who, instigated by the spirit of ecclesiastical arrogance, issued a sentence of excommunication against the pastors of Asia Minor, Cappadocia, Galatia, and Cilicia, stigmatizing them as Anabaptists, a name, however, which they could justly affirm they did not deserve by their principles: for it was not their wish to administer a second baptism, but they contended that the previous baptism given by heretics (other sects) could not be recognized as a true one." Neander, Vol. 1, pp. 318 and 319.

The above is given to show that as early as 200 A. D. there was a controversy between the Baptists and Catholics as to who has a right to administer baptism. As to which was right, the Baptists or the Catholics, we do not undertake at this point to say. That would be begging the question. But we have at least proved our point that both of these Christian bodies go back, and are lost in the dark period of early history.

Here, then, is our dilemma at this point. Historically we have eliminated all but two that claim to be the church that Christ set up: but we have two contenders left, the Baptists and Catholics. Both claim to be the church that Christ set up, both go back into the dark ages of history. How shall we decide between these two?

There is only one way to decide, and that is by the *process of identity*.

### Second Method of Proof

The second method of proof, therefore, is the *process of identity*. We must compare these two religious bodies, the Baptists and the Catholics, with the church that Christ set up. The one that is identical with that church in organization and doctrine, that is the church that He set up, and that is the church that has a right to administer the ordinances.

Let us take the church at Jerusalem, therefore, as an example of the church that Christ set up, note its characteristics, and compare them with the characteristics of the Baptists and Catholics.

*Characteristics of the Jerusalem Church:*  
I. *A Holy Spirit Church.*

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven, and they were all filled with the Holy Ghost. Then they that gladly received the word were baptized. And the same day there were added to them about three thousand souls." Acts 2.

We see, therefore, that the Jerusalem Church was a church that depended on the Holy Spirit to fit people for membership in it. It is even so in a Baptist Church. In a Baptist Church there must be an experience of religion in the heart through the work of the Holy Spirit within. In the Catholic Church, members are taken in in infancy, and confirmed when they have reached the age of accountability.

II. *A Church Where Believers Only are Baptized.*

The second mark of the Jerusalem Church is that believers only were baptized.

"Then they that gladly received the word were baptized."-Acts 2:41.

There is no record here, nor anywhere else in the Bible for that matter, where baptism was ever administered to any one but a believer. Philip said to the eunuch, "If thou believest with all thy heart thou mayest" (be baptized). It is even so with a Baptist Church. The Catholic Church, however, is made up almost altogether of those who were baptized in infancy, for which practice there is not a scriptural foundation.

III. *Baptism Was Administered by Immersion Only.*

## THE UNIVERSAL, INVISIBLE CHURCH FALLACY

By Albert Garner

That there exists a Universal, Invisible Church, composed of the redeemed of all ages, is a fallacy, without any Scriptural, or verifiable basis. No inspired Bible writer gives a) testimony that such exists, b) no specific example of a universal holy Catholic church is pointed out in the Scripture, nor c) is there any circumstantial evidence or statement of necessary inference that all the saved make up a universal, invisible holy Catholic church. Any honorable judge, hearing a case without such evidence, would throw it out of court. So must true Bible believers.

The term Roman Catholic Church means "The Universal Roman Church" because the term "Catholic" means universal!

Then Protestants, who came out of the Roman Catholic Church to make themselves seem great to their followers, used the term catholic "universal" in their "apostles creed" in which they repeat "we believe in the holy "Catholic" Church or holy universal church. They do not believe in the Roman Catholic Church, but they do vow their faith in the holy catholic or holy universal church, meaning to them a Universal invisible church made up of all the redeemed!

From such a view True Baptists have always begged to be excused because no Scripture may be found to teach that there exists a holy Catholic Church when interpreted in contextual setting. Yet many Baptists are turning to and embracing the holy Catholic, universal, Protestant church doctrine.

Solomon warned, "Add thou not to his word, lest he reprove thee and thou be found a liar," Prov. 30:6 - Sharp, and sad but true!

While Isaiah admonished,

"To the law and to the testimony: If they speak not according to (in harmony with) this word, it is because there is no light in them", Isa. 8:20.

To have no light within (on any subject) means they are "talking thru their hat", "whistling in the dark". To follow the universal, invisible, mystical (holy catholic or universal church) promoters who seek a big crowd, at the expense of revealed truth is to fall into great danger. Our Lord warned: "If the blind lead the blind, both shall fall into the ditch"; Mt. 15:14b. These words of warning were given to our Lord's church regarding the doctrines of the Pharisees of the early church. The rule of logic is

still true.

1. Follow the Roman Catholic (Universal) church if you may.

2. Follow the Protestant "holy catholic" (universal) church and her creed if you may.

3. Follow the "Protestant Baptist", "catholic (Universal) church" concept if you choose: compromise, fraternize with and "ape" every holy catholic (universal) church that embraces the Protestant composed apostles creed, if you choose, but such is Spiritual fornication, consorting Spiritual adultery, as certainly as Israel's Universal amalgamation of her worship with other religions of her time, Jer. 3:6-11, 14, 20-22.

### A LOOK AT THE NATURE OF THE (Holy Catholic (Universal) Church)

#### Is this kind of church really "holy" ?

Dr. S.E. Anderson, former professor at the Northern Baptist Theological Seminary denounced the Universal Church concept in his book, "The First Church", published by Challenge Press, P O Box 5567, Little Rock, AR. After setting forth and defending the Biblical local nature of the New Testament church he emphasized the ironic fallacies of the invisible church concept that holds all believers are holy by nature and make up an invisible universal (holy Catholic) church.

This author holds that advocates of a universal, invisible holy Catholic church are just as fraudulent and as doctrinally and morally wrong as one who goes about claiming to have large rooster eggs for sale (at a discount price) to all who will prepay him for later delivery. It fills his pocket, but hurts the sucker.

There is "one body", kind of body or assembly that Jesus established and it is local in nature and function. Eph. 4:4,5. One enters it, as an institution, not in regeneration, but after regeneration 1) by a public profession of his faith. 2) by a vote of the local congregation to receive him on his profession, and 3) upon his being baptized by the local church. This is the Bible order and any other order is out of order, Rom. 10:9-13; 14:1; Mt. 28:18-20; Acts 2:41-47.

Since the Bible does not refer or allude to, much less affirm, the existence of a "holy catholic church" or a holy universal invisible church composed of all believers, whether in or out of the church, it is

(Universal, Invisible Church Fallacy continued on page 8)

## WHEN IS A BAPTIST CHURCH INDEPENDENT?

Taken from, "The Local Church is God's Way," by Norman H. Wells

The church was established by Christ in the days of His sojourn in the flesh and the work of its construction was begun with the material prepared by John the Baptist. This church was in existence at the close of His earthly ministry.

This church, that Christ established, was a local sovereign body, responsible only to God and acknowledging no other authority than Jesus Christ, the Head of the church.

Churches, after the order of the one Christ established, have existed in every age and are in existence now!

The only organization presented in the New Testament is the local church, a pure democracy, self-owned, sovereign and autonomous.

A true church, after the New Testament order, will possess those characteristics that will identify it with the New Testament model, the church that Jesus built. May we submit the claim that only a true Baptist church possesses those characteristics!! That only a true Baptist church can make the claim of being a pure democracy, self-owned, sovereign, autonomous and of presenting pure New Testament doctrine. May we hasten to add that any Baptist church that finds itself a part of any outside organization loses these characteristics.

Apostasy grips the land! Spiritual foundations are crumbling! The Word of God is being deserted! Men and women are stumbling blindly into hell!! Never has the work of the churches faced such a challenge yet never has the New Testament organization of the local church been so ignored and neglected as today! If we are to have real New Testament revival it will come through real New Testament churches! Religion and so-called Christianity are set to destroy the local church.

Man has never been satisfied with God's way and the local church is God's way. Man has always desired to organize something greater than the local church, something that would glorify man!! The evidence is on every hand. Note the efforts of Catholicism to bring all men into one huge church they call Catholic. Can anyone make the claim that any single Catholic church is a pure democracy, self-owned, sover-

eign and autonomous? Of course not!! Instead of the pure democracy of the New Testament church they have an autocracy with absolute authority centered in an alleged infallible Pope. No Catholic church is self-owned, autonomous or sovereign. Their purpose is to build a super organization with absolute powers over the people and over the churches. How, in the wildest stretch of the imagination could this monstrous hierarchy ever claim to be a New Testament Church?

Protestants seek the same thing as the Catholics. The main purpose of united Protestantism is to build one Super-Church. This is the declared purpose of the National Council of Churches.

Huge denominations seek the same thing. Denominational machinery subordinates the local church and it loses its God-given rights.

The amazing thing is that Baptists do the same thing!!!!

We have the "voice" of Catholicism, the "Voice" of the National Council of Churches, the "voice" of the huge denominations, the "voice" of organized Baptists, etc. Where is the "voice" of the local church? This voice has almost been stifled by the rush of men to build greater organizations that meet the world's standard of success and power!

We must return to New Testament doctrine and methods. Let's give God's way a chance! God's way for this age is the local church.

The only organization presented in the New Testament is the local church, a pure democracy, self-owned, sovereign and autonomous. One will search in vain to find any other organization! Any organization other than the local church has no New Testament foundation. This eliminates any denominational, convention, association or fellowship organization of any kind. The local church is a pure democracy complete in itself, and therefore cannot join anything like or unlike itself. If it did join anything, it would then, in the larger unit, be only a representative democracy and not the pure democracy that God made it. For a local church to become a part of any organization outside of the church is to forfeit its claim of being a pure democracy. Any organization that encourages greater loyalty to itself than

(Universal, Invisible Church Fallacy continued on page 6)

## SOME HEROES OF OUR FAITH

At the martyrdom of Joraien Simons and Clement Dirks, at Haarlem, in 1557, there was a great burning of books. Joraien was a colporteur, and had circulated a large number of Baptist works. "But when it was observed that the books began to blaze, such a tumult arose among the people that the magistrates hastily departed. The people then threw the books amongst the crowd, who most eagerly caught them. Thus, through the providence of God, instead of the truth being extinguished, as was intended, it was the more spread by the reading of so great a number of these books."

At length, even magistrates and executioners grew tired of the work, and disgusted at the cruelty of the bloodthirsty inquisitors. An instance of this occurred in 1558. Joris Wippe was a burgo-master at Menin, in Flanders. When he became a Baptist, he was obliged to leave that place. He settled at Dort, in Holland, engaged in business as a

fuller, and was much esteemed by his fellow-citizens. When the magistrates were informed of his being a Baptist, and were compelled to take proceedings against him, they did all in their power to prevent his death; but the higher authorities overruled them. "When Joris was sentenced to die, the executioner lamented, with weeping eyes, that he must put a man to death who had often fed his wife and children, and would rather be discharged from his office than execute a man who had done him and others so much good, and never any harm. Joris was finally drowned in the prison by night, in a cask filled with water, by one of the thief takers, who, at the magistrates' direction, performed the office of executioner, and threw him backward into the water. Thus he offered up his body to the Lord on the 1st of October, in the forty-first year of his age. The next day his body

(Some Heroes of Our Faith continued on page 12)

(Forget Not The Past continued from page 2)

others still longer, and some even twenty years ago. All these worshiped your image and the statues of the gods, and at the same time execrated Christ. And this was the account which they gave me of the nature of the religion they once had professed, whether it deserves the name of crime or error; namely, that they were accustomed on a stated day to assemble before sunrise, and to join together in singing hymns to Christ as to a deity; binding themselves as with a solemn oath not to commit any kind of wickedness; to be guilty neither of theft, robbery nor adultery; never to break a promise, or to keep back a deposit when called upon. Their worship being concluded, it was their custom to separate, and meet together again for a repast, promiscuous indeed, and without any distinction of rank or sex, but perfectly harmless; and even from this they desisted, since the publication of my edict, in which, agreeable to your orders, I forbade any societies of that sort.

"For further information, I thought it necessary, in order to come at the truth, to put to the torture two females who were called deaconesses. But I could extort from them nothing, except the acknowledgment of an excessive and depraved superstition; and, therefore, desisting from further investigation, I determined to consult you; for the number of culprits is so great as to call for the most serious deliberation. Informations are pouring in

against multitudes of every age, of all orders, and of both sexes, and more will be impeached; for the contagion of this superstition hath spread not only through cities, but villages also, and even reached the farm houses. I am of opinion, nevertheless, that it may be checked, and the success of my endeavors hitherto forbids despondency; for the temples, once almost desolate, begin to be again frequented the sacred solemnities, which had for some time been intermitted, are now attended afresh; and the sacrificial victims, which once could scarcely find a purchaser, now obtain a brisk sale. Whence I infer that many might be reclaimed, were the hope of pardon, on their repentance, absolutely confirmed.'

TRAJAN TO PLINY.

"My Dear Pliny: You have done perfectly right, in managing as you have, the matters which relate to the impeachment of the Christians. No one general rule can be laid down which will apply to all cases. These people are not to be hunted up by informers; but, if accused and convicted, let them be executed; yet with this restriction, that if any renounce the profession of Christianity, and give proof of it by offering supplications to our gods, however suspicious their past conduct may have been, they shall be pardoned on their repentance. But anonymous accusations should never be attended to, since it would be establishing a precedent of the worst kind, and altogether inconsistent with the maxims of my government.' □

(Universal, Invisible Church Fallacy continued from page 3)

profitable to consider what an ephemeral' invisible, intangible, universal, mystical, and mythical holy Catholic church does not have. In Dr. Anderson's last chapter of the (op cit bk) he cites 27 things it does not have:

1. It has no address, location, or building.
2. It has no body (form) or tangible framework.
3. It has no meetings, assemblies or meeting places.
4. It has no discipline.
5. It has no baptism.
6. It has no Lord's Supper.
7. It has no deacons.
8. It has no pastors
9. It has no choirs
10. It has no treasurer, collections, budgets
11. It has no missionary collections or fellowship funds.
12. It has no moderator, chairman, or president
13. It has no clerk, records, or membership roll.
14. It has no prayer meetings.
15. It has no business meetings.
16. It has no evangelistic meetings.
17. It has no ordinations of pastors or deacons.
18. It has no messengers or delegates.
19. It has no identity.
20. It has no commission.
21. It has no responsibility.
22. It has no organization.
23. It has no association of sister churches.
24. It has no missionaries.
25. It has no constitution.
26. It has no by-laws or rules of order
27. It has no name.

What then, you ask, can it do for Jesus Christ?

The answer, the same thing that glasses can do for a blind man that a hearing aid can do for a deaf man, gloves can do for a man with no hands. See? Our Lord established one Church not two and his one Church body has eyes that can see, ears that can hear, tongues that can witness, feet that can follow, and hands that can give Him glory.

Mt. 16:18; 18:16-18; Acts 2:-28. Eph. 4: 4,5; 5:25; Eph. 3:21.

### Visiting a Universal Invisible Church

by Albert Garner, the author, from pages 118, 119 "The Defense of the Faith", the following Reductio - ad-absurdum message is suggested as a Sunday Morning church calendar for an imaginary Universal, invisible holy catholic church.

The Calendar:

"On a certain Lord's Day all the members of "the church shall have a universal, invisible assembly, at which time there shall be a sermon delivered by an invisible minister of the invisible church, after which it is hoped there may be an invisible profession of faith.

This may then be followed by an invisible attempt by the invisible professor to join this invisible church; if received into the invisible fellowship by an invisible vote, he shall be privileged to watch the invisible administration of baptism by the invisible minister, in an invisible baptistry of invisible water.

Upon the completion of the invisible ordinance of baptism in the universal invisible holy catholic church, there shall be the observance of the Lord's Supper, Invisible hands shall prepare the bread and the wine to be sure that it is invisible, too. There shall then follow the breaking of the invisible bread after prayer by the invisible minister. Whereupon each of the invisible participants shall take a bit of the invisible bread and perform the memorial of invisibly eating it; this shall be ceremoniously and piously followed by the invisible minister's blessing the invisible wine that is to be served to the universal, invisible holy catholic assembly.

Little care may need be taken by those who serve these invisible elements to the invisible members of the invisible church because they will not be able to see the invisible wine even if it is spilt. The invisible cups may be placed in the invisible holes of the invisible racks on the invisible pews of this invisible holy catholic church, there to await the mystical, invisible washing which they may invisibly need.

Since this is to be a universal, invisible holy catholic church worship assembly, it will not be necessary for the participants to leave after the service is over (for there shall be nowhere to go, since it is a universal meeting), he may then proceed with any daily chore, for the invisible, universal, mystical holy catholic assembly hour of worship shall then be over.

Let the church Jesus built contend earnestly for "the faith", once delivered to the saints (the church), making, baptizing, and teaching disciples to observe and do His commands. till He comes, Mt. 28:20; Jn 14:15; 15:14.

For it is to such baptized and serving believers in local, literal churches, not a Universal one, that our Lord shall one day say;

"Well done thou good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord," Mt. 25:21. □

(A Proper Administrator continued from page 1)

man to claim such a thing. Joe Smith, founder of the Mormon church claimed it, but no one but a Mormon believes it.

Christ built His church, committed to it the ordinances, and since that day the authority to baptize and to administer the Lord's supper resides in the church that Jesus built, not in any priest or preacher on the face of the earth, but in the church. Unless one's baptism has that authority, it is not scriptural baptism.

Three great questions, therefore, here arise. *Did Jesus build a church? What is the church that Jesus built? When did He build it?* A whole volume could be written on these three questions.

First, then, Did Jesus build a church? In Matthew 16:18, Jesus says: "Upon this rock I will build my church." He not only built His church, but He built a triumphant church, one stronger than all powers of hell, one that should endure forever, for He says, "The gates of hell shall not prevail against it." There are those who will tell you that during the dark ages the church failed: that on account of the terrible persecution by the Roman Catholics, the church of Christ became extinct, but such is not the case. In almost every country of Europe there were thousands who did not "bow the knee to Baal," and when the persecution was over, came out of the dens and caves of the earth, and the rocks and clefts of the mountains, to proclaim afresh the faith of the true church. We shall furnish the truth of this when later we come to speak of the Anabaptists.

The second question is, "When did Jesus build His church?" There are those who say, contrary to scriptural authority, that He built it on the day of Pentecost. He built it a long time before that. Those who were converted at Pentecost were added to the church, and they could not be added to something that did not already exist. In Matthew 16:18, Jesus says, "I will build my church." In Matthew 18:17, Jesus says, "If thy brother offend thee .... tell it to the church." So when we come to the eighteenth chapter of Matthew, the church He said He would build is already in existence, for they could not tell something to the church, if the church did not exist.

The third question is, "What is the church that Jesus built?" This is the big question. There are

those who contend that when Christ said, "I will build my church," he was not speaking of the local, visible church, but the universal, invisible church. Such an interpretation is impossible. If there is such a thing taught in the scriptures as the universal, invisible church, it had been built long before this, else what of the Old Testament characters, were they not in, and how could they be in it if it were not built? Again, how could one tell their grievances to a universal, invisible something? No, clearly, Christ is speaking of the local, visible congregation. If there is such a body as the universal, invisible church, it has never yet assembled, and will not till all the redeemed get to heaven.

To understand the question of alien baptism, it is important that we think clearly on the church question. Most of our confusion on the question of authority comes from hazy thinking about the church. We shall, therefore, at this point, lay down some propositions that will, we think, make clear the church question:

### FIRST PROPOSITION

*When Christ was upon earth, He set up a visible church, organized, officered, with authority to receive and exclude members.*

"Upon this rock I will build my church." Matt. 16:18.

"If thy brother shall neglect to hear thee, tell it to the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. 18:17.

Many make the mistake of confusing the church and the kingdom. The *Saints*, as they call themselves, or *Church of God*, have no church roll and no organization. The followers of Alexander Campbell insist that when a person is saved, he is in the church without a vote of the church. The views of the Saints and the followers of Campbell both show confusion of mind upon this subject. A person can be saved and not in the visible church, and a person can be in the visible church and not be saved. We must distinguish between the kingdom and the visible church. Again we repeat the proposition, that when Christ was upon earth He set up a visible church with officers, organization and the power to receive and exclude members.

(A Proper Administrator continued on page 7)

(When is a Baptist Church Independent continued from page 4)  
to the local church is Satanic!

One has only to follow the history of all these manmade organizations to know what will be the ultimate end. The New Testament churches drifted away from the New Testament faith and practice and drifted into the man-made organization known as Catholicism and the New Testament teachings concerning the local church were almost forgotten.

All the leading Reformers who fought so gallantly against Roman Catholicism were guilty of establishing "State Churches" and persecuting true local New Testament churches.

Denominationalism has always endeavored to build huge ecclesiastical structures that destroy the local church.

These great man-made organizations have always failed!! When will we learn that this is not God's way??? Observation will reveal that every time local churches bind themselves together, regardless of sincerity and fine motive, eventually they will become involved in a complex organization and the independency of the local church is forgotten.

We are living in a time of organized religion and organized religion has always been the enemy of the New Testament faith.

Whenever independent Baptist churches have banded themselves together with any extra-scriptural organization the result has always been the same. A hierarchy develops!! The organization assumes the responsibility and work of the local churches. Every organization of Baptist churches has always followed this trail! From time to time there will be groups of churches that will protest against these man-made organizations and will break relationship with them. The amazing thing is that they will then band themselves together and proceed to build the same kind of organization that they had so vigorously protested against. These churches possibly have the finest motives in the world but they are following the path of every religious organization before them.

It is a hard thing to follow the simplicity of God's plan. Just as the lost stumble at the simplicity of salvation, Christians stumble at the simplicity of God's plan in the church. Their desire is for something bigger, grander and more elaborate. A powerful organization is man's way, a local church is God's way.

When is a church independent? When it is not subordinate, subject to, or dependent upon, or associated with any other organization. A church that is part of any organization outside of the church loses its independence.

In the New Testament, the churches were not cut off from one another because of a lack of organization. *The greatest united missionary effort ever put forth in the history of the churches was in the New Testament times and the only organization used was the local, New Testament church.* These churches all cooperated without the urging of any outside organization. Organized religion is always a sign of apostasy.

What was the basis of this cooperation and fellowship among the churches of the New Testament? First, there was doctrinal unity! They were identified by what they believed in, not what they belonged to!! These first churches stood united in doctrine.

Second, these churches stood united in their missionary activities. This was achieved without a missionary Board, missionary Committee, missionary Association, etc. The missionaries were ordained in the local church, approved by the local church, sent forth by the local church and supported by the local church. The approval of a missionary by one local church was recommendation to all churches. This was accomplished without any Missionary Organization other than the local churches. It worked then and it will work now if we give it a chance!

Third, these churches stood united in the standards they set for their members. They presented a united front in clean, godly, sacrificial living.

Fourth, the New Testament churches stood united in evangelism. Evangelists were sent forth by the local churches and their efforts were always through local churches.

Fifth, these churches maintained their identity by their baptism. There was no room for heresy.

Many, many reasons could be given to explain the harmony, unity and close fellowship of the New Testament churches. They stood shoulder to shoulder and arm in arm. They worked together and evangelized the world together and yet there was never any organization except a local New Testament church. Let's give God's way a chance. □

(A Proper Administrator continued from page 5)

### First Method of Proof

The first method of proof is the method of *historical elimination*. Any church whose origin was in mediaeval or modern times is not the church that Christ set up, for the simple reason that it was not in existence when Christ set up His church, and did not come into existence for a long time after. Here are the names of some of them, showing their human origin and the date of their birth:

Name	Author	Date
Christian Science	Mrs. Eddy	1879
Mormons	Joe Smith	1830
Christians	Alexander Campbell	1827
Methodists	The Wesleys	1730
Episcopalians	Henry VIII	1533
Presbyterians	John Calvin	1532
Lutherans	Martin Luther	1521

These are the principal ones, and thus we could do with the others if we took time and space.

Now, by this method of *historical elimination*, we have removed all claimants of being the church that Christ set up save two, and these two are the Baptists and Roman Catholics. These two go far back in history and are obscured during the dark ages.

In 200 A. D., one hundred and thirty years after the death of Paul, when many who were almost contemporaneous with Paul were still alive, we find, according to the historians, that the Baptists and Catholics were quarreling over baptism. It was not the *mode* of baptism that was the point of controversy. The Roman Catholic church up to the middle of the fourth century immersed as did the Baptists. The controversy arose because the Baptists would not accept as valid Roman Catholic baptism, saying they had no authority to baptize, and insisting in baptizing all that came to them from the Catholics. Whereupon the Catholics were made angry, dubbed them Anabaptists (rebaptizers) and held some church councils about the matter.

Permit me to cite some historical statements in elaboration of this. I cite first a statement from Ignatius, one of the apostolic fathers, and probably a contemporary with John and Paul:

"It is not lawful without the bishop (pastor) either to baptize or celebrate a love feast, but

### SECOND PROPOSITION

*Christ gave to his visible church the ordinances to administer and to keep till He comes again.*

Notice, there are two things the church is to do, to administer and to keep these ordinances. These two ordinances are baptism and the Lord's Supper. The church is to keep them, not change them: "Keep the ordinances as I delivered them unto you." 1 Cor. 11:2. The church is to administer them, not some one else. The church has the authority. No one else has. For some one else to administer them is to act without authority. To change them is to destroy them. This visible church that Christ set up is to *administer* them and *preserve* them.

### THIRD PROPOSITION

*This visible church that Christ established has come on down through the ages, is in the world today, and will continue till Jesus comes.*

Look again at Matt. 16:18. "On this rock I will build My church, and the gates of Hell shall not prevail against it." Christ says He will build it, that it is His church, and that the gates of Hell shall not prevail against it, that is, it shall exist through all the ages. It is not necessary to trace the continuity of the church. The words of Christ are sufficient to prove this point. He says the gates of Hell shall not prevail against it, and Heaven and earth shall pass away but His word shall not pass away.

Now, then, we have the three propositions before us:

I. Christ set up a visible church.

II. He gave to this church the ordinances to administer and keep.

III. This church is in the world today.

The question is, therefore:

*Which of the many so-called churches in the world today is the church that Christ set up when He was upon the earth?*

There are many churches so-called. There are more today than yesterday, and there will be more tomorrow than today. All are not the church that Christ set up. Which one is? By two methods of proof we are able to arrive at the correct answer to this question.

(A Proper Administrator continued on page 10)