

The Baptist Examiner

A nation-wide, independent paper, standing foursquare for the distinguishing doctrines of Baptists, and shunning not to declare all the counsel of God.

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

Vol. 1

MARION, KY., MONDAY, NOVEMBER 2, 1931

No. 14

Missionary Motives

A Sermon Preached Before Old Bethel Association by Pastor Benj. Connaway, First Baptist Church, Providence, Kentucky.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature And they went forth, and preached, the Lord working with them"—Mark 16:15, 20.

The effectiveness and usefulness of a machine is not to be judged by its dimensions, nor by the number or complication of its parts, but by the efficiency of its motive power. If our churches are to carry out the gospel's order of world-wide evangelization, we must be sure that our mission work is scripturally motivated.

There are many reasons why our churches should put the doctrine and duty of missions first. We shall call your attention this morning some of the reasons why evangelization should always occupy the position of primacy in New Testament churches. And we believe every one who has the mind of Christ will desire the Berean spirit in examining the grounds of this supreme Baptist obligation. The Bible has no message for the worldly, unbelieving mind; but great learning is not the primary qualification for understanding the Word of God. They who desire to know and do God's will may have light. "If any man willeth to do his will, he shall know the teaching" (John 7:17).

Usually there is a fascination and interest in the last words of great men. The last words of Jesus before his ascension were concerning missions. The spread of the gospel in the first century speaks eloquently of how seriously the early disciples received Jesus' words. Whether or not they stopped "to reason WHY," there was in them the urge of sound spiritual motives. Dr. Broadus reminds us that the missionary task of the first first Christians was an arduous labor of such magnitude that they could never have undertaken it without the most imperative motives and great assurance from their Lord.

The early Christians had not a single misisonry motive that we do not have. We are to enter into all their labors, and, although they have passed on, we are in all respects fellow-workers with them. And we have an added motive. Missions should have for us a definite, concrete meaning; we have a missionary in Brazil to whom we have definitely pledged our support. We have promised to hold the rope while he goes down into the well.

I. Missions and the Lord's Commandment.

You will observe that the first part of the text is in the form of a commandment. This fact reminds us that certain secondary motives are by no means reliable and effective under all conditions. Feeling, emotion, and impulse do enter into all Christian duties, but they cannot be relied upon as unfailing motives. Our feelings and emotions vary with our health, circumstances, weather, crop conditions, business conditions, and many other things. Bunyan's Mr. Byends said: "We are always most zealous when Religion goes in his golden slippers . . . when the sun shines and the people applaud." A rich man walking in his golden slippers, and basking in the sunshine of

popular applause might cast a great gift into the treasurer out of the exuberance of selfish elation and the Pharisee's pride. But there is not promise that the true follower of the Lord Jesus will always have golden slippers, a cloudless sky, and applause. We may be "pressed on every side." Discouragement and weariness are sometimes our lot. There are circumstances that chill our emotions, quench the fires of enthusiasm, and even becloud our faith. Then we are shup up to one motive: Lord, "AT THY WORD, I will let down the net."

Impulses that are normal to the Christian heart, and which serve as powerful and legitimate spiritual motives, are sometimes choked and weakened by the growth of thorns that infest our lives. How easily weeds and thorns choke our spiritual impulses so that they dry up and "bring no fruit to perfection." For Baptist churches, at least, there is one final principle that leaves us no choice of whether we will go or not. It is the principle of obedience. "Ye are my friends, if ye do the things I command you." A remark attributed, I believe, to Wellington illustrates the case. When some one objected to the attempt to evangelize India on account of its vastness, its deeply rooted religions and philosophies, and racial prejudices, the great soldier replied: "What are your marching orders? Are you not commanded to go?" Our marching orders are: "Go ye into all the world and preach the gospel to every creature." People do not like commandments, but what appeal is there more reasonable or final than the command of Him who has all power in heaven and in earth. And does love of God and an obedient heart require more than this: "The Master saith unto thee!"

II. Missions and the First Christian Impulses.

We believe the early Christians were led by impulses that were spontaneous and normal in the new Christian experience. We read of no modern mission boards, commissions or ecclesiastical groups making programs, scattering mission literature and bringing all kinds of pressure to bear upon the Churches. There was Jesus' command, as we have seen, but at this time the disciples did not need to depend upon that as the main basis of the missionary enterprise. The command coincided easily and naturally with the inclination and impulses of these first Christians. Their reason was, "we cannot but speak the things which we have seen and heard." Without the necessity of command they said: "We speak that which we know, and bear witness of that which we have seen." McLaren has well said if there were no commandment, there should still be the inevitable urge of an inner impulse to propagate the gospel.

The church at Ephesus was solemnly warned to return to its "first love." That departure must have included a chilled missionary zeal which no longer delighted in witnessing to Christ and his salvation. Who among us does not sometimes with shame and humiliation contrast our first days with the Lord as personal Savior with the latter days that were too

cumbered for Christian testimony or gospel propagation? Then we were eager to tell our friends and neighbors how great things the Lord had done for us. We needed no law of commandment.

Dyson Hague once wrote something like this: It is morally impossible for one to really know God in the forgiveness of sin, and not desire to see other people saved. And that desire should be irrepressible. **"One of the two that heard John speak . . . was Andrew, Simon Peter's brother. He findeth his own brother Simon, and saith unto him, We have found the Messiah!"** No need of command there. On the same occasion Phillip hastened with the same spontaneous enthusiasm to tell the good news to Nathaniel. The Samaritan woman did not need to be sent to the city to spread the news about Jesus; she quickly went of her own accord. Her ardent heart and enthusiastic testimony made her an effective missionary. **"And from that city many of the Samaritans believed on him because of the word of the woman who testified."** When persecution scattered the Jerusalem church, those fleeing laymen **"went about preaching the word."** They left because they had to leave and not because they were "sent out" as missionaries; but as they went there was in them an impulse to tell of Christ, which no hardship could discourage.

What explains the the daring, the audacity, and aggressiveness of young people as they face the work of life? They go through the powerful urge of their impulses; it is not normal for them to do otherwise. Christ is able to do for us "exceeding abundantly above all that we ask or think." He can enable us to return to our "first love," and give us more heart for every Christian duty. **"They that wait on the Lord shall renew their strength; they shall mount up as eagles; they shall run and not be weary."** May God give us unwearied hearts for our missionary work!

III. Missions and Church Perpetuity.

The desire to live is universal. No Christian worthy of the name desires to witness the death of his church. It is a serious condition that calls for the Lord's condemnation. **"Thou hast a name that thou livest, and are dead."** The perpetuity of the life of every Baptist church is inseparably related to missions.

No church can forfeit the stewardship of missions and live. When Jesus said to the Jews: **"The kingdom of God shall be taken from you and given to a nation BRINGING FORTH THE FRUITS THEREOF,"** he announced a spiritual truth that may be as true of a Baptist church as it was of the Jewish nation. The church which abandons the doctrine and duty of missions fails to bring forth the fruit for which it was established. The mission of the church is to "make disciples" at home and in the "regions beyond."

The example of the withered fig tree preaches powerfully and directly to our churches on the mission task. A fig tree exists primarily to bear fruit. Who will say that the Master was unreasonable in pronouncing a withering condemnation upon a useless tree. And is not the owner of the vineyard wise when he seeks fruit three years after the tree's maturity, and, finding no figs, orders the vine dresser to "cut it down?" "Why," indeed, "doth it cumber the ground?" Has this not been the penalty of fruitlessness among men and nations through all history? When God commits to nations or men or churches certain capacities or resources or principles, and charges them with the responsibility of using and multiplying them, and they fail, why should not this stewardship be forfeited? Upon this principle the kingdom of God was taken from the Jews, and for two thousand years the genius of this great race has displayed itself in other fields than that of religion. The useless tree will be dugged up; the unused talent will be taken from the slothful servant and given to the man who will use it; the

unoccupied kingdom will be taken from its idle occupants and bestowed upon those who will improve its privileges. Is there not an economy throughout nature that tends to discard what is useless?

The fruit that gives promise of the perpetuity of our churches is evangelism and missions. The church that ceases to be missionary is doomed to death. And the church that is missionary will live. So long as a church is true to the Word, and so long as there are sinners and a living Christ, the church that seeks to give the gospel to the world cannot die. Pledging anew our hearts and our hands to our mission task we can pray:

"Let the favor of the Lord our God be upon us; And establish Thou the work of our hands upon us; Yea, the work of our hands establish Thou it."

IV. Missions and Christ's Promise.

We cannot close this discussion without a reference to our Lord's last missionary promise. Peter tells us that we have "exceeding great and precious promises." "And there hath not failed one word of all his good promise!" There are promises for every need—promises for temptation, promises for the aged, and promises for death. But what promise in all the Word of God comes to our mind so readily as that given to encourage missions? **"Go ye therefore, and make disciples of all nations . . . and lo, I AM WITH YOU ALWAYS EVEN UNTO THE END OF THE WORLD"** (Matt. 28:19). It is not strange that we should lean upon so beautiful and tender a promise for every dark hour. But we should not forget that this beautiful and comprehensive covenant of the Lord was given, not to cheer those in "the valley of the shadow of death," but to enlighten men and women who in any way seek to publish the gospel.

And it is a promise which is backed by "all power"—unlimited power. God is able to make "all things work together for good" to the preachers and heralds of his Word. The Lord's commission must have seemed an absurd and audacious thing to the "wisdom of this world." But how gloriously the divine power was vindicated. Paul's ministry as a missionary was unique in its heavenly power. So of Carey and a host of other missionaries. When Morrison was starting to China a skeptical critic asked him sneeringly if he expected to make an impression on China and her millions, bound by tradition and paganism. Mr. Morrison replied in substance: **"No, sir, but I expect God to make an impression upon them."** There are times when the preacher and missionary may feel an overwhelming sense of loneliness. But the God of Elijah and Paul lives, and possesses "all power."

**"Truth forever on the scaffold;
Wrong forever on the thrown.
But that scaffold sways the future,
And behind the dim unknown
Standeth God amid the shadows,
Keeping watch above His own."**

And the promise of power was not merely for the first Christians. It was for all who should come after them. **"I am with you alway"—"all the days"** (the Greek). And this is to continue unto the end of the age. The promise holds good for all the days—days of strength and weakness, days of success and failure, of joy and sorrow, of youth and age, days of life and of death "unto the end of the world." How varied and multitudinous the labors of missions through the ages. Yet through all the centuries God's power has been with the laborers.

History can point to no triumph greater than those of the missionaries. Not only has the missionary carried the gospel to all lands, but he has often been the forerunner of

civilization itself. We are under obligation to the workers in the fields of education and science, for their triumphs have been inestimable. Our hearts glow with pride at the names of Washington and Lee. But towering above these and others, as splendid as they are, are the names of Paul, Carey, Judson, Spurgeon, Livingston, and Morrison, and a host of other work-

ers whose names and deeds are written in heaven.

Let us be encouraged today to go back to our churches and rededicate ourselves to the hard but glorious task of evangelism and missions at home and abroad. And let us have boundless trust in the divine gospel, for wherever it is preached in all the world it will vindicate its power.

Pastor J. F. Dew Defends the Mourners' Bench and We Reply.

(Brother Dew Is Pastor at Artesia, N. M.)

"I have just read and enjoyed your splendid editorial on 'Some Characteristics of Jesus as a Preacher.' It is timely and should be read by all Baptist preachers. However, there is one thing I do not agree with, and, inasmuch as you throw out such a bold challenge, I feel that I would be false to myself and my Lord not to reply. You say:

"Many a present-day preacher would have concluded something like this: 'Now ALL YOU PEOPLE WHO WANT TO BE SAVED COME FORWARD FOR PRAYER.' But Christ and the apostles never used that method... Baptists borrowed the mourners' bench from the Methodists—and it is about time for it to be taken back home. It is the offspring of the Roman Catholic idea of salvation through human effort."

"I believe in salvation by grace through faith and that not of works. I believe in election as taught by Boyce's Systematic Theology, which very, very few preachers believe today; but I make no effort to harmonize this with the 'through faith' and 'whosoever,' but accept both, and preach both. [We accept and preach both, and see absolutely no disharmony between them.—Ed.] I am opposed to Methodism, Catholicism, and every other ism, and am preaching next Sunday night on 'Is Christian Science of Heaven or Hell?'"

"1. By the term 'mourners' bench' I presume you mean 'inviting sinners to the front for prayer.' Whether there is actually a bench, or chairs, or neither is of no consequence. I confidently affirm that the Bible COMMANDS and teaches 'inviting sinners to the front for prayer.' In your article you admitted there was 'ONLY ONE INSTANCE in the New Testament where a SINNER was directly and PERSONALLY exhorted to PRAY,' but you do admit there is just one such COMMAND. There are many others [this is not true—Ed.] but for the sake of argument I accept your statement that there is 'ONE INSTANCE in the New Testament where a SINNER was directly and PERSONALLY exhorted to PRAY.' I would like to ask HOW MANY EXAMPLES OF A SINNER BEING COMMANDED TO PRAY shall be given before you will accept the doctrine?"

"Will two, or three, or ten examples from a divinely inspired and perfect Book make it more binding and forceful than one example? If yes, then you must surrender your contention (and noble contention) for the scriptural teaching on woman's work in the church, for there is only one verse that commands them to 'keep silence' in the churches. If one example is sufficient you must admit that a sinner was commanded in the New Testament, in at least one place, to PERSONALLY PRAY. Believing that you will accept your statement that a sinner was commanded to pray, it will be unnecessary for me to examine Luke 18:10; 23:42; Acts 2:21; 10:30, 31 and 11:14; Rom. 10:9-13, and other passages."

We have nothing to say against a sinner praying for salvation. But like Peter, we teach them that genuine repentance (which, when mentioned alone, always includes faith) must accompany prayer before it will be heard.

"2. Is it scriptural to INVITE SINNERS TO THE FRONT for prayer? If it is scriptural to command a sinner

to pray, shall he be commanded to pray only where he may be—in the front, rear, or middle of the congregation?"

Inasmuch as Peter, or any other New Testament preacher, never designated a place where a sinner should pray, we take it that the matter of the place was left with the sinner. We follow New Testament preachers and do likewise. You follow Roman Catholics and Methodists and establish an altar to which the sinner is asked to come. Our difference is that we follow the Scripture and you follow tradition and custom.

"Rev. 22:17 says: 'And the Spirit and the bride say, COME. And he that heareth let him say COME. And he that is athirst, let him come: he that will, let him take the water of life freely.' The word translated COME is the same word that is used in Matt. 2:2, where it says: 'We have seen his star and are COME.' It is the same word used in Mark 1:40, 'And there COMETH to him a leper.' And the same word used in Luke 15:25, 'and as he CAME and drew nigh unto the house.' Also the same word used in John 1:46, 'Philip saith unto him, COME and see;' and about five hundred times in the New Testament, meaning, as Thayer says, 'TO COME FROM ONE PLACE TO ANOTHER.' Of course you might answer that it means to COME BY FAITH, and with you I would agree, but DOES IT MEAN FAITH ONLY AND ALONE? If you insist yes, the burden of proof is on you, for the primary definition of the word is 'to advance,' 'to move toward,' and, as the American Commentary says, 'to invite.' Does the use of the figurative or secondary definition forbid the idea of the primary meaning, when no violence will be done when the primary is also conveyed?"

We take the position that "come" in Rev. 22:17 is used figuratively, and only figuratively. The coming is not physical, but is by faith alone; and we gladly accept the burden of proof. The water in the passage is not literal water and it is not kept in any certain place. IT MAY BE HAD AT ANY TIME AND ANY PLACE THE SINNER DRINKS IT BY FAITH. If this passage is taken as authority for the mourners' bench, then you must keep the waters of life on the mourners' bench. And this suggests the inevitable and never failing tendency of the mourners' bench, which is to make an impression upon the sinner that there is saving efficacy in going to the mourners' bench. It never tends to turn the attention of the sinner away from salvation wholly through Christ.

"Mark tells us of the woman with the bloody issue (5:27): 'having heard the things concerning Jesus, CAME in the crowd behind, and TOUCHED his garment.' Jesus said to her, verse 34: 'DAUGHTER, thy faith hath made thee whole.' And yet she 'advanced' and 'moved from one place to another,' and 'came forward,' and 'CAME TO THE FRONT' of the congregation, or throng that followed the Master, and her mighty faith accompanied the 'coming forward,' and PHYSICAL touch. Do you think it would have been better for the dear sister to have stood on the outside edge of the congregation and NEVER have come forward?"

No, we think the dear sister did just right in coming and touching Christ and being healed, but we think you do her a

(Continued on Page Eight)

The Baptist Examiner

Published Semi-Monthly By The Editor
At 115 Maple Street
Marion, Kentucky

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SUBSCRIPTION PRICE

1 Year in advance - - - - - \$1.00
6 Months in advance - - - - - \$.50
Foreign Subscriptions, per year - - - - - \$1.25

The paper will not be sent to any one beyond time paid for, except by special arrangement.

Entered as second-class matter, May 8, 1931, at the postoffice at Marion, Ky., under the act of March 3, 1879

BIBLE RESTRICTIONS ON THE WORK OF WOMEN IN THE CHURCH

"I will, therefore, that (the) men pray everywhere (or in every place), lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."—1 Tim. 2:8-14.

"And as all the churches of the saints, let your women keep silence in the churches (or assemblies), for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for a woman to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—1 Cor. 14:34-37.

These two selections of Scripture place six restrictions on the work of women in the churches. They are as follows:

1. **Women are forbidden to lead in public prayer.** The Greek for "men" in 1 Tim. 2:8 is not the generic "anthropes" but the specific "aner," which distinguishes men from women. Literally the meaning is "the males." If we had space we could quote many authorities to prove this.

2. **Women are forbidden to adorn themselves excessively, extravagantly, or immodestly.** Modest apparel in 1 Tim. 2:9 means a long robe. Therefore, the apostle prohibits women and girls wearing short dresses.

3. **Women are forbidden to teach in public religious gatherings.**—1 Tim. 2:12.

4. **Women are forbidden to perform any function, or hold any office, or act in any capacity that involves the exercise of authority over man.**—1 Tim. 2:12. The reason given for this is that she was second in creation and first in transgression. The former indicated her subjection to man. The latter showed

her susceptibility to deception, which is one of the things that disqualifies her for teaching or public religious leadership.

5. **Women are forbidden to speak in all the meetings of the church and in all public religious gatherings.** Since there was only one church, in the usual sense of that term, in Corinth, the command for women to keep silence in the "churches" must have meant that they were to keep silence in all the assemblies whether they were regular church assemblies or the more informal or partial meetings. This commands silence upon women in all mixed religious assemblies, whether it be that of churches, associations, conventions, or what not. Note that this forbids women to "testify" in mixed religious assemblies. If you will read 1 Cor. 14 carefully, you will find that Paul was giving directions about a kind of meeting that is essentially like the modern testimony meeting. It was a meeting in which each one was free to express such impressions and revelations as he may have received. Paul instructed the men concerning their conduct, and then commanded the women to keep silence.

Also note that this rule of silence on the part of women applied not only to the Corinthians, but to all the churches of the saints. For our association of the last clause of verse 33 in the King James Version, with the 34th verse, see the Revised Version..

Note further that Paul says that the test of one's claim to be a prophet or spiritual is the acknowledgement of what he wrote as the commandments of the Lord..

6. **They are forbidden to even so much as ask a question in public religious gatherings.** If they want to know anything, they are to ask their husbands at home. Objectors have sought in this a "loophole" of escape for unmarried women. But the Greek here is "aner," the same as in 1 Tim. 2:8. Literally then they are told to ask "the man," by which is meant the man to whom they look for protection and advice, be he husband, father, brother, guardian, or what not. Normally a woman will have some man to whom she can go for instruction. The rule was given in view of normal conditions, but abnormal conditions do not abrogate the rule.

Limited space compels us to stop here. We may find time and space to write more on this subject for a later issue. If we have raised any questions or objections in the minds of the readers, we will be glad to reply to them.

JOHN'S BAPTISM AND THE TWELVE DISCIPLES AT EPHESUS

We have been asked if John's baptism was Christian baptism, and, if so, why Paul re-immersed the twelve disciples at Ephesus. Without hesitation or qualification we reply that John's baptism was Christian baptism. It was the only baptism we have any reason to believe the apostles ever received. Paul re-immersed the twelve at Ephesus because they were not saved when they were formerly immersed. He evidently sensed their lack of spirituality and so asked them concerning their reception of the Holy Spirit. In answer to this question they revealed that they were unregenerated by their ignorance of the Holy Spirit. They had doubtless been baptized by some disciple of John, who knew nothing about salvation. If this be true, then their baptism was without proper authority, but that is not the reason brought out by Luke for their re-immersion. Paul asked them if they received the Holy Spirit when they believed (See R. V.), which is true of every believer since Pentecost (John 7:38, 39). This shows that his inquiry was as to their salvation. The term "disciples" was applied to these twelve only in a nominal sense.

If you are in sympathy with our fight for the truth, we solicit your utmost cooperation. Send in your own subscription and solicit subscriptions from others.

Christian Union And The Great Commission

CHAPTER VIII

THE COMMISSION AND THE UNIVERSAL CHURCH

PASTOR A. N. MORRIS, Doerun, Ga.

The word "universal" means something belonging to the whole earth, or including **all human beings**. It also means **general or unlimited**. It means **common to all in any specific group**. The "universal church" belongs to the whole earth, or it includes all the saved in the whole earth. Do the Scriptures reveal a church of this character? If so, where? I wish to examine this universal church idea in the light of revealed truth. The way it is usually presented confuses us, for no one has ever **seen, heard, tasted, smelt, or felt it**, and hence one must draw on his imagination to get an idea of the thing. It is like the old fashioned "**Mother Hubbard**" dress, **covers everything and vitally touches nothing**. It is broad and shallow.

If those who believe in the so-called universal church will answer some plain and pointed questions, perhaps they might help us locate the thing. If it has any existence, its whereabouts could be discovered; and who would be better qualified to make such discovery than those who believe in it? They should **clarify** and not **confuse, prove** and not **prate, exegete**, and not **eisegete**. Consider the following questions:

Was the church Paul persecuted the universal invisible church? If so, how did he find it, and what was the nature of the persecution?

How many kinds of churches did Christ establish? Did He found both the universal church and the local church? If so, cite Scripture as proof.

Is the universal church **visible** or **invisible**? If invisible, how do you know it exists? If visible, what are its distinguishing characteristics that we may know it?

Was the Great Commission given to the universal church? If so, how does it execute it? Does it decide matters pertaining to the Commission by vote or otherwise? If by vote, when was such vote taken? If otherwise, please state when, where and how.

If the Commission was given to the local church, what is the function of the universal church? If given to the universal church, what is the function of the local church?

If the Commission was given to the universal church, how does it "go into all the world," since it already covers all the earth? Do the members swap places in order to go?

If the Commission was given to the universal church, how does it make disciples? Does it have a uniform method of discipling the nations? If not, it must send out conflicting voices. Does it have some making disciples of unconscious babies, others making disciples by getting adults regenerated before baptism, others making disciples of adults by baptizing them?

If the Commission was given to the universal church, then how does it baptize? Does it authorize some to immerse, some to sprinkle and pour and others to repudiate baptism altogether? Does it authorize some to baptize babies, and others none but adults?

If the Commission was given to the universal church, how does it carry out the teaching element in the Commission? The Commission enjoins the teaching of all things Christ has commanded. Does the universal church endorse the teaching of all the religious denominations? If so, is not this an evi-

dence that it is not of God, but of Satan? Would not such teaching be "confusion," and Paul says: "God is not the author of confusion" (1 Cor. 14:33).

When did the universal church have a meeting and transact business? The word **ekklesia** means a **called out assembly**, and this is the word translated church in the New Testament. **When did the universal church assemble?** If it cannot assemble, then why call it a church?

If all Christians belong to the universal church, are they one spiritually? If so, why are they not one outwardly? Since they are not one outwardly, on what grounds may we know they are one inwardly? Would a oneness inwardly produce such a conglomerate mass of contradictions outwardly?

Is the universal church the "**body of Christ**?" If so, are the religious denominations "branches" of that body? If so, and there is a oneness in that body, what causes the discord among the "branches?" Does the universal church have any method of expressing itself to the world except through its branches? If not—and there be "such an animal"—may we not conclude that what we do not see is as contradictory as that which we do see? If not, why not?

If all Christians belong to the universal church, and the religious denominations are branches of that church, how account for the fact that most Christians belong to both the "church" and the "branches?" If the universal church is the "Church of Christ," then it follows that no one of the branches is the church of Christ, unless Christ has two kinds of churches in the world. Where is one's authority for calling these "branches" "churches of Christ?" Is this the main reason for opposition to denominationalism today? If the theory of the universal church be true, and the denominations are branches of that church, if the denominations were destroyed, what would be left of the universal church? Who would represent it in the world? Would some organization similar to the "Federal Council of the Churches of Christ in America" take over its interests? If this, or a similar organization, takes over the work of the so-called universal church, will they continue to put men and women in positions who deny the very foundation on which Christianity rests? Is there not a move on foot now to destroy the religious denominations and then have some monstrous organization—such as that just named—take over the affairs of the so-called universal church and set in motion laws compelling all to bow at its shrine? Such a movement had better be watched by those who believe in civil and religious liberty.

If the Commission was given to the universal church, and all Christians are in it, then why not all "commune" together? Will Baptists please stop long enough to consider this logical conclusion? **Baptists are losing ground where the doctrine of the universal church predominates among them. Open communion, pulpit affiliation, union meetings, open membership, unscriptural flirting with the Delilahs of error, and many other practices are leavening the Baptist Zion as the result of loose thinking, teaching, and preaching.**

Is there a biblical or scientific reason for believing that there is oneness in the so-called universal church that can produce such contradictory fruit? It would be impossible for the

It is used to differentiate X's earth church, "the pillar & ground of the truth."

P. 59 = Ecclesia.

Comm

"branches" to bear this fruit apart from the main trunk out of which they grow.

How account for the universal church being invisible when all its branches are visible? Is it not contrary to all laws of science for an invisible tree to produce visible branches? Do you know of such a tree?

Does the universal church call out and ordain preachers? If so, is the ordination **Congregational, Presbyterian or Episcopal**? If by all these methods, would there not be confusion? If confusion, God is not the Author of it, for Paul says: "**God is not the Author of confusion, but of peace, as in all the churches of the saints**" (1 Cor. 14:33). To teach that God is the Author of the universal church in this world is to charge Him with the confusion and heresy that exists in the imaginary thing. God is the Author of "all the churches of the saints" but not the Author of this monstrous product of the imagination. Any one knows that there are numerous conflicts in the so-called universal church and its "branches," and Jesus says: "**Every city or house divided against itself shall not stand**" (Matt. 12:25).

Does the **body** in 1 Cor. 12 mean the universal church? The word "body" occurs eighteen times in the chapter, and its primary meaning is the **human body**. I think this self-evident from the following facts:

(1) If there is now an invisible universal church, man has nothing to do with its organization, polity or perpetuity, for all this is claimed to be the direct work of God. Nothing can be added to or taken from the perfect work of God. But in the "body of Christ" of which Paul was speaking, there is **carinality**, (3:1); **division**, (1:12; 11:18); **contention** (1:11); **envy**, (3:3); **strife**, (3:3) **following the course of the natural man** (3:3); **tolerating fornication**, (5:1); **were puffed up**, (5:2); **were faulty**, (6:7); **defrauded one another**, (6:8); **got drunk**, (9:17-22). This looks like a visible body to me, and does not measure up to the claims made for the universal church. Paul speaks of one member of the body suffering and all the other members suffering with it, which is true of the human body, and also true of the local church, but could not be true of the universal church. How could all the members in the universal church know when a member is suffering? Its members are supposed to be scattered throughout North and South America, Asia, Europe, Africa, and Australia, and how could they all know? This Scripture can apply to a local body, but it cannot apply to an universal invisible church. In this "body" when one member is honored all the members rejoice with him, but this could not be true of an universal invisible church.

"But," says the universal church advocate, "verse 20 says there is **'but one body'**, and this could not apply to a local church for there are many such bodies." This is a misapplication of this text, as the church is not meant here but the **human body**. The **one** human body is in contrast with the **many** members of that body. Paul speaks in another place of "**one baptism**" (Eph. 4:5), where he does not mean one universal baptism for all, but **one kind of baptism for all**. A false interpretation of the "body" has led many astray. The word "body" is only used as a **figure** of speech. To try to make it mean more results in confusion. The use of the figure is to show the **completeness of the ekklesia**—the local church—and the **relation its members sustain to one another**. A body is not complete without the head, and to make Christ the head of the body as the primary meaning of 1 Cor. 12:12, is to miss its meaning. To take off the head here would destroy the completeness of the body, and **make Christ the Head of a decapitated torso**. Scofield and others have played up this figure almost to the destruction of its real meaning. They emphasize the figure rather than the thing figured. The human body would not be complete without the head, for the head contains the "**eyes**," the "**ears**," the "**nose**," etc., and to strike off the head would

leave a mutilated body. The head of the physical body does not primarily picture Christ as the Head of the church. Another figure is used for that. It is the relation between husband and wife. Paul says: "**The husband is the head of the wife, even as Christ is the head of the church**" (Eph. 5:23). Here the headship of the husband does not take the place of the physical head of the wife, but he is in **authority, rulership, control**. Christ's **Headship** means that He is the **Sovereign Ruler** of the church. The wife's submission to her own husband is a type of the church's submission to Christ. I shall believe in the so-called universal church when I am convinced that all the human bodies in the world are merged into one universal body. There is but one kind of church revealed in the Bible, but there are thousands of these churches, and, if scriptural, they are all Baptist churches.

It is said that "**Christ is head over all things to his church**" (Eph. 1:22, 23), from which it is argued that it would be impossible for Him to be Head of numerous bodies. In Col. 2:10 it is said that He is "**the Head of every rule and authority**," and in 1 Cor. 11:3 it said that "**the head of every man is Christ**." If He can be the Head of "every rule and authority" and the Head of "every man," **why can He not be the Head of every local church**? Verse 27 shows that Paul means to apply the body figure to the local church at Corinth.

(2) It is claimed that 1 Cor. 12:13 teaches that "**the body of Christ**" is formed by "**the baptism with the Holy Spirit**." The word "**with**" is neither in the Greek nor the English, but is put in there to support a false theory. The King James Version uses the word "**by**," and the Revised Version uses the word "**in**," as a translation of the Greek **en**. The word "**Spirit**" is a translation of the Greek **pneumati**, and this word in the original does not begin with a capital S but with a small s. Whether the letter should be a capital or a small letter is not a matter of translation but of exposition. I do not believe the Holy Spirit is meant here. In Matt. 5:3; Rom. 1:4, 9; 1 Cor. 2:11; 5:3; 2 Tim. 1:7, and many other places, the word has the small s. In Phil. 1:27 and 1 Cor. 12:13 we find the same expression. Note them:

"**en heis pneumati**"—"in one spirit" (Phil. 1:27).

"**en heis pneumati**"—"in one Spirit" (1 Cor. 12:13).

The verse means "In one spirit of unity, equality, faith, hope, love, fellowship were we all baptized into one body," and that body was the church at Corinth. So the only passage relied on to teach that the Holy Spirit baptizes believers into the invisible, or any other kind of church, is shown to mean nothing of the kind. The Holy Spirit baptizes no one. Spirit baptism was administered by Jesus Christ. The **believer was the subject, Christ was the administrator, and the Spirit was the element in which the believer was immersed**. The baptism in 1 Cor. 12:13 is water baptism.

If the universal church is the real church of Christ, as so many claim, then how account for the Scriptures speaking so often of "churches" in the plural? I quote the following from "MEMOIRS OF J. N. HALL," p. 102: "Acts 15:41, Comforting the churches. Acts 16:5, Churches established. Acts 19:37, Neither robbers of churches. Rom. 16:4, Churches give thanks; vs. 16, Churches of Christ salute you. 1 Cor. 7:17, In all the churches. 1 Cor. 11:16, No such custom, neither the churches of God. 1 Cor. 14:22, As in all the churches; vs. 34, Keep silence in the churches. 1 Cor. 16:1, Given to all the churches; vs. 19, The churches of Asia. 2 Cor. 8:1, The churches of Macedonia; vs. 19, Chosen of the churches; vs. 28, Care of all the churches. Gal. 1:22, Unknown by face unto all the churches. 1 Thess. 2:14, Churches of God." 2 Thess. 1:4, The churches. Rev. 1:4, The seven churches. Rev. 2:7, What the Spirit saith to the churches." In all these passages nothing is said of the universal church, but its **churches, churches, churches**. There must be something wrong with much of the teaching concerning "the church" today.

The Millennium and After

The Seventh and Last Article on "The Second Coming of Christ and Related Events."

By THE EDITOR

Philosophers have dreamed and poets have written of earth's golden age. According to Scripture such an age is to be a reality. The time is coming when the earth is to be redeemed from the bondage of corruption (Rom. 8:21); purged from sin; renovated by fire (2 Pet. 3:10); liberated from the curse (Gen. 3:17, 18; Isa. 35); and made anew in righteousness (Isa. 65:17; 2 Pet. 3:12, 13). This golden age is to be ushered in at the time when Christ returns to the earth. It is to be preceded by the regathering and conversion of the Jewish nation. The conversion of the Jewish nation is to follow the Battle of Armageddon. Let us note the following concerning the millennium:

1. The Meaning of the Term.

Millennium comes from a combination of two Latin words, meaning a thousand years. It has to do with the thousand years of Rev. 20:4, during which the saints of the rapture (1 Thess. 4:15, 16) and those pass off the earth during the great tribulation period are to reign with Christ.

2. Reasons for Connecting the Millennium with Old Testament Prophecy Concerning Israel.

We will not take space or time to point out every reason for this connection. It will suffice to show the relation between Zech. 14 and Rev. 19 and 20. Zech. 14 is a prophecy of deliverance for the Jewish nation and its relation to Rev. 19 and 20 is marked. Zech. 14:1-4 and 12-15 evidently describes the same things that Rev. 19:11-21 describes, which are the coming of Christ to the earth and his deliverance of Israel from the besieging nations of the earth under the leadership of the Beast. This is the Battle of Armageddon. Then, according to Zechariah, this coming of Christ and deliverance of the Jews is to be followed by the Lord being king over all the earth (Zech. 14:9). According to John it is to be followed by Satan being bound a thousand years and the reigning of the saints with Christ for that same period (Rev. 20:1-4). It is logical, then, to conclude that these two Scriptures refer to the same period, and that, therefore, when Christ returns to the earth he is to reign over the earth a thousand years, his saints ruling with him. It will be noted from Zech. 14:5 that Christ's saints are to come with him. This exactly fits into the similarity between these Scriptures. Then we find from Zech. 12:8-10 that the Lord's deliverance of Jerusalem is to be followed by the conversion of Israel. Thus we take it that Christ's millennial reign will be over restored and converted Israel. And from Zech. 14:16-19 we see that the living nations on this earth will also enter into this kingdom. By living nations we mean those that survive the Battle of Armageddon and come to the time of the establishment of the kingdom. We find another interesting reference to these nations in Isa. 66:23.

3. None But the Righteous Will Enter Into the Millennial Kingdom.

Many of the Jews will be destroyed in the Battle of Armageddon (Zech. 13:8, 9). The rest will be converted (Zech. 12:10; Isa. 1:27, 29; 4:3, 4). Then the living nations will be judged and all unbelievers destroyed (Matt. 13:41, 42, 47-50; 25:31-46). We believe this judgment and destruction will be accomplished in and through the Battle of Armageddon, and that it relates to the peoples individually and not collectively. Thus we believe that none except believers will enter into the millennium.

4. The Beginning of the Millennium Marks the Creation of the New Heavens and New Earth.

We believe that 2 Pet. 3:10-13 will be fulfilled at the beginning of the millennium. According to Isa. 65:17-25 and 66:22, 23 the creation of the new heavens and new earth is to be

at the beginning of the millennium. Rev. 21:1 probably refers to a second renewal because of the pollution of sin that will follow the millennium.

5. The Following Things Are to Take Place in the Millennium.

In addition to the things we have already made special mention of we wish to mention the following:

(1) The full theocratic government of Israel is to be restored (Isa. 1:25). Israel is to have judges as she had before she rejected the Lord as her king and lusted after a king like the other nations (1 Sam. 8:1-9). The apostles will be the judges (Matt. 19:28).

(2) The nations are to beat their swords into plow shares and their spears into pruninghooks, and are to learn war no more (Isa. 2:4). Thus the millennium will be marked by complete and universal peace. Even the lower creatures will be at peace one with another and with man (Isa. 11:6-9; 65:25).

(3) All nations will come to worship at Jerusalem (Isa. 66:23; Zech. 8:20-23; 14:16-19).

(4) Christ will reign on the throne of David in Jerusalem (Luke 1:32; Mich. 4:1-3).

(5) As mentioned before, the earth will be restored to its Edenic condition and "shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Heb. 2:14). The longevity of human life will be restored (Isa. 65:20).

After the millennium the devil is to be loosed a little season (Rev. 20:3, 7). He will go forth and assemble the nations against Jerusalem again very much the same as in the Battle of Armageddon. The reader may wonder how the devil will be able to find so many that will follow him if we are right in asserting that only saved people will enter the millennium. We believe we are right in asserting this. We believe those who will follow the devil at the close of the millennium will grow up during the millennium. There will be Jews and Gentiles living on the earth in their natural bodies during the millennium. We believe these will continue reproduction as in this age. We have in Isa. 65:20 an indication that there will be infants on the earth during the millennium. Evidently, then, through reproduction there will be a gradual corrupting of the earth again during the millennium. Some of those born during the millennium will, doubtless, refuse to walk in the way of righteousness. These will furnish the devil his following at the end of the millennium.

Fire will come down from heaven and destroy all those who follow the devil (Rev. 20:9). Thus again the earth will be purged from sin. And thus we see that as every age and period has ended in corruption, apostasy, and rebellion on the part of man, so it will be also with the millennium.

Following this will come the judgment of the great white throne, which is a judgment of lost dead only. Nothing is said in connection with this judgment about any saved people. And nothing is said about any of the lost except the dead. We believe this will include all the lost of the earth, except those judged in the judgment of Matt. 25. All of them will have previously been destroyed off the earth. Now they will be resurrected (the second resurrection) and consigned to their final doom, which is eternal punishment in the lake of fire and brimstone, which is the second death (Rev. 20:14, 15; 21:8; 14:11).

Then comes the descent of New Jerusalem (the redeemed and glorified host—Rev. 21:27) and God's abode with man here on the earth (Rev. 21:3). After this there will be no more sin, death or sorrow, but eternal felicity (Rev. 21:4).

PASTOR J. F. DEW DEFENDS THE MOURNERS' BENCH AND WE REPLY

(Continued From Page Three.)

great injustice in perverting her noble act into authority for the anti-scriptural mourners' bench. This woman believed that she would be healed if she could but touch Christ's clothing, and she believed it strong enough that she went forward and did it. Now would you have the sinner believe that he will be saved if he will but come to the mourners' bench? And this woman came physically to Christ. Do you keep Christ on the mourners' bench? And are sinners saved by coming there and touching him? In every argument you make you unconsciously show the inexcusable tendency of the use of the mourners' bench, and that tendency is to attach saving efficacy to it.

"Jesus said in Luke 14:17: 'Come for all things are now ready.' That involved PHYSICAL moving forward, and ACCEPTING BY FAITH. Both elements are involved in an invitation for 'ALL WHO WANT TO BE SAVED TO COME FORWARD,' and you have already admitted the right of the sinner to pray, so you must surrender your unscriptural, blood-raw Campbellite position, and come to the practice and precept of the Bible, and I believe that you are big enough to do so."

Thanks for the compliment. But we have already come over to the Bible position. It is your move now. Our position isn't the Campbellite position, whether raw or cooked, unless the Campbellite position is the Bible position. You need to get the Methodist beam out of your eye and then you will be able to see more clearly.

The words you quote from Luke 14:17 were spoken in a parable. They were not uttered as an invitation to sinners, but are the words that the servant of a certain man that made a feast was told to say to the invited guests. In a spiritual application of them they cannot be taken otherwise than figuratively.

"Space forbids that I should show that this was the practice of the Baptists in the early days of the Republic; that it was the belief when the Philadelphia Confession of Faith was adopted in England, yea, back in the days of Tertulian, long before the Methodist or Catholic Church had been organized."

If you can do all you here say you can do, that would not prove that the mourners' bench is Scriptural. But as we are intensely interested in the history of the mourners' bench, we will gladly give you space to show that it was in use in England at the time you mention and in the days of Tertulian.

"In closing I would like to quote the words of the late B. H. Carroll, LL. D., the founder of the Southwestern Baptist Theological Seminary, from a sermon preached in 1889, when this was a heated subject of debate: 'Everyone who exercises true repentance is a MOURNER. This is not whispered with bated breath, nor with the timid hesitation. It is not written in small letters, but capitals. If possible, it should be placarded on the skies in letters of fire, lighting up a continent, and more visible than the constellation of the Pleiades or the Southern Cross; or trumpeted so loud that the Himalaya would echo it back to the Alps, and the Andes to the Allegheny. . . . Don't exclude the mourner as well as the bench. And, for my part, I tell you frankly, I would rather take the bench, with its unnecessary excesses, than to take a system of mere intellectual faith without mourning. You may guard against the excesses in the one case, or at least find much good with the bad; but in the latter case THERE IS NO GOOD. It is ALL EVIL and ONLY EVIL continually.'

B. H. Carroll was a great and good man, but he wasn't infallible, as you yourself know. Any man that can be a post-millennialist is likely to be most anything else. He here pictures two evils, and says that he will choose what seems to him the lesser one. Thus his philosophy was, "Of two evils, choose the lesser." But our philosophy is: "Of two evils,

choose neither." We don't propose to take either the mourners' bench, with or without its excesses, or intellectual faith. The apostles and Christ took neither, why should we? They used no mourners' bench. Neither did they preach intellectual faith. We propose to follow them.

In closing we would like to ask you three questions: (1) Did Christ and the apostles use the mourners' bench? If so, show where. (2) Are Christ and the apostles safe patterns to follow? (3) Is a preacher to be blamed if he refuses to go beyond the example and practices and teachings of Christ and the apostles?

You said in the beginning that you confidently affirm that the Bible commands and teaches inviting sinners forward for prayer, but you fail to give one word of Scripture to prove it. Your reply has greatly helped us in our contention because it shows the absolute folly in trying to give scriptural authority for the mourners' bench. The best position for folks to take if they are going to hold on to the mourners' bench is the position taken by a woman in Paducah not long since. She said: "SCRIPTURE OR NO SCRIPTURE, I BELIEVE IN IT." This is the attitude unconsciously manifested by every determined advocate of the mourners' bench.

Brother Dew, you hold too much truth to be defending this anti-scriptural invention of man. You ought to leave it to the rank heretics. Your effort to scripturally justify it bears a striking resemblance to the effort of Pedobaptists to justify sprinkling for baptism.

"I had always been a strong believer and advocate of the mourners' bench and B. Y. P. U., but the sample papers I received from you put me to thinking and studying about these things. I wish you would fight all of this to the finish that is contrary to the teachings of Christ and the Bible. So many people like myself are anxiously waiting for the plain Bible truth on many questions, and we need more preachers with a steel backbone that will uphold the truth and stand up and fight the battle to a finish."—J. R. Jackson, Crutchfield, Ky.

The Lord willing, the editor will begin an evangelistic meeting with the Second Baptist Church of Ashland, Ky., on Nov. 1. This is a young, but flourishing church; and it seems to want the whole truth. The church is only eleven years old, but has upward of a hundred and fifty members. It is located in a strategic place and has a big field. Its possibilities are great. We covet the prayers of every lover of the truth as we go there to minister the word of God. If between Nov. 1 and 15 our correspondents will address us as follows, their correspondence will receive prompt attention—5265 Williams Ave., Ashland, Ky.

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