

He is not a humble man who exalts himself to judge another

MISSIONARY BIBLICAL BAPTISTIC PREMILLENNIAL

The Baptist Examiner®

Baptist Is Our Middle Name

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"To the law and to the testimony; if they speak not according to this word, it is because there is not light in them"--Isaiah 8:20

VOL. 70, NO. 8 ASHLAND, KENTUCKY, AUGUST 1, 1998 WHOLE NUMBER 2742

IS YOUR CHURCH A MAN-MADE INSTITUTION?



By Arthur W. Pink

is twofold: (1) The baptism with the Spirit forms the Body by uniting believers to Christ, the risen and glorified Head, and to each other (vs. 12, 13). The symbol of the Body thus formed is the natural, human body (v. 12), and all the analogies are freely used (vs. 14-26). (2) To each believer is given a spiritual enablement and capacity for a specific service," etc., etc. In capitalizing the word "body" Scofield unquestionably has in mind "the Church Universal." Should there be any doubt upon this point, it is at once dispelled by a reference to the notes of Scofield on Heb. 12:23 - "The true church, composed of the whole number of regenerate persons from Pentecost to the First Resurrection (1 Cor. 15:32), united together and to Christ by the baptism with the Holy Spirit (1 Cor. 12:12, 13) is the Body of which He is the Head." It is to be noted that in both places Mr.

Scofield speaks of "the baptism with the Spirit," but in 1 Cor. 12:13 there is no mention made at all of any baptism "with" the Holy Spirit, either in English or in the Greek: such is merely a figment of the Doctor's imagination.

The R.V. of 1 Cor. 12:13 reads thus: **"For in one Spirit were we all baptized into one body."** We believe this is a much better and a more accurate translation of the Greek than the A.V. rendering. But we have one fault to find with R.V. rendering too. The capitalizing of the word "spirit" (pneumatic) is utterly misleading, and it is well nigh impossible to get the real meaning of the verse. For the benefit of those who did not read the N.T. in the Greek, we may say that in the language in which the N.T. was originally written there are no capital letters used, except at the beginning of a book or paragraph. Pneuma is always written with a small "s,"

(Continued on page 5)

The Baptist Examiner Pulpit

By Pastor Donald Chance



I KNOW THY WORKS (Part 1)

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which

say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted." (Rev. 2:1-3).

In the day we live it should be of the utmost importance for us to be concerned about HOW the Lord sees His church. We act as though

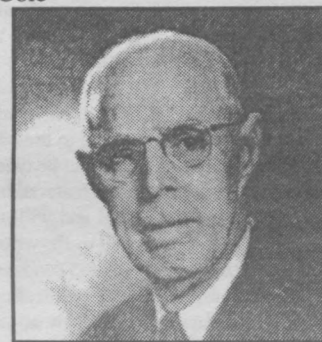
this is important, yet we are failing fast to heed the last admonitions the Lord gave His church. The allurements of the world has us captivated with its programs, but better still, with seeking out the numbers to fill the seats.

Now every preacher that fills the pulpit would like to see the crowds

(Continued on page 2)

WHICH COMES FIRST IN CONVERSION, LIFE OR FAITH?

By C.D. Cole



The subject on which I am about to write has long been a matter of controversy. It takes us into the arena where the theological gladiators have fought for centuries. The keenest of intellectual swords have been wielded in long combat. The Armenian declares in triumphant tone that faith precedes life; and Calvinist, with the same spirit of certainty, says that life must precede faith, and is logically the cause of faith.

The writer believes that the controversy over this question is due to lack of distinguishing things that differ. The Scriptures speak of life in two different senses. There is life in the subjective, experimental and biological sense; and there is life in the objective and judicial sense. In other words, there is life in the sense of regeneration or the new birth, and there is life in the sense of justification. The first is life in respect to an inward state; the second is life in respect to an outward standing before the law of God (Romans 5:18 speaks of **"justification of life."**) The first is life biologically; the second is life legally or judicially. The first is life wrought in the sinner by the Holy Spirit; the other is life wrought for the sinner by the redemptive death of Christ. Life from the Holy Spirit gives spiritual qualities to the heart and mind, which control the will; life from

Christ takes us out from under the curse of the law. It is the difference between impartation and imputation. Life from the Spirit is life imparted; life from Christ is life imputed.

The above distinction is a necessary corollary of the fact that the sinner is dead in a twofold sense. He is dead in the sense that he is helpless and unable of himself to see or enter the kingdom of God, or to perform acceptable works in the sight of God. He also is dead in the sense that the sentence of death, culminating in the second death (the lake of fire) has been passed upon him. In one sense death is depravity of nature in which the sinner is blind to the light of the gospel; in another sense death is condemnation in which the sinner is exposed to the wrath of God. It is the difference between defilement of nature and condemnation of the person.

Judicial life follows faith with the above distinction in view, we are now prepared to state and prove that life from Christ is in the objective and judicial sense - follows faith. Every Scripture that predicates life upon faith in Christ refers to judicial life and presents life in contrast with condemnation and punishment. We can only take a few examples. John 3:36: **"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."** Life in this passage is based upon faith in Christ, and in contrast with the wrath of judgment of God. John 5:40: **"And ye will not come to me that ye might have life."** Our Lord here says that men must come to Him for life, and coming to Christ is the same as having faith in Christ. John 3:16: **"For God so loved the world he gave**

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THE BAPTIST EXAMINER

AUGUST 1, 1998

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Editor's Update

By Pastor Donald Chance

Our greetings from Calvary Baptist Church and each member. It has been a month in which we have received the blessings from the Lord and send our prayers out to each of our faithful readers.

We had a wonderful meeting in June and felt the Lord's presence among us. The preaching was uplifting and encouraging to say the very least. My feeling is, that under the Lord's direction, we as a church are being made ready for the soon return of our blessed Savior. We, like many of His churches, are anticipating and longing for His coming and have a strong desire to be ready as His faithful servants.

With almost a year behind us here in Calvary, and The Baptist Examiner, I have had some time to reflect on some things, along with your letters of encouragement, we are hoping to make each issue more enjoyable as well as challenging for the future. We have a great staff and an abundance of prayers behind us to "Keep On Keepin On". May the Lord bless.

THY WORKS

(Continued from page 1)

on Sunday, myself included. But too often, I fear this is accomplished in the flesh, or to help the Lord out, by dropping our stand on various doctrines to make the services more appealing. For instance, the true local church has stood from the time of our Lord's calling, in "Closed Communion" as a church ordinance. Now, every false pastor who holds this teaching knows that you can't build a church that way. The world teaches that we are "one big happy family" and should open our doors to just anyone that wants to partake, no matter what their doctrinal beliefs or moral standards are.

Next comes the need of forsaking our stand on "Baptism". Why are we so strict and narrow minded on baptism? Could it be the world has taught us that "One Baptism" is as good as another. To which I ask the question, "Why did our Lord walk 60 miles just to be baptized at the hands of a Baptist preacher, named John"? Could it be that John was at the only place that God had sanctioned and authorized such an act? Could it be the same today, that Jesus who received the authority from God, placed the authority in the hands of the church? Does not this mean that only a New Testament Church has the authority to baptize?

These are but two examples of

some of what the Lord looks at in order to receive His glory. Speaking individually I want to explore this subject under four headings using the seven last churches of Revelation. It will be noted that the Lord left us a perfect record to follow in order for our churches to give the glory to Him. We will look at; 1. The conditions of membership, 2. The elements of our worship, 3. The organization, and 4. The mission of each church. A brief outline will suffice before we consider each instance the Lord said, "I know".

1. CONDITIONS OF WORSHIP

Each church had the same conditions for worship, namely, first they must be "born again". This being born again must have been brought about by "repentance toward God and faith in the Lord Jesus Christ". There is no substitute for the New Birth. Jesus Himself being the Lamb of God, was true to His calling when He said "Ye must be born again".

The first condition is settled in the fact that there "Must" be a change of heart, which means that we no longer live to the flesh but unto God and the things concerning Him. Luke records for us, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37).

The second condition is met when those first born from above submit to the ordinance of baptism at the hand of a True New Testament Church. Strict notice must be taken that baptism always came after the new birth, and never before, or in order to be saved. Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38).

We must never apologize when we announce that if a person received his salvation through baptism, then he has not been truly born again. A baby sprinkled in infancy has no assurance of eternal salvation, for he neither repented nor believed in the shed blood of Jesus Christ.

2. THE ELEMENTS OF WORSHIP

The first churches worshiped in the same manner, notice;

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42);

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16:1-2).

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;" (Ephes. 5:19).

Like the church in Jerusalem they were steadfast in five things which made up their worship as they met on the Lord's Day; 1. They Prayed, 2. They Sang, 3. They Taught, 4. They Gave of Their Substance, 5. They Observed The Lord's Supper.

3. THE ELEMENTS OF ORGANIZATION.

Each church was LOCAL in both its organization as well as its government. Their organization was under the authority of the Lord Jesus Christ dating back to His original calling out and setting in order. Thus each church became local in its government under the leadership of the Holy Spirit through chosen pastors or "elders" and deacons. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:" (Philippi. 1:1).

4. THE MISSION of THE CHURCH.

While the church is upon the earth we have a mission to preform. The purpose has been laid out in the Scriptures, and leaves us without an excuse to follow the perfect plan. Note that our mission is threefold in nature.

(1). TO PREACH THE GOSPEL to the whole world. "And he said unto them, Go into all the world, and preach the gospel to every creature. that believeth not shall be damned". (Mark 16:15-16). is a commission where by the Lord intended that we, (His church) might carry forth the "Good News" to a world lost in sin.

(2). TO BAPTIZE THOSE WHO CONVERTED. With the Lord giving us an example, we must be diligent in our carrying out the second part of the commission. "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:19-20).

(3). TO TEACH & EDIFY THE BODY. "And he gave some unto the apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephes. 4:11-13).

If we follow the same pattern of our churches in this this century, we should be identical to those of the first century. However, it has been observed that we are not reality, just like them. It is noted that even after almost 1900 years, we still have the same problems they had, and are just as perplexed as they were. They had the Apostle Paul for their teacher, and we are blessed to have him also. (Continued next month)

SPECIAL MEETING

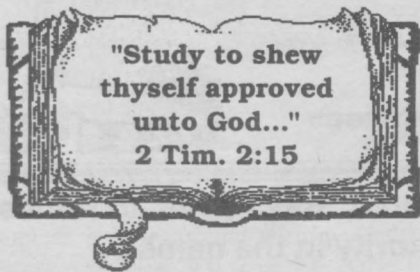
Landmark Missionary Baptist Church

Granit Bay, CA

Sept. 24 (7:00pm) - Sept. 27 (afternoon)

Topic: "Brethren, We would see Jesus"

Pastor, Rick Perdue (916) 791-7044



The Baptist Examiner *Bible Study Lesson*

By Jack C. Whitt
Member Calvary Baptist Church, Ashland, KY



Our study to this point, has been focused on Joseph. In these final chapters of Genesis, Jacob takes the spotlight as we see him perform his final actions before his death.

Jacob's declining years stand in more favorable contrast to his more youthful days when his deeds were less noble. He had been a conniver, a doubter in God's power, a supplanter, these among other things. One advantage to growing old is that we should have gathered some wisdom along the way and we can look back and see some of the mistakes made. We are not to live in the past yet we should not be ignorant of it either. Remembering the past may help us not to repeat the same mistakes.

GOD COMFORTS JACOB

"And Israel took his journey with all that he had, and came to Beersheba, and offered the sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here I am. And he said, I am God, and God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hands upon thine eyes. And Jacob rose up from Beersheba: and the sons of Israel carried Jacob and their father, and their little ones, and their wives, in the wagons which Pharaoh had sent them to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he to Egypt." (Gen. 46: 1-7).

Jacob begins his journey to Egypt, but first made an overnight stop at Beersheba, where he made sacrifices unto God. God honors Jacob for his faith by reminding him in a vision: "I AM GOD,

THE GOD OF THY FATHER: FEAR NOT TO GO DOWN INTO EGYPT." Here we would take notice of some practical godliness and exercise in our Christian walk of life.

Jacob did not run ahead of God. He knew the best thing to do was to commune with his God before he made any decisions. He offered sacrifices unto God in the manner and method of that era of time which God had ordained for His people. God was obviously pleased with Jacob's sacrifices. Today, we as Christians and church members, should always commune with God and seek His will and favor in decisions that affect our personal lives as well also, our church. The word of God tells us to likewise offer up sacrifices unto God. No, not animal sacrifices as was ordained to Israel; in NT times we have a much different way, yet just as needful as those in the OT. Listen: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Heb.13:15). And again Peter says: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet 2:5). So it is, our sacrifices are spiritual, not physical objects, not with rituals, not burning incense or candles. The only sacrifices acceptable to God are through His Son, Jesus Christ. On the Mount of Transfiguration, God's voice was heard to say: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5)

SECURE BECAUSE OF COVENANT PROMISE TO HIS SON!

God's faithfulness to His Son, Jesus Christ, is the only ground for security of every Christian now living or ever lived upon this earth. But it is the only ground needed. If our security depended on keeping ourselves saved, no one would make it to heaven. We are joint-heirs with Jesus Christ all because of God's faithfulness to

His Son and this made sure through His covenant agreement, never to be broken. The psalmist writes referring to the seed of David: "Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and not walk in my judgments; If they break my statutes, and keep not my comandments; Then will I visit their transgression with the rod, and their iniquity with the stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." (Ps 89:27-34). In these verses it is an established fact of God's own Words: We are brought into fellowship with Jesus Christ by the power and will of God. Notice too, God does not cast away His beloved ones because they forsake His law. It says He will use the rod of correction. And so it is with every saved child of God.

God told Jacob not to fear going down into Egypt. And yet his fears were not without some basis. He may have recalled his father, Isaac, had been warned of God not to go to Egypt to escape the famine. (Gen.26:2). Also his grandfather, Abraham went down to Egypt for the same reason. Both of them sinned as a result. Jacob need not fear going down into Egypt because God said unto him: "fear not to go down into Egypt; for I will there make a great nation." Then notice in verse four, the greatest and most comforting, tranquilizing words that could be spoken to a fearing child of God: "I will go with thee." In the case of Jacob, God would go with him into Egypt. But think of so many other men and women of the Bible that God "went with" through many dangers, toils and snares. Then

too, I am sure many of my readers could give testimony to God's presence at a crucial time in their lives, a time when a fear was overpowering, but then at the right moment, "Jesus came and all was well." It is no wonder the 23rd psalm is so much the favorite with so many of God's people. In verse four of the psalm it reads: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

It is true that Egypt symbolized the world system in its worldly way of life. Just as in all ages, Christians must live in and among the world of sin and yet we must not be a part of the system. Jesus said to His disciples: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you". (John. 15:19).

As God's people, we are assured that nothing can hold us down or give cause for despair, but this can only be when He is with us and leading the way.

God had cleared the way for Jacob and his family, even to the extent of making this worldly king generous and kind to them. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him". (Prov. 16:7). This is no less true for our day. God's blessings will come to those who strive against the sins of this world. But God must have our love, our devotion, our commitment. Is it easy to live the Christian life? No! But it is worth every effort. How is it possible? Keep in communion with God through prayer and meditation. Believe that God is all the Bible says of Him. Don't let the devil and the world set standards for you in things you know to be sinful. Read your Bible, and go to a GOOD, SOUND CHURCH where the Word of God is taught and preached and where Jesus Christ is exalted in every service.

Where the members show their love for the Lord and His church. Will these things guarantee a successful, happy Christian life? No, but it is about as close to a guarantee as you can get. A lot of things must be considered when thinking about the words, "successful and happiness" in the Christian life. The world view of these two words differ from that of the godly conception. We have already learned that from the lives of Joseph, Jacob and the brothers, that trials come. Joseph in particular had trials and hardships placed upon him through no fault of his own. Was he happy when lying in the pit awaiting death? Was he happy when sold as a slave into Egypt? What about when he was cast into prison on a false charge of rape by Potiphar's wife? I doubt if Joseph could have been happy in any of such circumstances as these. But I believe Joseph is an example of one who was trusting God. We could say that his life had its ups and downs with emphasis on the downs. Yet he was successful because of his faith in God. As Christians, we may not always be happy in our present situation, but if we are living for the Lord to our best ability, we can at least be content and at peace knowing God is with us. A Christian living outside the will of God can neither be happy, content or at peace. We could sum up the Christian life, as it could or should be lived in this way: Don't expect not to have trials and heartaches, disappointments and tears, but live with a hope and faith that God will take care of you. Believe that God still controls the universe and rest in the assurance that He will be with you in all your circumstances of life. When we have this kind of confidence in God, we can shout with the Apostle Paul, "What shall we then say to these things? If God be for us who can be against us?"

THE BAPTIST EXAMINER

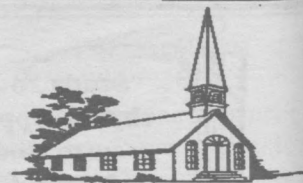
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The Baptist Examiner Pulpit Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060



Why is it that so many churches who have the name "Sovereign Grace Baptist Church" have come to refuse baptism from "Grace", "Bethel", or "Calvary" Baptist churches? Is the authority in the name?

JOHN R.
LENEGAR

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Please read, or repeat in your mind, Matthew 28:18-26.

I was not aware that the situation had arisen that the questioner refers to in their question. I would begin by pointing out some things that we all know and adhere to. FIRST: The church (local, independent) was founded by Jesus and consequently was and is built up by Him today. It is the only true church with the only authority given by Jesus that exists today. SECOND: Christ's church is the only church with authority (exousia) to preach and teach, to practice the ordinances, to discipline its members, and to preserve the truth. THIRD: The church of the Lord Jesus is the only autonomous, indigenous assembly of which Jesus founded it, died for it, is Head of it, and gets glory from it. It is His ideal instrument and method of propagating His truth. It is the pillar and ground of truth. (2 Timothy 3:15). From it shall come the bride. The authority, IF A PROPER CHURCH, is valid and acceptable to any other true local New Testament Baptist Church, no matter the name it may wear.

The producers of Ford automobiles have given us a family of cars that are different by model, size, and equipment, but they are all still a Ford, or whatever make you prefer. True Baptists churches may differ in some points from one another. In the area of prophecy, or cup versus cups at the Lord's table service, are two areas where there are differences in the Lord's church.

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The authority of the Lord never lies in the name attached to "Baptist", unless men make it so. Simply any one of these names do not, should not, identify the status of an individual assembly as to right doctrine and practice. However, a church, in my opinion, who ignores "church authority" in word or practice; any church who receives alien baptism; or any church that departs into heresy is no longer a regular New Testament Baptist church. That, however, is not for me to judge. The Lord is in the midst of His churches and deals accordingly. Minor differences such as women being able to attend a business meeting, or not, or singing, or not being able to sing specials, etc. are minor differences of practice.

1 Corinthians 4:5 mentions that we are to be careful with judgment. We must be careful how we treat all around us, whether individual Christians, or churches. If a church is a true Baptist church, in right standing before God, we are not to discriminate against it, no matter its name, or what we may have attached to that name.

JOHN
KOHLER
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PASTOR:
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"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3:3-4).

I must admit that I am not overly familiar with the phenomenon reported in this question, so I can only speculate about a few issues that might be involved in this situation.

It could be that some of the churches operating under the name "Sovereign Grace Baptist Church" hold to the doctrines of grace but do not subscribe to the

"old landmarks" of historic Baptist ecclesiology. If this is the case, they might look upon Baptist churches that do believe in this form of ecclesiology as false churches and refuse to give them any official recognition. This seems very unlikely, however, because Baptist churches that do not subscribe to Landmark Baptist ecclesiology will generally receive practically anyone's and everyone's baptism. It also seems unlikely because there are some churches using the name "Sovereign Grace Baptist Church" that do accept and defend the "old landmarks" of the faith on the doctrine of the church.

It seems most likely to me that the churches described in this question are using the name "Sovereign Grace Baptist Church" in an effort to clearly and openly declare their doctrinal position on the doctrines of grace. If this is true, I have a great respect for their determination to stand for these precious truths without compromise and to identify themselves to others in an unmistakable manner. It may be that they have little or no use for and do not want to give official recognition to churches that claim to believe in the doctrines of grace, though they refuse to preach or promote these "five smooth stones" of historic Baptist soteriology.

At the same time, it must be freely acknowledged that the word "sovereign" does not appear a single time in the Bible (though the concept is taught throughout) and, consequently, the words "sovereign grace" are never found side-by-side in the Holy Scriptures. As far as we know (and I think it is certain), not a single church in the New Testament ever operated under the name "Sovereign Grace Baptist Church" or under any other formal or official name. Therefore, there would be no Biblical churches calling themselves "Grace", "Bethel", or "Calvary".

Based upon what little information is available to me on this subject, my conclusion would be that if there are actually

congregations by the name of "Sovereign Grace Baptist Church" that are rejecting baptisms from Baptist churches that use other names, this is purely and simply a sign of carnality on their part. A church's authority is not in its name, but in its doctrine, polity, and history. If it has our Lord Jesus Christ dwelling in its midst it is a true candlestick, regardless of whether or not it calls itself "Sovereign Grace Baptist Church". It is petty, silly, and an evidence of spiritual immaturity to make a big issue out of such a little manner.

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Baptist Church
South Shore, KY



I have been preaching for 52 years and been working with the King's Addition Baptist Church since 1956. During that time I have come to know and love many Sovereign Grace Baptist Churches. I have also known churches with the name "Grace", "Bethel", "Calvary" and many other such names. Never have I heard of any of them that refuses to take a member on the basis of the name of the church.

All true churches will investigate to be sure that the person has scriptural baptism. The person has to be a believer in Christ in order to be baptized. The administrator has to have authority from a scripturally organized church. (The church alone has the commission Matt. 28:18-20). The baptism must be by total immersion only.

There is another thing that must be considered regarding the acceptance of another churches baptism. If any church, regardless of its name, accepts alien immersion then no true church can accept their baptism.

My friend, it isn't the name but the scriptural method and authority that makes the difference.

GEORGE R.
SLEDD

920 Upsala Rd.
Sanford, FL
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PASTOR:
Jordan Missionary
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Sanford, FL



Historically the Lord's churches have identified themselves by various names down through the centuries. In New Testament times they assumed names peculiar to their location. I will cite a few examples: (Acts 11:22), **"Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch."**

(Acts 13:1), **"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul."**

(Romans 16:1), **"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea."** (1 Cor. 1:2), **"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."** (Col 4:16), **"And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea."**

(1 Cor. 16:1), **"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye."**

(1 Cor. 16:19), **"The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house."**

I think there is sufficient evidence that churches had no real proper name in the New Testament. They were called "Churches of God," "Churches of

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IS YOUR CHURCH

(Continued from page 1)

and it is a question of exposition and interpretation, not of translation of any wise, whether a small "s" or a capital "S" is to be used each instance where the word for the spirit is used. In many instances it is translated with a small s-spirit (Matt. 5:3; Rom. 1:4, 1:9, 1 Cor. 2:11, 5:3, etc.) In others, where the Holy Spirit of God is referred to, a capital is rightly employed. Furthermore, the Greek word *pneuma* is used not only to denote sometimes the Holy Spirit of God, and at other times the spirit of man (as contra distinguished from his soul and body), but it is also employed psychologically; we read of "the spirit (*pneuma*) of meekness" (1 Cor. 4:21), and of "the spirit (*pneuma*) of cowardice" (2 Tim. 1:7), etc. Again, in Phil. 1:27 we read "stand fast in one spirit." Here "spirit" has the force of oneness of thought, accord, object. Note that in Phil. 1:27 even the translators of the A.V. have used only a small s of "spirit" as they most certainly ought to have done in 1 Cor. 12:13 is "en," which is translated in the N.T. "among" 114 times "by" 142, "with" 139, "in" 1863 times. Comment is needless. "in one spirit we are all baptized" should be rendering of 1 Cor. 12:13. The "baptism" here is not "Holy Spirit baptism at all, but water baptism. Note; Whenever we read of "baptism" in the N.T. without anything in the verse or context which expressly describes it (as in Gal. 3:27, Eph. 4:5, etc.), it is always water baptism which is in view.

"In one spirit were we all baptized into one body." Into what body? The "Church Universal" or a local church of Christ? We submit that a careful study of 1 Cor. 12 can furnish only one possible answer - a local Baptist Church. Note the following points.

(1) The head of the "body" described here in 1 Cor. 12 is seen to be on earth - vs. 16, 17. Now, it would be utterly incongruous to represent the Head of a mystical, universal church (supposing such a thing existed, which, as yet, it certainly does not) as on earth, for the Head of that church which, in the future, will be the universal Church of Christ, is in heaven, and it is in heaven that the universal church will assemble (see Heb. 12:22-24). But it is perfectly fitting to represent (in the illustration of the human body) the Head of the local church as on

earth for wherever a local N.T. church assembles for worship or to transact business. Christ, is their midst (Matt. 18:20)

(2) In 1 Cor. 12:22,23, we read of members of the body which seem to be "more feeble," and of those "less honorable" and of "uncomely" parts of members of the human body so accurately illustrates the differences which exist between the spiritual states of various members in a local assembly, but the illustration of the "body" here fails completely if the "Church Universal" is in view, for when the Church Universal meets in heaven every member of it will be "like Christ," "fashioned into the body of glory," and such comparisons as "more feeble," "less honorable," "uncomely members," will forever be a thing of the past!

(3) In 1 Cor. 12:24 the apostle speaks of what God has done in order that there should be no schism in the body (v. 25). Now let any impartial reader ask, in what body is schism (division) possible? Certainly not in the Church Universal for that is solely of Divine workmanship, into which human responsibility and failure do not enter. When the church of the First-Born assembles in heaven, glorified, "not having spot or wrinkle or any such thing," there will be no "schism" there. But in the church which the apostle is contemplating in 1 Cor. 12 there was "schism" (see 1 Cor. 11:18 etc.). Therefore there is proof positive that it is the local church, and not the Church Universal which is in view in 1 Cor. 12.

(4) In 1 Cor. 12:26 we read **"and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it"**. Now is this the true Universal Church? Certainly not. Is it true that whatever a believer in Christ in India or China (of whom I have never heard) "suffers" with it or him? Certainly not. But it is true ideally, and often in experience, that when one member of a local church "suffers" all the members of that local church suffer too. We must refrain from adding further arguments.

Sufficient has been advanced, we trust to prove that the "body" referred to in 1 Cor. 12:13 is a local church, and that the "human body" is here used to illustrate the mutual dependence and relationship existing between its various members. From this established

and incontrovertible fact several conclusions follow.

First, the "baptism" by which one enters "into" a N.T. church is a water baptism, for the Holy Spirit does not "baptize" anybody into a local assembly.

Second, no matter what our nationality - Jew or Gentile - no matter what our social standing - slave or freeman - all the members of the local church have been baptized "in one spirit," that is, in one mind, purpose, accord, and there is therefore oneness of aim for them to follow, oneness of privilege to enjoy, oneness of responsibility to discharge. Furthermore, they are said to "drink of one spirit," that is, they are one, and all appropriate (symbolized by "drink") this oneness of spirit.

Third, there is only one way to entrance into a local church of the Lord Jesus Christ, and that is by "baptism" Scripturally performed by a Scripturally qualified and Scripturally authorized administrator, for we read "in one spirit we are all baptized into one body." **IT THEREFORE FOLLOWS THAT NONE SAVE THOSE WHO HAVE BEEN SCRIPTURALLY "BAPTIZED" HAVE ENTERED "INTO" A N.T. CHURCH, ALL OTHERS BEING MEMBERS OF NOTHING BUT MAN-MADE OF INSTITUTIONS.** Hence, the tremendous importance of "keeping the ordinances" as they have been delivered by Christ Himself to His churches.

The writer would apologize for writing at such length (he has condensed as much as he possibly could) but cherishes the hope that his own personal confession with which he began this article will exercise others to search the Scriptures more diligently and to "prove all things" for themselves, not accepting the teachings of any man, no matter who he may be. Brethren, let us covet to be "Bereans."

LIFE OR FAITH?

(Continued from page 1)

his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. Life in this verse is opposed to punishment, and is, therefore, judicial life. John 5:24: **"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation."** Note here that life is the opposite of condemnation and therefore, must be life in the sense

of justification. See also, John 3:15; 1 John 5:12; Romans 5:1. All these passages are fatal to Hardshellism and the position that preaching the Gospel is not essential to salvation. Everlasting life is based upon faith in Christ, and men cannot believe in Him of Whom they have not heard. See Romans 10:14, 17.

Spiritual life precedes faith. We ask our readers to keep our distinction in mind while we prove from the Scriptures that life from the Holy Spirit — life in the subjective and biological sense precedes faith in the point of time. We are not saying that one may be born of the Spirit one day or week and believe on the following day or week. The order we are contending for is that which is seen in the relation between cause and effect. We are saying that faith in Christ is the effect of evidence in the new birth. We do not leave room for question - "Can there be a regenerate unbeliever?" The effect of a thing may coexist with the thing itself. To illustrate: I shoot a bullet through a wall: the bullet and the hole were there at the same time, but the bullet caused the hole, and not the hole the bullet. The new birth and faith may be simultaneous, but the faith did not cause the new birth, the new birth caused the faith.

That the birth of the Spirit precedes faith as cause precedes effect, we will now prove from an analogy of Scriptures. We will compare three verses of Scripture. In 1 John 2:29 we read that **"every one that doeth righteousness is born of him."** The verb here is in the perfect tense in the Greek and should read, "has been born Him." The question to settle is this: Is righteousness the cause or the effect of the new birth? Does practical righteousness logically follow or precede the birth of the Spirit? The rankest Armenian among the Baptists will be compelled to say that the new birth precedes and is the cause of practical righteousness. Now, in 1 John 4:7 we read **"...everyone that loveth is born of God,"** The same perfect tense is used here and it should read "has been born of God." Is spiritual love the cause or the effect of the new birth? Does spiritual love logically follow or precede the new birth? And again the rankest Armenian among us will say that love is the effect or the evidence of the birth of the Spirit. Now, take 1 John 5:1: **"Whosoever believeth that Jesus is the Christ is born of God."** The same perfect tense of

the verb is used here as in the preceding examples, and should read, **"Whosoever believeth ... has been born of God."** Now what will the Armenian say? Will he dare say that faith is the cause of the new birth? If he does, then, to be consistent, he must also say that spiritual love and the practical righteousness are also causes of the new birth. The only passage that seems militate against our distinction and position is Galatians 3:26; **"Ye are all the children of God by faith in Christ Jesus"**. But the word translated children should be translated sons. The Greek is "huioi" and not "tenka". We are sons of God by faith, but we are children of God through the new birth. Sonship is through adoption and adoption is a legal term - it means "placing as a son." And we have already shown that the legal or judicial aspect of salvation is through faith in Christ. In this connection the words of J.M. Pendleton (Christian Doctrine page 257) are most interesting.

"As to regeneration and faith, a plausible argument may be made in favor of the priority of either." For example, if we turn to John 1:12,13, it seems natural to suppose that those who believed in Christ were those who had been born of God. So also according to the correct rendering of 1 John 5:1, **"Whosoever believeth that Jesus is the Christ (is) born of God."** Some use this passage as it reads in the Common Version, "is born of God," to prove that our faith is prior to regeneration, because the means of it; but the argument fails in view of the fact that not the present, but the perfect tense is in the original - **"has been born of God."** But if we turn to Galatians 3:26, **"For ye are all the children of God by faith in Christ Jesus,"** the obvious view is that we become God's children by faith, or, in other words, that faith is instrumental in effecting regeneration. We see, therefore, that there may be a plausible argument on either side of the question.

We can only express surprise that Dr. Pendleton failed to that the Greek in Galatians 3:26 reads "sons" rather than "children." The reader will please note that Galatians 3:26 is the only passage that Dr. Pendleton quotes as seeming to teach that faith is instrumental in effecting regeneration.

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FOOD FOR THOUGHT



Have you ever really thought about ANGER? What is ANGER? Webster says it is "rage" or "displeasure". We usually think of it as a strong feeling of hostility or indignation. Often it is a misused emotion. Too many times anger is a real or imagined insult, threat, or put-down. There are some who get "angry" about something either said, done, or imagined, by someone in the church, so they stay away from church for a service or two. Who is the loser? What did God mean when He said "Be ye angry, and sin not"?

How many times do we get angry with someone about something when we are the ones actually in the wrong? Is it because we are trying to rationalize our anger rather than assume full responsibility? Do we sometimes get angry because we want to control, and when we can't control or "have our way" about something, we get angry? Isn't this sinning when we are angry? In most cases there is no humility, it is purely self-preoccupied pride thus resulting in anger.

Do we really mean what we pray, if we pray as Jesus taught us, "forgive us our debts, as we forgive our debtors"? Probably not. We like the idea of our Lord forgiving us, but it is totally different when it comes to us forgiving someone for a wrong, (whether it be just, unjust, real or imagined) done to us.

There are a few passive people. These never get angry. This sounds good doesn't it? Is this what the Lord teaches us? Is this what the Bible teaches us when God dealt with a passive Eli, or how passive was Jesus with the moneychangers? Some Christians try to make all anger wrong, is it? Isn't the Bible really teaching us to be slow to anger for our own benefit? This would save us a lot of regrets and apologies later, or if we are too stubborn to apologize, a lot of guilty feelings. If we don't acknowledge being wrong, when we express unjustified anger, then aren't we sinning again? Fortunately, when we get angry, we are justified. Are we?

Just a little food for thought
until next month

THE DRIFT OF THE TIMES-Sound The Alarm! THE DEVIL'S HALF-WAY HOUSE

By Archibald Brown

"Our brother, Archibald Brown, is one of the valiant in Israel, and he has struck a mighty blow at a giant evil. This earnest warning ought to be poured like grape-shot upon the enemy, for at present, in many cases, the prince of darkness feels himself as much at home in the church as in the world." - Charles H. Spurgeon

The watchman who would be faithful to his Lord, has need to carefully note the signs of the times to emphasize his witness accordingly. Concerning the testimony needed now there can be little, if any, doubt. An evil is in the professed camp of the Lord, so gross, so brazen in its impudence, that the most shortsighted of spiritual men can hardly fail to notice it.

During the past few years it has developed at an abnormal rate. It has worked like leaven, until now the whole lump ferments. Look which way you may, its presence makes itself manifest. **Amusement for the people is the leading article advertised.** The hideous fact has been proved beyond question, that "Amusement" is ousting "The preaching of the Gospel" as the great attraction. "Concerts," "Entertainments," "Fancy Fairs," "Dramatic Performances," are the words honored with the biggest types and most startling colors.

"Amusements" has now become a recognized weapon of our warfare, and developed into a mission. There has been a steady "Downgrade" in this respect. From "Speaking out," as the Puritans did, the church has gradually toned down her testimony; then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them under the guise of "Reaching the masses and getting the ear of the people." The devil has seldom done a more clever thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks.

All this is terribly sad, and the more so because truly gracious souls are being led away by specious pretext, that is a form of Christian work. They forget that a seemingly beautiful angel may be the devil himself, "For Satan

himself is transformed into an angel of light." (II Cor. 11:14).

My first contention is that **PROVIDING AMUSEMENT FOR THE PEOPLE IS NOWHERE SPOKEN OF IN THE HOLY SCRIPTURES AS ONE OF THE FUNCTIONS OF THE CHURCH.** Now

surely, if the Lord intended His church to be the caterer of entertainment and so counteract the god of this world, He would hardly have left so important a branch of service unmentioned. If it is Christian work, why did Christ at least not hint it? "Go ye into all the world, preach the Gospel to every creature" is clear enough. So would it have been if He had added "And provide amusement for those who do not relish the Gospel." Then again, Christ, as an ascended Lord, gives to His church specially qualified men for the carrying of His work, but no mention of any gift for this branch of service occurs in the list. **"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers - for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."** Where do the "Public entertainments" come in? The Holy Ghost is silent concerning them; and His silence is eloquence.

If "providing recreation" be a part of the Church's work, surely we may look for some promise to encourage her in the toilsome task. Where is it? There is a promise for "My Word:" it "Shall not return unto me void." There is a heart rejoicing declaration concerning the Gospel: "It is the power of God." There is the sweet assurance for the preacher of Christ that, whether he be successful or no - as the world judges success - he is a sweet savor unto God." There is the glorious benediction for those whose testimony, so far from amusing the world, rouses it wrath: **"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for this is your reward in heaven: for so persecuted they the prophets which were before you."** Were the prophets persecuted because they amused the people, or

because they refused to? The gospel of amusement has no martyrology. That which has no authority from Christ, no provision made for it by the Spirit, no promise attached to it by God, can only be a lying hypocrite who claims to be "A branch of the work of the Lord."

But again, **PROVIDING AMUSEMENTS FOR THE PEOPLE IS IN THE DIRECT ANTAGONISM TO THE TEACHING AND LIFE OF CHRIST AND ALL HIS APOSTLES.** What is to be the attitude of the Church towards the world according to our Lord's teaching? Strict separation and uncompromising hostility. While no hint ever passed His lips of winning the world by pleasing it, or accommodating methods to its taste, His demand for unworldliness was constant and emphatic. He sets forth in one short sentence what He would have His disciples to be: "Ye are the salt of the earth." Yes, the salt: not the sugar candy. Something the world will be more inclined to spit out, than swallow with a smile. Something more calculated to bring water to the eye than laughter to the lip.

Our Lord's plan is hard to reconcile with the modern idea, of the church providing recreation for those who have no taste for more serious things - in other words, of **conciliating the world.** If He taught anything at all, it was that fidelity to Himself will bring down the world's wrath, and that He intended His disciples to share with Him the world's scorn and rejection.

As none will question that Christ is to be the worker's model, let us gaze upon Him. How significant the introductory account given by Mark, **"Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel."** Matthew tells us, **"And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities."** In answer to John's question, **"Art thou He that should come?"** He replies that **"The poor have the Gospel"** (Continued on page 8)



ADVICE TO A YOUNG CHRISTIAN

By A Village Pastor

ON THE IMPORTANCE OF AIMING AT
AN ELEVATED STANDARD OF PIETY

Originally printed 1830

LETTER I

DEAR YOUNG FRIEND,

You are very young to profess the high character of a Christian; but your youth, while it serves as a caution, should not operate as a discouragement. Many a person of fewer years, and with less advantages, has not only given satisfactory evidence of conversion, but proved, in subsequent life, to be of that number whose "path shineth more and more, unto the perfect day."

It becomes you, however, to look narrowly into the evidences of such a change. A mistake here will prove fatal. The word of God and prayer, are the great means, which, if faithfully applied, will in due time, develop your true moral character. If you have been deceived, if yet in your sins, these duties will ere long become irksome, and be loosely performed or utterly neglected. If you have been regenerated, you will not only persevere in these duties, but will find that they produce more and more of your interest, until you arrive at a well-grounded hope of eternal joy.

Taking for granted, that you do not make this profession on slight grounds, nor with inadequate or erroneous views; my object, in a few letters which I shall address to you, will be to urge you to the formation of an elevated Christian character. You profess to have taken the first step in the straight and narrow way; but recollect, it is only the first step. The concentrated gaze of many eyes is upon you. Some would exult in your downfall-others rejoice in your advancement. Invisible and wicked spirits will tempt you to ruin. Good and guardian

angels will watch around your steps, and rejoice in your victories. To sustain yourself, you have already been convinced its impossible. If you are regenerated, you are not perfectly sanctified; nor will you be, until death shall be swallowed up in victory. But as Paul could do all things, by the strength of his master, so can the weakest believer; and you must ever feel that the same grace, which brought "you out of nature's darkness," must enable you to overcome your enemies, and "persevere unto the end."

As I have touched upon this point, I am forcibly reminded of the beautiful dream of the Rev. John Newton, while lying at anchor in the harbour of Venice, and within sight of a part of the Alps. For the particulars, I refer you to his volumes. The substance is as follows: The anxiety of mind which he endured in his waking hours, seemed to give a colouring to his night vision. He felt himself in great confusion and horror. While musing on the wretchedness of his condition, there appeared suddenly, a heavenly figure, who presented to him a ring, which she said, if preserved with care, would, on every difficult occasion, resolve his doubts, and deliver him from trouble. He was overjoyed at the reception of it. All his fears seemed to subside, and a heavenly serenity to succeed. While in this tranquil and happy frame of mind, another personage, of less inviting aspect, made his appearance, and, after many flattering words and artful insinuations, prevailed on him to part with the ring. He deliberately dropped it over the side of the vessel, and it sunk to the bottom. The flames, in an awful manner,

immediately burst from the mountain, and he seemed threatened with instant destruction. At this moment of horror, his celestial friend again appeared, and, with a frown of mingled love and reproof, upbraided him for listening to the voice of the tempter. She then ascended into the water, and soon returned bearing the ring, and thus addressed him: "As thou art unable to keep this token, I will preserve it for thee, and it shall be secure for ever."

I have only given you from memory an outline of this beautiful vision. The interpretation, which the author put upon it, is full of spiritual instruction. If left for one moment to our own strength, how soon do we abandon the "ring," even at the first suggestion of the tempter! Then the soul is affrighted and dismayed. But Jesus, our guardian, is able to restore the "ring," and lest we should lose it, he, in condescension to our infirmities, consents to keep it. "I will never leave thee, nor forsake thee," is His language. Thus, my dear young friend, entrust the "ring" to Him, who alone is able to preserve it. When the tempter comes, whether in the artful guise of what the world calls innocent pleasure, or the bold assaults of blasphemy and despair, look upward to Him who is charged with the care of all that is precious to the soul. Wait not until you are overwhelmed by the consciousness of contracted guilt, but flee-oh flee, as for your life, to Jesus! You cannot trust Him too confidently. He will permit you to sit even at His feet. There is honour, there is safety, there is happiness.

I congratulate you, on the favourable circumstances, in which you are placed for the formation of Christian character. The

work of divine grace in which you profess to be a participant, is, I understand, still in progress. Doubtless you find some kindred spirits with whom you can mingle feelings, unite in mutual prayer, and converse on the sweetest of all topics, the love of your Lord and Master. Let it be a principle with you, to select as your companions, the most heavenly-minded of your sex. If such can be found in the higher walks of life, very well; be they your bosom friends; but, alas! how seldom, in the higher circles, does religion, in its native simplicity and purity, appear! You must seek it, I apprehend, in the low vale of darkness, and often amid the homely attire of honest poverty. If you have the spirit of Christ, you will love His image, though arrayed in an humble garb. I know it has ever been the design of your parents, to make you estimate character, not by riches, nor fashionable appearance, but by real moral worth; and I am persuaded that you must now feel, that if Providence has given you advantages of wealth and education, above the average person, it is a ground of humility, in as much as it lays you under the greater obligations. Where "much is given," oh, never forget it! "much will be required." On this principle, are you not bound to be humble, benevolent, condescending?

In closing this letter, I must say to you as I lately said to a youth in my parish, who is about making a public profession of her faith in Christ: "I hope you will not be satisfied with being half a Christian." So, my young friend, I would exhort you to aim high. It is a day to elevate the standard of piety. We want more Newels, and Huntingtons, and Ramsays, and Smelts. These were devoted souls. It was not half-way work with them. Religion was "all in all." For this they lived-they suffered-and, supported by its consolations, they died. They have left a bright track for you to follow. Tread closely in their steps; and then, though you share in their sufferings, you shall also inherit, with them, the "crown of glory."

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LIFE OR FAITH?

(Continued from page 2)

Value of Distinction

The theological value of the distinction we have made is far-reaching. It is a two-edged sword, cutting to pieces Armenianism on one side and Hardshellism on the other side. The Calvinist can accept the distinction and position helpfully, but for the Armenian or Anti-missionary to do so will spell doom for theology.

Moreover, what we have the writer is in full harmony with the New Hampshire Confession of Faith. Article eight says that repentance and faith are sacred duties and inseparable graces wrought in our souls by the regenerating Spirit of God. This clearly makes regeneration the cause of repentance

and faith. Article seven says "Regeneration consists in giving a holy disposition to the mind...so as to secure our voluntary obedience to the Gospel; and that its proper evidence appears in the holy fruits of repentance and faith and newness of life." If the writer is able to understand the meaning of language, then these articles state that faith is the effect or evidence of the new birth. Much of the confusion among Baptists today is the result of many of our prominent ministers subscribing to and recommending the New Hampshire Confession and at the same time repudiating it in their preaching.

The practical value of our position is that it honors the Holy Spirit by making Him author of that life which is essential to seeing and receiving the Gospel. "No man

can say that Jesus is the Lord, but the Holy Ghost" (1 Corinthians 12:3). Our position is in perfect harmony with other Scriptural truths, such as, the effectual call, total depravity, human responsibility, and the sovereignty of God.

The distinction we have made was first by our Lord in His conversation with Nicodemus. He first proclaimed life by the Spirit as essential to spiritual sight and activity. He declared that which is born of the Spirit is spirit. This is life in the biological sense. Later, in the same message, he preached life through faith in Christ and this life was opposed to pursuing. He did not say that sinners were born again by faith as many are saying today. Let us keep regeneration and justification distinct in our thinking and preaching.

SPECIAL MEETING

Myrtle Tree Baptist Church
Grayson, KY

Aug. 17-21, 7:30pm nightly

Harold Harvey, speaker

Aug. 22, 7:30pm/Aug. 23, 2:00 pm

Tom Ross, speaker

Pastor, Bob Asbury (740) 776-7643

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THE ALARM

(Continued from page 6)

preached to them," but he does not state that **"The careless are amused, and the perishing are provided with innocent recreation."** He was in awful earnestness: and His ministry was like Him. Had He been less compromising, and introduced more of the "Bright and Pleasant" element into His mission, He would have been more popular.

When many of His disciples went back, because of the searching nature of His preaching, I do not find there was any attempt to increase a diminished congregation by resorting to something more pleasant to the flesh. I do not hear Him saying, "We must keep up the gatherings anyway; so run after those friends, Peter, and tell them we have a different style of service tomorrow. Something very short and attractive; with little, if any, preaching. Today was a service for God, but tomorrow we will have a pleasant evening for the people. Tell them they will be sure to enjoy it, and have a happy hour. Be quick, Peter: we must get the people somehow; if not by Gospel, then by nonsense." No, this was not the way He argued. Gazing in sorrow on those who could not bear the word, He simply turns to the twelve and asks, **"Will you also go away?"**

Jesus pitied sinners; pleaded with them; sighed over them; warned them; and wept over them: but never sought to amuse them. When the evening shadows of His consecrated life were deepening into the night of death, He reviewed His only ministry, and found comfort and sweet solace in the thought, **"I have given them thy word."** As with the Master, so with His apostles - their teaching is the echo of His. In vain will the Epistles be searched to discover any trace of Gospel of amusement. The same call for separation from the world rings in everyone. **"Be not conformed to this world; but be ye transformed,"** is the word of command in Romans. **"Come out from among them, and be ye separate, and touch not the unclean thing,"** is the trumpet call in the Corinthians. In other words, it is **COME OUT - KEEP OUT - KEEP CLEAN OUT -** for **"What communion hath light with darkness? And what**

concord had Christ with Belial?"

"Let us go forth therefore unto Him without the camp, bearing His reproach," is the heroic summons of the Hebrews. James, with holy severity, declares that **"The friendship of the world is enmity with God."** John writes a whole epistle the gist of which is, **"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."**

In the face of the teachings of the Book, what do we see and hear? A friendly compromise between the church and the world, and an insane effort to work in partnership for the good of the people. How did the apostles carry on their mission work? Let the Acts of the apostles give the answer.

Anything approaching the worldly fooling of today is conspicuous by its absence. The early evangelists had boundless confidence in the power of the Gospel, and employed no other weapon. When Peter and John had been locked up for the night for preaching the resurrection, the early church had a prayer meeting as soon as they returned, and the petition offered for the two was **"And now, Lord, grant unto Thy servants, that with all boldness they must speak Thy word."** They had no thought of praying "Grant unto Thy servants more policy, that by a wise, discriminating use of innocent recreation they may avoid the offense of the cross, and sweetly show this people how happy and merry a lot we are."

The charge brought against the apostles by the members of the Council was, **"Ye have filled Jerusalem with your doctrine."** Not much chance of this charge being brought against modern methods. The apostles had no time for arranging for entertainments; they gave themselves continually **"To the ministry of the Word."** Scattered by persecution, the early disciples **"Went everywhere preaching the Word."** It is evident they did not think their mission to organize "Pleasant evenings" for the people who did not believe. When Paul, in a vision, hears a man of Macedonia saying, **"Come over, and help us,"** he assuredly gathers that the Lord had called him to preach the Gospel unto them. How did he know but that the help needed was the brightening of

their lives by a little amusement, or the refining of their manners by a collection of paintings? He never thought of such a thing. "Come and help us!" meant to him, "Preach the Gospel." - and his preaching brought the cry. **"These that have turned the world upside down are come hither also."** Just now the world is turning the church upside down, that is the difference.

When God told Paul that he had much people in Corinth, I read, **"And he continued there a year and six months, teaching the Word of God among them."** A year and a half, and only one method adopted. Wonderful! We should have had a dozen in that time! But then Paul never reckoned that providing something pleasant for the ungodly was part of his ministry. What a contrast to all the nonsense now being perpetrated in the Holy Name of Christ!

Lastly. **THE MISSION OF THE AMUSEMENT UTTERLY FAILS TO EFFECT THE DESIRED END AMONG THE UNSAVED; BUT IT WORKS HAVOC AMONG THE YOUNG CONVERTS.**

Let us see the converts who have been first won by amusement. Let the harlot and the drunkard to whom a dramatic entertainment has been God's first link in the chain of their conversion stand forth. Let the weary, heavy laden souls who have found peace through the concert, no longer keep silent. Let the men and women who have found Christ through reversal of apostolic methods declare the same, and show the greatness of Paul's blunder when he said, **"I determined not to know anything among you, save Jesus Christ, and Him crucified."** There is neither voice nor any to answer. Out of thousands with whom I have personally conversed, the mission of amusement has claimed no convert.

Now let the appeal be made to those who, repudiating every other method, have staked everything on **THE BOOK AND THE HOLY GHOST.** Let them be challenged to produce results, and blazing sacrifices on every hand attest the answer by fire. Ten thousand times voices are ready to declare that the plain teaching of the word was, first and last, the cause of their salvation.

But what are baneful effects? I will here solemnly as before the Lord, give my personal testimony.

Though I have never seen a sinner saved, I have seen any number of backsliders manufactured by this new departure. Over and over again young Christians who are not young, have come to me in tears, and asked what they were to do, as they had lost all their peace and fallen into evil. Over and over again has the confession been made, "I began to do wrong by attending world amusements that Christians patronized." The mission of amusement is the Devil's half-way house to the world. This thing is working rottenness in the church of God, and blasting her service for the King. In the guise of Christianity, it is accomplishing the Devil's own work under the pretense of going out to reach the world. With a plea of "Do not alienate the masses by your strictness," it is seducing the young disciples from, "The simplicity that is in Christ." **Professing to win the world, it is turning the garden of the Lord into a public recreation ground.** To fill the temple with those who see no beauty in Christ, a grinning Dagon is put over the doorway.

It will be no wonder if the Holy Ghost, grieved and insulted, withdraws His presence; for what concord hath Christ with Belial, and what agreement hath the Temple of God with idols?

"COME OUT!" is the call for today. Sanctify yourselves. Put away evil from among you. Cast down the world's altars, and cut down her groves. Spurn her offered assistance. Decline her help, as your Master did the testimony of devils, for He suffered them not to speak, because they knew Him. Renounce all policy of the age. Trample upon Saul's armor. Grasp the Book of God. Trust the Spirit who wrote it pages. Fight with this weapon only, and always. Cease to amuse, and seek to arouse. Shun the clapping of a delighted audience, and listen for the sobs of a convinced one. Give up trying to "Please" men who have only the thickness of their ribs between their souls and hell; and warn, and plead, and entreat, as those who feel the waters of eternity creeping upon them.

O SPIRIT OF THE LORD, BLESS THIS WITNESS!

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FORUM

(Continued from page 4)

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Christ," and Churches of a certain locality as we have shown above. This practice continued for centuries. Later they were called Waldenses, Lollards, and other names associated with men that God raised up as leaders. Finally they were called "Ana-baptists." Of course the prefix was eventually dropped and they are called Baptists. Some who once were called by the name Baptists are now dropping the name Baptist to become more acceptable to a new generation. They do this to reach the "baby boom generation" who dislike the traditional doctrines associated with the Baptist name and heritage. I for one am not prepared to give up the Baptist name. I am not ashamed to be numbered with those who were burned at the stake and shed blood to preserve our heritage. I do think that some would do well to drop the name Baptist for they do not maintain Baptist principles. They accept alien immersion, practice open communion. They are not worthy of the Baptist name. It would be far better for such to call themselves a community church or some other kind of name.

Now, in answer to this question, I have to say that church authority is not in any proper name associated with the church like "Calvary", "Bethel", or "Grace". These are all good Bible names. Anyone who would refuse a letter from a church with such a name has a real problem. I would suspect it would be a problem like that of the scribes and Pharisees. I would further suspect it would be ignorance that would foster such a position. Furthermore, I don't find anywhere in Scripture where a church was called "sovereign". Only God is sovereign! I do not object however to a church calling itself "Sovereign grace". It could be a good name because it would identify a church with the doctrines of grace. I don't think a church has to have sovereign in its name or on its publications to be a true church of Jesus Christ. I would be interested in anyone who holds to such a position to write me. I have never heard of a church refusing baptism on such grounds.