

God honors no drafts where there are no deposits.

Universal Church Fraud

The Local New Testament Church—Its Beliefs And Practices

ELD. C. H. NOLL
Tampa, Florida

a fear of feeding on anything, lest it be but camouflage bait on which they had bitten before. Because of such individuals or groups that would sap the vitality and strength from the Lord's true church, and because of these individuals sometimes getting their start within our own ranks, because of this we need to re-emphasize ecclesiology so that our people may know what stand Baptist churches take on doctrine and practice; and also give our people reasons why we take the stand we do. We need to state these doctrines, practices and reasons so clearly that those who are really saved, and that come into our churches wanting to know all the counsel of God, that these may grow up in our churches as they should, to the "full stature of Christ" at the same time stating so clearly these above mentioned things,

that those who come into our churches who are not saved, or who are not willing to take their stand with our doctrines and practices, so that they not being one of us may go out from us. Our strength comes not from great numbers that are divided, but from a regenerated and indoctrinated few. Gideon's army was small but mighty. Christ sifted His would-be followers until there was only a handful left and from that handful the Gospel has spread. It's possible to make a fair show in the flesh but to go down in defeat when the battle against error and sin takes place.

The Existence Of A Local New Testament Church

Now before we can discuss the doctrines and practices of a

local New Testament church, we must see if the Bible gives us any reason for the existence of any such church. There are an increasing number of people today who would have us believe that the Lord has nothing for His people to do but what could be done by an invisible assembly. I used to ride a horse as a boy, and I always had to have a real horse to ride. I never rode an invisible horse. The only invisible horse I ever rode, was at night, in dreamland, when on a "nightmare," and the only invisible church that exists is in the minds of some dreamers today. And all those who depend on such a horse to get them places will find that when they wake from their fanciful dreaming, when they wake they will have to use a real horse after all. Although I am convinced that some of these dreamers never wake, but that

while they are still dreaming about an invisible church, they use the local church, or churches, to accomplish whatever is accomplished by them, whether it be good or bad.

Now if the Lord had known that His people could have carried on His work as individuals then He would have never given any commandments to His people that called for a local assembly to fully carry out. But since He gave His people things to do that call for a local assembly to do, since this is true then we know that He created an institution that could function in this fashion. This institution He calls His Church; (we sometimes call it the Local Church) because of those with "Universal Invisible" dust in their eyes; but the only church that the Lord works through today is a local assembly, al-

(Continued on page three)

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

VOL. 17, NO. 52 RUSSELL, KENTUCKY, JANUARY 26, 1952 WHOLE NUMBER 678

Is Speaking In Tongues God's Order For Today?

By ROY MASON
Tampa, Florida

There are those in every city today who claim that Christians should speak in "tongues." They claim the Scriptures so. The "tongues" they profess to speak in is a sort of gibberish—not German, French,

Spanish, etc. What about this claim? IS IT God's order for this present day that believers speak in such "tongues?"

The Tongues Of Pentecost

Beyond question the baptism of the Holy Spirit on Pentecost bestowed the gift of tongues. But what KIND of tongues? Let us examine the Scriptures: (See Acts 2:4-8). It is made very clear in this passage that the tongues in which these spoke WERE ACTUAL LANGUAGES spoken by the people who listened. Verse 6 says, "Every man heard them speak in his own language." There was a manifest reason for this supernatural gift—to prove the coming of the Holy Spirit; and to enable the disciples to spread the Gospel among the fifteen or

more nationalities of Jews represented there from different lands.

Questions: Why is it that holiness missionaries who hold to the gift of tongues, have to study and learn the languages of the country in which they labor in the same laborious way as other missionaries?

Tongues At Corinth

Paul mentions tongues in his first letter to the Corinthians, and he lays down some regulations concerning the exercise of tongues. Let us read and analyze I Cor. 14:1-28. Note several things:

1. That Paul puts "prophesying" (preaching) ahead of tongues, (v. 5).

2. That the word "unknown" (v. 2,4), is added by the trans-

lator, hence is not in the original text. So the tongues are not UNKNOWN.

3. That Paul puts speaking in a language understood far ahead of speaking in a language not understood. He says that three words known, are worth ten thousand unknown by the audience. (v. 19).

4. He commands that not more than three persons shall speak at any given meeting in another tongue—that it be in order with one speaking at a time, and then only if there be some one present capable of translating. (See v. 27-28).

5. He prohibits women from speaking publicly at all. (v. 34).

Question:

Why do holiness people like to quote this chapter as authority for their tongues, while at the same time ignoring the regulations laid down by Paul?

They do have more than 3 persons to speak in tongues at meetings?

They don't have them speak one at a time, for often there is a general gabble all over the congregation.

They don't require an interpreter for all that is said.

They do have women to speak—indeed they are the chief tongues.

Was The Gift Of Tongues For This Entire Age?

We do not believe so. Why?

Because Paul indicates in I Cor. 13:8 that "tongues shall cease." We believe that the supernatural gift of tongues was designed to help accredit Christianity before the canon of Scriptures was complete, and that with the completion of the body of Scripture such miracles became unnecessary.

What About Tongues In Mark?

Mark 16:17-18, is the bulwark on tongues. A holiness preacher once challenged us to debate, wishing to affirm that the program of v. 17-18 is God's order for this entire age. We agreed to debate, but warned him that we would bring a dose of strychnine to the platform for him to drink in proof of his position. His enthusiasm died instantly. It is worthy of note that Mark 16:9-20 is not in some of the oldest manuscripts, while some ancient manuscripts have entirely different endings. The most reverent and devout of Bible students question it.

THE NEED OF THE NEW BIRTH

"Marvel not that I said unto thee, ye must be born again."—John 3:7.

To Whom Was Christ Speaking?

A drunkard, blasphemer, or harlot? NO SIR! CHRIST WAS SPEAKING TO NICODEMUS, A CHURCH MEMBER, RELIGIOUS LEADER, RELIGIOUS WORKER, RELIGIOUS TEACHER AND SO-CALLED MORAL MAN!

Do you mean that a man can be all that Nicodemus was and go straight to hell? THAT'S EXACTLY WHAT CHRIST SAID!

Yes, there are multitudes that have "prophesied" (or "exhorted"), "cast out demons," and have done "many wonderful works" ALL IN CHRIST'S NAME! but Jesus will say unto them,—"I NEVER KNEW YOU: DEPART FROM ME, YE THAT WORK INIQUITY"! Matt. 7:21-23.

THUS THE LORD JESUS CHRIST STATED EMPHATICALLY THAT YOU CAN BE: A church member; a church-worker, a church teacher; a moral man (in the sight of men); a tither; AND THAT YOU CAN: (Matt. 7:22-23) Prophesy in His Name; Cast out demons in His name; Do many wonderful works in His name; AND YET GO STRAIGHT TO HELL!

NOTHING CAN SEPARATE US

Romans 8:38-39: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

There is nothing in death that can separate us.

There is nothing in life that can.

There is not an angel that can.

Good angels would not, bad angels cannot.

Principalities cannot. Satan is head of principalities of darkness.

Powers cannot. Satan is Prince of the powers of the air.

Things present cannot separate.

Things to come cannot.

Heights cannot. There is nothing above that can separate us.

Depth cannot. There is nothing below that can separate us.

Nor any other creature. NOTHING CAN SEPARATE US FROM THE LOVE OF GOD WHICH IS IN CHRIST JESUS OUR LORD.

The First Baptist Pulpit

"Who Is On The Lord's Side?"

"Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him."

—Ex. 32:26.

This text of Scripture is taken out of the story of the wanderings of the children of Israel as they traveled from the land of Goshen, in Egypt, toward Canaan.

In the course of events, God took Moses up into the mount in order to show him the pattern of the tabernacle and all the articles and pieces of furniture which they were to use in

their religious worship, and to give to Moses the Ten Commandments and the other laws which God gave to him in the mount. God took Moses up into the mount thus for that purpose, and for forty days Moses was in the mount seeing the pattern of the tabernacle as God showed it to him, hearing the Ten Commandments and the various laws which God gave to him, which he in turn was to give to the children of Israel at a later date.

Finally, after he had been gone for nearly forty days, the people became tired and weary of waiting for his return. The Word of God tells us that they

came to Aaron, who was Moses' brother, and who was second in command in the camp, and asked Aaron to make them some gods which would go before them, for they thought that something had happened to Moses and he would not return. In other words, since Moses had been gone for nearly forty days, they assumed that he was going to be gone for good, and therefore they asked Aaron to make them gods which would go before them, seeing Moses had disappeared from their presence.

If we were to look at this story as an illustration, Aaron, Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)
One Year in Advance.....50c

Send Remittance to Russell, Ky.

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

Entered as second-class matter May 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

"The Lord's Side"

(Continued from page one)

I think, would typify a lot of weak-kneed, spineless Baptists. I think there are a lot of Baptists who have just about as much doctrinal stamina as this man Aaron. When the people asked for gods to be made, Aaron asked for their earrings. One by one the women and the children and the men took their earrings from their ears and threw them down in a pile, until there was a sizeable heap of gold before them. Aaron fashioned a calf out of gold and set it up on a high place for the children of Israel to worship.

There isn't any doubt but what Aaron knew that he was wrong, but there are some folk who would say "peace at any price," and Aaron was one who was willing to go along with the people in error rather than cause discord and confusion in attempting to stand and contend for the truth.

It is highly significant that the god which Aaron fashioned for the people was in the shape of a calf, and it is further conspicuous that the chief god of Egypt from which the Israelites had been delivered was Apis the bull, of whom it is said that he died when God sent the murrain upon the beasts, which was one of the ten plagues that came over the land of Egypt. Aaron knew all this. He knew that the chief god of Egypt was Apis the bull. He knew that Apis had died in the murrain that fell upon the beasts, yet weak-kneed, spineless Aaron made a god for Israel patterned after Apis the bull, the chief god of the Egyptians.

It is also conspicuous that this man Aaron, though he knew that Apis had died and though he knew that the idol which he had made was a powerless god, —it is conspicuous that he had the people to dance around this idol, in that he said to them, "These be the gods which brought us out of the land of Egypt." Aaron knew that he had made that calf himself and had fashioned it with his own hands, yet in a sort of "hokus pokus" religious racketeering Aaron deceived the people. The Word of God tells us that both the men and women stripped off their clothes and danced naked in their confusion around that golden calf.

You can mark it down, beloved, whenever an individual gets a low conception of God, his conduct will be, in like manner, measured and determined by his attitude toward God. Thus, they danced naked around that golden calf and worshipped it as the God which had brought them out of the land of Egypt.

Up yonder in Heaven God looked down and saw what was taking place in the valley while Moses was on the mountain top.

Moses knew not what was taking place, but the God with whom Moses was communing—that God saw what was happening, and God would have at once destroyed Israel as a nation and would have taken Moses and made of him a nation of people had it not been that Moses interceded and plead with God.

Of all the great examples of intercessory prayer, when someone plead with God in behalf of some individual, the one found here in this instance when Moses plead with God in behalf of the continuance of the nation of Israel is doubtlessly the greatest. I can see Moses after that God had told him what Israel had done, how that he came down from the mountain with those two tables of stone in his hand, upon which was written the Ten Commandments, and entered the camp. It was true that they were making a lot of noise, but it wasn't the noise of those who were being overcome, nor was it a shout of victory; instead, it was the noise of singing which he heard. When he saw what was taking place, immediately Moses broke the two tables of stones upon which the Ten Commandments were written. There was a reason why he did so. The people had already broken the Ten Commandments in setting up this golden calf; now he breaks the tables of stone upon which the Ten Commandments were written. They had broken the Ten Commandments, actually; he breaks them figuratively to show the Israelites the enormity of their sin, in that they had violated the entirety of God's Decalogue — the whole Ten Commandments having been broken by Israel in their worship of the golden calf.

Moses wasn't the type of preacher who would say to the people, "Now, that is all right. You grew discouraged." He wasn't the type of preacher, beloved, to hold back when he knew that they had done wrong. His very soul was stirred within him—stirred to the extent that he burned that golden calf into a powder, then took it to their supply of drinking water and scattered the ashes of that golden calf in their drinking water, and compelled Israel to drink water that was mingled with their god that they had made, teaching them thus the lesson that their god that they had worshipped was less than themselves, for they were then drinking their god unto themselves when they drank their supply of daily water.

Then, beloved, having thus chastened them by compelling them to drink of the water, Moses stood in the presence of the camp of Israel and asked, what is to me, one of the greatest questions that any man ever asked of another human being, when he said to them, "Who is on the Lord's side?" The Word of God tells us that immediately the Levites slipped to the side of Moses as if to say, "We are on the Lord's side," and Moses said, "If you are on the Lord's side, take your sword and spear and slay the individuals who have perpetrated this enormous sin in setting up a golden calf as an image of worship instead of, bowing down before the Triune God." When he had thus spoken, these Levites each took his sword and went in and out among the camp until they had slain 3,000 individuals who that day had brought that sin of idolatry into the camp of Israel.

Let's get some lessons from this story.

"WHO IS ON THE LORD'S SIDE?"

This text shows us the example of one good man. It is not the example of a whole camp, for the example of the entire camp was very bad. It is the example of one man who stood out against the whole camp of men, women and children of the Jewish nation. It is the example of one good man who dared to stand up for the things of God.

Oh, how I would to God today, beloved, that God would give us helpers by the dozen—men and women, and boys and girls who are willing to take their stand on the Lord's side! Moses was asking for people, not to stand with him, not to stand against him, but people who would stand on the Lord's side against the idolatry that all of them knew was contrary to the things of God. That is the principle that underlies this text — the principle of a man calling upon men to stand up for the things of God.

Let me remind you this morning, beloved, an individual must either be on one side or the other. You are either on God's side or else you are on the Devil's side. There isn't any middle ground. There isn't any point of neutrality. There isn't any place of vantage where you can stand whereby that you can say you are neither for nor against God. You are on one side or the other.

Jesus said:

"He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Mt. 12:30.

Beloved, you are either for Him or else you are against Him. You are either on His side or else you are on the Devil's side. There isn't any point of neutrality.

I often think of the time when Michael Angelo, supposedly the greatest sculptor of all days, had made a statue of one of the early popes, Pope Julius II. When the statue was completed and the pope was invited to look at and inspect it, it is said that he walked about it, first to the right and then to the left, carefully scrutinizing the statue in every detail. Finally, he turned to Michael Angelo and said, "Would you tell me, am I pronouncing a blessing or a curse?" He just couldn't tell which the statue was supposed to portray.

Too often, beloved, that is true of you and me. Too often it is hard to tell which side a Christian is on, whether he is pronouncing a blessing or a curse — whether he is on the Lord's side or whether he is on the Devil's side. Too often it is hard to tell to the human eye, but, beloved, remember this, you and I are on one side or the other. The world may look at you and wonder which side you represent, but in your heart and in the sight of God you are on one side or the other.

I would like to remind you also as we study this text of Scripture that Moses' call to this people was a call to be on the unpopular side. When he said, "Who is on the Lord's side," he was actually asking for those who would volunteer to be on the unpopular side. It was popular that day to be an idolator. The whole camp had turned to idolatry. It wasn't popular to be on the other side, for to be on the other side meant that you had to stand practically alone.

I would remind you, beloved, that it has always been unpopular for a man to be on God's side. There never has been a day through all periods of earth's history when it was popular to be on God's side.

Take for example the two great outstanding teachings that

we contend for; namely, that Jesus Christ in the days of His flesh established a Missionary Baptist church and none other; and, secondly, that when one is saved, that one can never be lost by sins that he may thereafter commit. Those are precious truths to well-taught and Biblically-instructed children of the Lord. They are precious truths to you and to me. We love them, but, beloved, it makes a man mighty unpopular to say that he believes these. It has always been unpopular for anybody to be on the Lord's side in behalf of the truth.

So far as I am concerned, there isn't one doubt in my mind but what the ordinance of baptism ought to be administered by immersion, and by immersion only, at the hands of a qualified administrator, which is none other than a Missionary Baptist church; yet, beloved, better than 90 percent of the professing Christians of the world today are just as well content to take sprinkling or pouring as they are to ask for immersion. I tell you, beloved, it has always been unpopular to be on the Lord's side as far as truth is concerned.

Note again in that respect. We are in that season of Xmas festivities when, as you well know, the minds of the people are on themselves and fleshly things, and the thought of our Lord's birth is farthest from their minds. As you have heard me say many times in the past, Xmas didn't begin at the birth of Jesus. It was celebrated eight hundred years before Jesus was ever born, in Babylon. It was a heathen, pagan festivity that was celebrated fully eight hundred years before the Son of God ever came to this world. It was never a part of early New Testament churches; it only became a part of religious life in the fifth century when the Catholics adopted it in order to overawe the barbaric minds of the Teutons, the Huns, the Goths, — those savage people of the north land who swept in hordes over the country of Rome. It was never adopted by Baptists generally until hundreds of years later, but for a man today to stand up and say that Xmas is pagan and doesn't honor our Lord, but rather is a fleshly gratification and that it is paganism that has been merely baptized into our church—for a man to say that, makes him a crank, a religious fanatic, a queer sort of creature, and causes him to stand practically isolated from the religious world. I say, beloved, it has never been popular to be on the Lord's side.

I would like to remind you also that when Moses gave this call for people to stand on the Lord's side, then he asked them to stand with the minority. Most people don't like to be in the minority. I have never been any place else. I don't know what it would feel like to be any place but in the minority. That is one reason why I am going to enjoy Heaven—I am going to be in the majority for the first time.

I can go back through the Word of God and can find some other people who were in the minority. I find that Moses was in a minority back here. I find that on that day long ago when a man and his wife, and their three sons and their wives, the family of Noah, survived, they were in a minority. I find that one day Caleb and Joshua stood up and said, "We are well able to overcome the enemy," but the other ten spies persuaded the people against them, so that Caleb and Joshua stood as a minority.

Listen, beloved, when Moses gave this call asking who was on the Lord's side, it was a call

to the minority.

II

LET'S SEE HOW SOME FOLK WOULD COMPROMISE THIS TEXT AS TO THE LORD'S SIDE.

Some people would compromise it in that they want to be like their associates. "My associates observe Xmas, therefore so must I. My associates practice false teachings. I know they are wrong, but I couldn't go contrary to them." Some people would react to this text by compromising in that they would say, "I can't go contrary to my associates."

It reminds me of Israel when in the long ago, they wanted a king. In I Samuel 8 we read where they said, "Give us a king." They never had seen a king before except on dress parade. They had never lived with one, and they didn't know what a king was like every day. They said, "Give us a king that can go out before us, a king that can fight our battles." They were not willing for God to be their king. They wanted an earthly man to be their king like the nations round about them.

Beloved, many and many a child of God looks at this text and says, "I just can't go all the way on the Lord's side because of my associates."

Then some would compromise this text by only wanting to be a part of the way on the Lord's side.

Long ago, God called Abraham and said to him, "You go to the land where I'll lead you." Abram started but only went half way. He stopped at Haran which was half way between Canaan and the Urr of the Chaldees.

Some people are tarrying at "half way Haran." They are only wanting to go half way. They are only wanting to go as far as their will doesn't run contrary to the will of God. Moses' question was, "Who is on the Lord's side?" God doesn't want you and me to compromise our answer by just going half way with Him. He wants us fully on the Lord's side.

Some people compromise that question from the standpoint of neglect—they neglect their separation from the world.

I was reading of recent date how the children of Israel came out of the land of Egypt. Just when they got over into the land of Canaan they recognized the fact that they had forgotten the all important rite of the Jews—the rite of circumcision. They had forgotten it all the way through the wilderness until they got down to the land of Canaan. When they got to the land of Canaan, God, more or less, stopped them dead in their tracks; they had neglected the rite of circumcision.

As I was reading this, beloved, I was impressed by this fact, that many of God's children neglect the things of the Lord that pertain to His work. It is a mighty easy matter for you and me to be neglectful in being on the Lord's side. It is a mighty easy matter for you and me to do as these people did here. They practiced circumcision for a while and then neglected it, and God brought it later to their attention.

Brother, sister, God is saying to you and to me who would compromise by wanting to be like our associates, to you and me who would compromise by only going half way, to you and to me who would compromise by neglecting our separation from the world,—God is saying to us, "Who is on the Lord's side?"

(Continued on page three)

"The Lord's Side"

(Continued from page two)

III

NOTICE WITH ME WHAT THE CHRISTIAN'S ATTITUDE OUGHT TO BE TOWARD THE WORLD.

We are coming down to the end of a year and are soon to begin another one. Only God knows what is in store for us, individually and collectively, as we end this year and face another one. Don't you want to know what attitude God would have you take this year? Don't you want to know what the Christian's true attitude ought to be toward this world? Listen, brother, you don't belong to yourself; sister, you are not your own. You belong to God if you are saved.

"What! know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

—I Cor. 6:19,20.

The Christian's attitude toward the world should also be one of separation from the world, for we read:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

—II Cor. 6:14-17.

God wants us to recognize the fact that we don't belong to ourselves, but rather we belong to Him and that we should be separate from the world.

God also wants us to do all for His glory, for He says:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

—I Cor. 10:31.

God also tells us within His Book that you and I ought to live that when Jesus comes again, we won't be ashamed at His coming.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

—I John 2:28.

In some manner on Wednesday night of this past week in our prayer service, I asked the question, "Where would you and I want to be, or what would you and I want to be doing when Jesus comes again?" Various individuals here within the prayer service spoke up and made mention that they would like to be right here in the house of God when Jesus comes again, and I remember that I said that I would like to be standing in this pulpit when Jesus comes again. Beloved, I don't know whether I will be standing here in this pulpit or whether you will be sitting out here in the pew. I don't know where we will be, but I want us, as a body of people, to live, to preach, to teach, to exhort and to contend for the things of God in such a way that when Jesus comes, we won't be ashamed at His coming.

In one of the state houses in the city of Boston they have a large number of curios and relics which have to do with the history of the country, one of

which is a flag pole from which the banner had been torn entirely away. There is a story back of that flag pole. At the battle of Ft. Wagner in the Civil War that flag was carried over a regiment of Negro soldiers, and the Negro color-bearer who was holding the flag pole had the experience of feeling the flag shot from the pole. The flag pole was almost torn by impact from his hands. This color-bearer clasped that flag pole in his hands and called above the sound of dying men, "It did not touch the ground."

Beloved, I would to God that you and I might rally as one man around the cause of the Lord Jesus Christ, that we might lift high the colors of our Lord, and as He would ask, "Who is on the Lord's side?" that you and I might say, "This has never touched the ground."

Beloved, God wants us on His side. It doesn't make any difference what side somebody else takes. It doesn't make any difference whether you be in the majority or in the minority. It doesn't make any difference whether you be popular or unpopular. It doesn't make any difference what anybody else says or does. God wants you on His side.

Oh, may it please the Lord this morning to take these faltering words of your pastor as a message from God. Might it please our Heavenly Father to use this simple message and cause you to walk a little closer and a little nearer — on the Lord's side.

May God bless you!



Universal Church

(Continued from page one) though this is hard for those to see who are wearing "universal church specs," when reading the Scriptures.

In Matt. 18:17; I Cor. 5:1-7; etc., we have some work that only a local assembly can perform. A Methodist minister once said to your speaker that the local church mentioned in Matt. 18:17 was not a Christian assembly that the Lord referred them to, to settle their problems; since there were other assemblies in that day beside Christian assemblies. Now if the Lord did give this advice in Matt., then in I Cor. 6:1-6 thru Paul He gave the opposite advice; where He told them not to settle problems of the saints by worldly courts but to settle them in the Church (the local assembly). Of course I realize that some do not believe that what Paul wrote was authoritative. Now if I believed that Paul was just a cranky old bachelor, I would never try to comfort people under trying circumstances with Rom.8:28, because Paul wrote it you know. That's one reason why we have so many different beliefs today. People have their mind made up on a certain thing and they go to the Bible to try and prove it. And if they find Scripture that plainly refutes their ideas, they want to say as did the serpent in the garden, "Hath the Lord said?"

Church Must Be Local

Now if the Lord has not instituted a local assembly then why are there so many things mentioned in the New Testament that only a local assembly can really carry out. In fact everything that the Lord tells His people to do in the New Testament can be done by a local assembly; and since this is true then why would the Lord want some super-assembly as a universal invisible church? The Lord put Adam to sleep, then took a rib from his side and made a helpmate for Adam,

because God saw the need of a companion for man. Also in making a help-mate for Adam if was God's purpose through them to populate the earth with human beings. And since this pair had the power and the authority to carry out God's purpose on this point, there was no need for God to create a super-woman to help Adam out in populating the earth. (I don't suppose Adam would have noticed an invisible woman very much anyway); and since the local church that the Lord started in the days of His ministry had the authority and power to carry out all of the Lord's will until He returns, then why have a needless, extra, universal invisible or universal visible church? The only reason why the Lord would have such an extra would be sort of a spare, in case the Local Church failed. I know sometimes because of Satan and sin, sometimes the Home and the Church (using them now in their institutional sense) seem to fail; but in reality these two olive trees; these two witnesses; these two light-bearers will never fail as long as time lasts. Just because the sun goes into an eclipse doesn't mean that it has failed; or because a boy comes into the house dirty does not mean that soap is a failure. And just because sin and Satan may win a battle over the Church and Home, does not mean that they have lost the war, or that they have failed. Concerning the Lord's Local Church, the Lord has said, "The gates of hell shall not prevail against it."

During the dark ages the "Universal Visible Church" (the Roman Catholic Church) tried to put out the light of the Lord's true Church (a local assembly of scripturally baptized believers); since then we have had born the universal invisible assembly idea; which is adding fuel to the fire to destroy the Lord's true Church (a local assembly of scripturally baptized believers). In some respects this invisible church idea is worse and will do more damage if followed out in practice to its conclusions than the Roman Catholic idea and practice of a universal visible church. It will cause lawlessness among Christians because it is not able to deal with the lawless. It boasts of real freedom for its recipients but gives individuals the privilege of over-stepping the rights of others, thus doing away with real freedom. It turns liberty into license. It's like Communism, setting up a super-duper affair, supposedly for the purpose of giving the individual his rightful place and portion in this world, but in reality taking away the individual's rightful position and portion, that goes to make for his happiness and order. It is spiritual anarchy; a desire to get out from under Divine authority. Korah's rebellion is an example of it. It fits in with the spirit of the age that says "let us break their hands asunder, let us cast their cords away from us." Making each man a law unto himself. Each man doing that, that is right in his own eyes; and this often times under the delusion of being led of the Spirit. How can one be led of the Spirit when he disregards the authority of the Bible, of which the Holy Spirit is the author?

Deceive the Unwary

I've said these things because we have an increasing number of so-called Bible teachers today who by their teaching on the church question will lead those who are not well grounded in the faith to disregard the church the Lord has (a local assembly); thus impairing their usefulness and often re-

sulting in their being laid on the shelf; usually with their Bible under their arm, but with a superior air of a supposed knowledge of some special dispensational truth. Their soul-winning fervor has decreased; their honor and love for the local church has fallen into disrepute; this is seen in that they will follow their self-styled Bible teacher in whatever he says and wherever he goes, forsaking their first love, the true church; not realizing the plight they are in; the trouble they are causing; the shame and reproach they are bringing on their Lord. And not realizing as they are following a supposedly superior Bible teacher that in their own pastor (if he is a God-called man) they have a teacher, because that is one of the qualifications of a God-called preacher — teaching; "A bishop then must be blameless . . . apt to teach." (I Tim. 3:2).

(It would be well to inject here the different scriptural terms given the God-called leader of a New Testament Church: All these terms refer to one and the same man. "Bishop," Greek "Episcopos"—which means overseer. When the Church is considered from the standpoint of a working body, the pastor is an overseer. "Pastor": when as a flock he is to guide, feed and guard. "Elder": Greek "Presbuteros" or "Presbyter," meaning ruler i. e. when the Church carries on its business he is to act as president, or one that takes charge. "Preacher": Greek "Kerux" when the Church is gathered together as an audience the pastor is one who proclaims the truth to it. "Teacher": Greek "Didaskolos" when you think of the Church as a band of disciples, or school, learners, then the pastor is a teacher.)

People that are out looking for a Bible teacher are like Hagar with a well of springing water nearby, but they don't know it and so they go out seeking water from broken cisterns.

Because of this existing sad condition we that are God-called ministers of the Word need to give ourselves afresh to teaching. Feeding the flock over which the Holy Ghost has made us overseers. Remembering that each particular individual assembly is and can be spoken of as the Lord's Church, His building, His temple, body or house. In Eph. 2:21-22, the Revised Version, we have these words, "In whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." In Philemon 2, we see that the saints who were gathered together there, were called a church. ". . . to the church in thy house." Again to the particular church at Corinth Paul wrote: "Ye are God's building . . . Ye are a temple of God and the Spirit dwelleth in you . . . now ye are the body of Christ, and several members thereof" (I Cor. 3:9, 16; 12:27.) If we will feed the people over whom the Lord has put us, there will be fewer of our members carried about with every wind of doctrine. And we need to teach, preach and evangelize courageously; knowing that our battle for souls and for the Lord's true Church (the local assembly) will not be in vain; since the Lord caused us to live and prosper during the days of a supposedly superior invisible church, Selah.

Beware of Cuckoos!

II. IT'S IDENTIFICATION IN THE PAST AND PRESENT.

It cannot be identified by its name because it has not always gone under a certain name. Neither can an individual church be said to be a New Testament church because it may carry the name characteristic of New Testament Churches at any given time; for instance to put the label "Baptist" over an assembly today, does not necessarily mean that that church is really a Baptist Church, as laid down by the New Testament pattern. Some birds today are like the cuckoo, laying their eggs under the Baptist name, even though not Baptists, in order to get Baptist support, at the same time destroying the things Baptists stand for. Yes, these birds are shrewd, destructive and lazy. I wonder what these birds would do if they could not use the Baptists to help them carry on; because they prefer to use the nest of a Baptist Church to the nest of any other church.

Watch out for these cuckoos.

When we study the New Testament we find the characteristics of New Testament Churches, their beliefs and practices. And in studying history on down to and including the present day we find that we have some groups of Christians or local assemblies believing and practicing these same things. Each one of these characteristics should have a paper brought on them, as we can at this time but barely state them. And we will not be able to state all the characteristics, beliefs or practices of a local New Testament Church, but will state them broadly under a few of the leading characteristics.

Chief Doctrine of Baptists

1. Salvation by grace. True New Testament Churches can and have been identified down through the years by their beliefs on salvation. We believe that since men are totally helpless in their sins, either to atone for their sins by any merit of theirs, or to accept that atonement when it is made for them by another; therefore we believe Christ went to Calvary to pay the full price for our redemption. He alone is our sacrifice for sin (Heb. 9:36).

We believe also that the Holy Spirit—the third person of the Godhead—must regenerate the dead sinner. And that in this new birth the sinner is given the disposition to turn from sin to God's Son for salvation; being granted repentance (2 Tim. 2:25) and given faith (Eph. 2:8, 9). And that these two graces wrought in our hearts by the Holy Spirit are the only channels by which we appropriate the saving work of Christ at Calvary. Therefore New Testament Churches have always pointed the seeking and repentant sinner to Calvary AND THAT THRU FAITH ALONE. "Believe on the Lord Jesus Christ and thou shalt be saved," has always been the saving cry of New Testament Churches, which generally speaking are Baptist Churches today. We must eliminate other churches on this score because they have not ever, nor do they today, believe strictly in salvation by grace. It's true many of them claim to believe in salvation by grace. They are like the little boy who has never driven a car. He says he can but when he gets under the wheel, he drives it in the ditch. To say that salvation is by grace and

(Continued on page four)

THE BAPTIST EXAMINER

January 26, 1952

Page Three

Universal Church

(Continued from page three)

then to condition grace by something done either for the recipient by a third party (as sprinkling a child for regeneration), or by the recipient (as being baptized later himself, in order to appropriate the value of the shed blood of Christ for his sins); to condition salvation in this manner or in any other manner is to make void the grace of God. Such a salvation destroys eternal life as a gift, to be received with empty hands (see Rom. 6:23; John 3:36). Such a salvation tantalizes the sinner that would by God's grace will to be saved, but who could not meet the condition.

Again, to condition one's salvation on faithfulness after you trust Christ as Savior is but to put you under probation; and Christ came to seek and to save the lost (not just to make them salvable); and this salvation means to the uttermost, or once for all (Heb. 10:10, 14).

Baptists have not only believed this doctrine through the years, but have consistently proclaimed it through the two New Testament ordinances, baptism and the Lord's Supper. Whereas some other groups at times preach salvation by grace, but they deny it when observing the ordinances; and some even refuse to emblematically set forth the Lord at all and His saving work, by saying there is no scriptural injunction to observe the ordinances (and this in spite of Scriptures as I Cor. 11:2).

This salvation by grace and not by proxy or by merit rests upon our belief in the competency of the individual soul to deal with God without any mediators; except for the one mediator Jesus Christ who sovereignly and graciously bestows salvation upon those who were elected by the Father and drawn to the Son by the Holy Spirit in saving faith; the pardon by God being granted on the basis of the substitutionary work and worth of Christ at Calvary.

This salvation thus stated is the salvation that Baptists stand for today; have stood for and died for during the dark ages of the past; were told to contend for during the beginnings of New Testament Christianity.

2. THE ORDINANCES. Along with salvation by grace (the key doctrine of Baptists), comes the ordinances. Some today treat them lightly; others pervert them, but Baptists love them; believing that they should be kept as they were delivered to us (I Cor. 11:2). Next to that boy who lies now on a far off battle field—next to that boy being in your home with you in person, is his picture hanging on the wall. Of all things that you prize of his, while he is away, there is nothing that you prize more than you do that likeness.

Can Be Traced In Blood

And so while our Lord is away we too prize the likeness of our Redeemer as we view Him in the ordinances. These ordinances we speak of as "Church Ordinances" because Baptists do not believe they were given to His people in church capacity. Baptists believe and practice this today, and have in times past on back to and before Pentecost. It's these ordinances that Baptists have always been so particular about; and because of this it is one of the things that has

caused us great suffering. The history of Baptists can be traced in blood because of their adherence to the ordinances as laid down in the New Testament. One reason why we have kept them as they were delivered is because they present fully our Saviour in His redemptive work. Baptism speaks of His burial and resurrection; the Lord's Supper speaking of His broken body and shed blood. Baptism always coming first because it is also emblematic of the beginning of spiritual life; the Lord's Supper following because it is also emblematic of the nutrition of that life.

Why Baptists Are "Close Communionists"

Here is one reason why Baptists have never invited people of other denominations to sit with them in observing the Lord's Supper; because Baptists by their baptism clearly declare that they have life in Christ the risen Savior. But if one fails to scripturally declare life in his Redeemer through baptism, then he emblematically having denied life in Christ by unscriptural baptism, cannot emblematically set forth his feasting on Christ for sustenance of that life in the Lord's Supper. Dead men do not feast. They first need life then sustenance of that life. Sinners first have life in Christ; after which they gain strength for their pilgrim life by feasting on Him. Christians first express that life emblematically in baptism; after which they express strength gained by feasting on Christ in emblematically observing the Lord's Supper. And if our critics say that Baptists have no right to keep out of their churches those who would like to come in on their baptism, instead of receiving scriptural baptism; or if they should say we have no right to say that they are not qualified to observe the Lord's Supper with us because they do not have the baptism we have; we would answer them by saying that it is not we that have placed the restriction in reality, but rather it is their own disobedience to the Lord's clear command that disqualifies them. The Lord's clear command is after a person is saved to be baptized, then all other things follow. If we are to serve the Lord acceptably we must observe the rules laid down by Him; if we don't our own disobedience disqualifies us for acceptable service. If a person refused to follow the Lord in New Testament baptism then what right has that person to sit at the Lord's table? Or what right has that person to demand acceptance into a New Testament Church with a uniform that the Lord has not authorized i.e. unscriptural baptism.

Four Necessities Of True Baptism

(A). BAPTISM. A New Testament Church believes that for scriptural baptism there are several prerequisites: 1. A proper candidate; only a believer. 2. The proper mode: immersion. 3. The proper motive: to set forth one's faith in a dead but living Savior, Jesus Christ the Lord. (Baptists do not as some suppose baptize sinners in order to save them. As L. O. Calhoun has well said that would be like an old maid wearing a wedding ring in order to get a husband. Instead of a help that would be a hindrance. It takes a husband or a wife, to give meaning to a wedding ring, and it takes salvation to give meaning to baptism.) 4. The proper administrator: one authorized by a group who itself

has met the above requirements. Because of the strictness of New Testament Churches on this point we have suffered; during New Testament days at the hands of the Judaizers; during the dark ages at the hands of the Roman Catholic Church; during the present time the persecutors have grown to include numbers of the "Universal Invisible Church Group."

What "Open Communion" Led To

(B). THE LORD'S SUPPER. To fully set forth emblematically the complete work of Christ, New Testament Churches have observed what is called the memorial supper. This includes unleavened bread and the fruit of the vine. And is to be observed only by those under church discipline. It is true that there have been some Baptists of the past who have believed and practiced what is commonly spoken of as "open communion," inviting Christians of other faiths to observe the supper with them. The writer of "Pilgrim's Progress," John Bunyan, held to open communion. After his death from 1688 to 1788 others beside Baptist preachers filled that pastorate and when one of these preachers was converted to the Baptist faith, he was kept as pastor only on the condition that he would not preach on baptism. Open communion is the entering wedge of death to New Testament Churches. God does not honor a New Testament Church if it refuses to keep the ordinances as they were delivered to them. Some of the Corinthians were sickly and some slept because of dishonoring one of these ordinances. And ever since, including today, if we would stay God's judgment upon us as New Testament Churches we must honor these ordinances by keeping them as they were handed down to us by our Lord. The Lord has put much stress upon them because they picture the worth and work of our Lord at Calvary which we are told in Rom. 1:16 is the power of God unto salvation to every one that believeth. To treat these ordinances lightly by not observing them at all, or by observing them in any fashion, or by compromising with those who do, is but to dishonor God's way of salvation that these ordinances point to; thus bringing God's chastening rod upon us; at the same time not bringing those who disagree with us any closer to the truth; because you do not convert those in error by compromising with them in their errors.

III. THE TASK OF A NEW TESTAMENT CHURCH.

In spite of some so-called Bible teachers today who would mutilate the Bible to suit some pet notion; cutting it up into portions for so-called different dispensations, under the guise of "rightly dividing the Word of Truth"; in spite of the so-called undenominationalist who because he can't agree with any of the existing denominations, or because he cannot reach the lost fast enough to build up a group for himself, he dips into all the different churches for members and for support, so that his personal progress will be faster, and so that he can build a denomination of undenominationalists under the banner of "No-denomination"; in spite of the shrewd misinterpretations of Matt. 28:18-20; in spite of all these things the commission to the Lord's true churches, as first given in that Scripture still stands. It's true the first commission of Christ to His disciples was temporary; because Christ said to go only to the lost sheep of the house of Israel. This temporary commission included the miracles in the days of early Christianity, these miracles were to cease when Christianity was well authenticated, as stated in I Cor. 13:8. But the commission given in Matt. 28:18-20 is the charter for New Testament Churches today. We know that it is binding because Christ's presence is promised in connection with it to the end of the world; if it was not binding upon us, Christ's perpetual presence would not be promised to those who thus carry out this commission.

In this commission there are three things: 1st, make disciples; 2nd, baptize them in the name of the Trinity; 3rd, teach them to observe the all things that are commanded us by Christ to observe. And today it is the Baptists who are carrying out this commission. It's true other churches beside Baptists are doing a lot of good in this sin-cursed world; that is they are doing good in a way—but that does not mean that other churches are New Testament Churches, just because good may be accomplished by them. Nor does it mean that we should unite with them in carrying out this commission. We do not think it is wise to unite with counterfeiters in making counterfeit money just because it may accomplish some good. To illustrate: A man owes a bill, he works and is paid off in counterfeit money. He pays what he owes with that money. The money goes on exchanging hands and finally comes to the bank. The bank rejects it. Now who can say it did not serve a good purpose, at least in the paying of a debt; but in the long run it had been better if it had never started circulation. As honest Christians we would not actively promote churches that have not been founded by the Lord, even though some good may be accomplished by them, and even thought there are Christians in them.

"Methods" Not the Test

The marching orders of our Lord to His churches is not to curry the favor of disobedient churches; the churches that have not been started by the Lord or that fail to promote the faith as laid down in the New Testament. The orders for a New Testament Church—which

is a local body of baptized believers—is to first win others to Christ, next baptize them, after which they are to be taught the all things of Scripture. It's true we may differ as to methods in carrying out this commission. But as long as a church is not breaking any Scriptural precept and yet accomplishes that for which it was established—which is reaching people for salvation, scripturally baptizing them, teaching and training them for acceptable service and worship—then it is commendable in the eyes of the Lord, and should not be looked down upon by other churches, using different methods. For instance if a church is utilizing its men the church should not be discredited because it does not have an official "brotherhood." Or if a church trains its members in the Lord's work, then that church should not be laughed at because it does not have an official "Training Union." Nor should the churches that do not have these things, condemn those that do. Some churches may work well with the full armor of a Saul; others do better with the sling and stone of a David. And it's not for an outsider to legislate, or to force indirectly any church to wear a shoe that's either too big or too little for its foot; but rather praise that church with the shoe that fits her, as long as she is walking in the ways of the Lord. To have any other attitude toward a sister church is but fall into the hands of the Devil and finally to be used of him in spoiling the efficiency of that church. Selah.

The "Liberty" of a Serpent

Yes, we need to reaffirm our beliefs and then consistently put them into practice—we need to re-think our Baptist doctrines (as V. I. Masters has well said) because to re-think them means to re-affirm our belief in them. It will mean to declare them as did our forefathers in spite of all opposition. It will cause our love toward a matchless Savior to be increased. It will give us joy in our Lord and yet courage to face the foe; and foe we have who will ridicule us; misrepresent the truth we present; clothing the truth we present with the ugly garments of their own providing; and then attacking it; causing havoc in our churches by infiltration, coming into our churches as Baptists but with no real sympathy with our doctrines or practices. Of such let us beware. And from such preachers or teachers let us keep our churches free, because the liberty they offer is but the freedom of the serpent to an Eve.

It's through such New Testament Churches that we have described that the doctrines of the New Testament have been kept pure. It's through such churches that the Lord has kept alive the true gospel; the truth as it is in Christ Jesus. It is upon this anvil that the Jesuit hammer has been stayed or broken, with its supposedly superior Universal Visible Church. It's through such churches that the gospel will be kept pure, and the unadulterated truth withstand all the inroads of sin, and encroachments of a supposedly superior Universal Invisible Church, which in itself is laying the foundation for a super-church that will be atheistic to the core. And it is through such churches that the Lord has made the promise "Lo I am with you always, even to the end of the world." Let us be faithful to the trust the Lord has given us, and receive of Him in that day a "Well done thou good and faithful servant."

BOOKS YOU SHOULD OWN

"ALIEN BAPTISM AND THE BAPTISTS"
By William Nevins
\$1.50 Postpaid

"A SYSTEMATIC STUDY OF BIBLE DOCTRINE"
By T. P. Simmons
\$3.00 Postpaid

"THE CHURCH THAT JESUS BUILT"
By Roy Mason
\$1.00 Postpaid

"MUSED UNCLE MOSE"
By Buell H. Kazee
\$1.00 Postpaid

Order From:

THE BAPTIST EXAMINER

Russell, Kentucky

THE BAPTIST EXAMINER

January 26, 1952

Page Four