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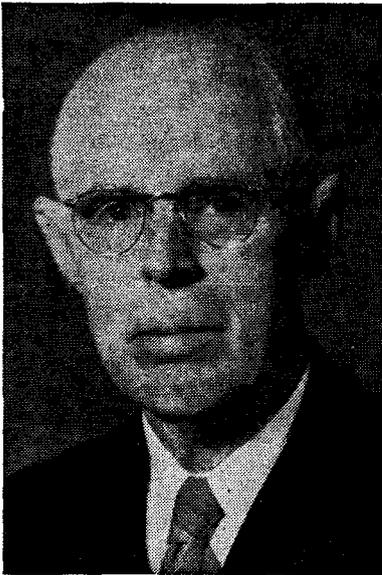
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"Preaching The Same Truth We Preached Before Kentucky Was A State"



TEMPTATIONS IN THE MINISTRY

By DR. C. D. Cole

"HIS WATCHMEN ARE BLIND: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own, every one for his gain, from his quarter." Isa. 56:10, 11.

"For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. Phil 2:20, 21.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:16.

"Let a man so account of us, as of the ministers of Christ." 1 Cor. 4:1.

We want others to regard us as ministers of Christ, but do we remember this fact ourselves? Is the divine call and Lordship of Jesus Christ a theory? or a life determining truth? Here is one of the greatest perils of the ministry—the proneness to forget that we are the ministers of Christ. The modern church with its multiplicity of organizations presents a situation that tempts the preacher to think of the lordship of the church, or of the board of deacons, or of the W. M. U. or of some other auxiliary, rather than of the Lordship of Christ.

If we are ministers of Christ, then Lordship belongs to Him—we must look to Him for orders, for a place to preach, for rewards, for encouragement, support and comfort. We must aim at faithfulness to Him. The ministry is a glorious work, nothing comparable to it among the professions of men. When Felix Carey, who was trained for missionary work, accepted the post of ambassadorship from the king of England, his father said, with a broken heart, "Felix has dwindled into an ambassador." Brethren, we are ministers of Christ; we are ambassadors of the King of Kings. Under God, the preachers have made the greatest contribution to the welfare and happiness of mankind; not the philosophers and scientists of this world who have that wisdom which descendeth not from above. The world's leaders are "blind leaders of the blind", and in the name of progress and wisdom are leading their followers towards the ditch of destruction. True prophets of God are pointing the way to the city of God, saying, "Follow us as we follow Christ."

Worldliness of preachers is largely responsible for the worldliness in our churches. A worldly pastor and a spiritual church cannot long co-exist.

Worldly Methods Employed in the Ministry

The Bible is full of warnings against worldly methods in a divine program. We cannot war a spiritual warfare with carnal weapons. We cannot build a spiritual temple with worldly tools. Worldliness in methods is leaning upon an arm of flesh. Israel in Canaan, surrounded by blood-thirsty and warring nations, is typical of the Lord's people and churches in this unfriendly world. The Israelites were in danger, but their help and hope were in God. And instead of looking to God for protection and blessings they were continually forming entangling alliances with their heathen neighbors — looking to the chariots and horses of Egypt, rather than to the invisible arm of God. Ministers of Christ need to realize that the hope of their protection and success is in the promise of the presence of their Lord.

1. Wordly methods in soul-winning. The divine method of winning souls is to preach the gospel. Men are saved by believing on Christ. The aim of preaching is to get men to believe on Christ. The only way we can get men to believe is to give them something to believe. When the gospel is preached those who have a mind and heart—a disposition to believe, will believe. But the preacher is not able to give that disposition to believe. This is the prerogative of the Holy Spirit.

I bring this indictment against present-day evangelism. Wordly methods in evangelism are mainly responsible for so much worldliness in our churches. A lost man of the world cannot contribute to the spiritual strength of a church. Why are there so many lost people in our churches? Conservative brethren are saying that 75 per cent of church members are lost. Why is this so? Does Scriptural evangelism contribute to such a situation? No, a thousand times NO. It is because mealy-mouthed molly coddle, high-pressure, high-powered, draw the tears, count the noses, get the money, put it in the papers, evangelists have been responsible for their entrance—the churches have loved to have it so. I feel sorry for a lot of lost people in our churches. They are not hypocrites. They did not aim to join the church. They were beguiled into it by artful, slick-tongued evangelists. May God deliver us from evangelists who are artists.

2. Then there are worldly methods in pastoral leadership. Let me bring you face to face with some of the problems of a Baptist pastor. The average church is composed of warring and irreconcilable factions. On the one hand there are the saved; on the other the lost. There are those who believe the Scriptures are to be obeyed, others have little or no regard for them. Take the doctrine of Church Discipline. Where is there a church that can agree on this question? Some believe the Scriptures that enjoin discipline should be obeyed; others will not hear to it. Take the question of woman's place in public worship. The Bible teaches that the woman is to have a symbol of subjection on her head because of the angels (1 Cor. 11:10), and that they are not permitted to speak (1 Cor. 14:34). Some believe these ought to be kept; others ignore and ridicule them. What is the pastor to do? A worldly pastor will either take sides against the Scriptures or else compromise them by an attitude of silence.

3. A worldly ministry is a compromising ministry. The man who will not contend for the once delivered faith will not contend for practical godliness. The man who is not particular about what he believes will not be particular about what he does. Heresy and worldliness are bed-fellows, yea, they are Siamese twins. False prophets in all ages have been of the worldly crowd. The preacher who can join in a union meeting can join in other things, too.

A preacher may be worldly in talk. Deliver me from a vulgar talking preacher. There is not much to be said about the guilt of preachers in the matter of dancing, card playing, or theatre-going. There are but few, if any, among us who would think of indulging in what is usually called worldly amusements. But the preacher's duty is not done by merely abstaining from these things. He must reprove them. "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:12). It is not enough to stay away from the dance, we must try to get others to stay away, and reprove those who do not. This applies to every form of worldly amusement. It also applies to worldly organizations. It is not enough to stay out of a lodge, we must try to keep others out, and reprove those who do not come out. A silent attitude is a spirit of worldliness and is criminal negligence in the sight of God. The very genius of Christianity is opposed to secretism. Our Lord said, "In secret have I said nothing." Lodges are religious institutions. In the blue lodge of Masons they have a Worshipful Master, and above the blue lodge they have a High Priest. Think of a Baptist preacher, who professes loyalty to the Book that teaches, "one is your Master, even Christ," entering a lodge and recognizing some sinful man as "Worshipful Master". The Bible teaches there is one High Priest of our profession, the Lord Jesus Christ. Think of a Baptist preacher joining the world in recognition of man in this high office. The Masonic lodge is a religious institution by its own testimony. Listen to Masonic authorities, "All the ceremonies of our order are prefaced and terminated with prayer because Masonry is a religious institution." Mackey's *Lexicon*. "So broad is the religion of Masonry and so carefully are all sectarian tenets excluded from the system that the Christian, the Jew and the Mohammedan in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, Parsee, and Confucian and the worshipper of deity under every form." Webb's *Monitor of Freemasonry*, by Robt. Morris, page 280.

Lodge folk are the unionists in our churches. Solve the lodge problem, and the problem of unionism will be easily solved. Masonry is a religion, but a Christless religion. In Mackey's *Lexicon* there are thirty published prayers, but the name of Christ is not found in any of them.

Marks of a Worldly Preacher

1. The world hears and approves his message (1 Jn. 4:5, 6). He is popular with the worldly crowd both in the church and out of it.

2. The worldly preacher has neither friends nor foes. Nobody curses him and nobody would die for him.

3. The worldly preacher is in great demand at social functions. He will be in favor with the Lions, and the Elks and the Eagles, but he will not be loved much by the sheep. He is awkward in prayer meeting, but manifests much grace as an after dinner speaker.

4. The worldly preacher is a diplomat. He knows the art of diplomacy. He doesn't know much about election and predestination, but he can tell you all the points about a modern Sunday School, or any of the other departments of the modern church. He doesn't know much about the attributes and decrees of God, but He can tell you how to organize your church for effective service. He can eat with the Lions, and run with the Elks, and fly high with the Eagles, but he does not know how to feed the sheep. He has found an answer to Amos' question, "Can two

walk together, except they be agreed?" He has a way of getting folk who are not agreed to walk together. Brethren, I do not believe God has called me or any preacher to hold saved and lost folk together in the body of Christ.

5. The worldly preacher is a self-seeker. He feathers his nest while the wolves destroy and scatter the sheep. Like Isaiah's dumb greedy dogs he never has enough.

Note: the above message was presented by C. D. Cole, at a Bible Institute conducted by Elder H. Boyce Taylor at Murray, Kentucky, along about 1929. It was printed in *News and Truths* then, and is re-printed now as it was taken from that magazine. It was true when preached then and just as true today, and a thousand times more applicable.

Rejoice Evermore

(1 Thess. 5: 16).

By C. D. Cole.

Christian joy is far removed from the mirth of this world, and there is plenty of laughter in spite of abounding sin and shame and sorrow. There is a veritable army of men and women who draw big wages to make people laugh, but the joy of the Lord does not come that way.

I think we can safely say the devil is concerned for the happiness of his dupes. By keeping his people happy, he hopes to hold them in his kingdom. The devil is in danger of losing the disturbed sinner. I sometimes think he must be the president and general manager of the world's amusement companies.

Let us not be fooled into thinking that everyone who is full of mirth is also full of blessings. Christian joy is not determined by the shape of the face. Some are naturally more cheerful than others, but natural cheerfulness is not Christian joy.

We are commanded to rejoice evermore, and always. Christian gladness is a part of Christian duty. He who does not rejoice in the Lord is disobedient to the Lord. What it takes to make a man happy is a revelation of what he is. Church members who get their joy from the world are very apt to be of the world.

Primitive believers were happier than present-day Christians. The source of their joy was different, too. When the apostles had seen their Lord carried up into heaven, they returned to Jerusalem with great joy (Lk. 24: 52). And following Pentecost, they continued

"daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people" (Acts 2: 46, 47). Peter and John left the council, after shameful treatment, "rejoicing that they were counted worthy to suffer shame for His name" (Acts 5: 41). Paul and Silas, while in prison and with "their feet fast in the stocks" prayed and sang praises unto God (Acts 16: 24, 25). And at a later date Peter writes: "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1: 8).

I think it is conclusive that the early Christians were much happier than Twentieth Century Christians. And why? May some reasons be suggested in the hope that all of us will be challenged, instructed, and corrected.

Why Early Christians Were Happy

1. Lack of joy is due to a lack of interest in heavenly things. The early believers had few interests here on earth. They realized their portion was in heaven. Having no continuing city, they were seeking one to come, "a city which hath foundations, whose Builder and Maker is God." As pilgrims, they desired "a better country, that is, an heavenly." With them, the kingdom of God was "not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14: 17).

2. Failure to witness for Christ is another reason for the little joy of most Christians. Early believers were bent on making Christ known to others. When scattered, they went everywhere preaching the gospel—they "gossiped" about Christ. It was when they were engaged in speaking of Christ, in the face of bitter persecution, that they were filled with joy and with the Holy Ghost (Acts 13: 52).

Much of the joyful part of our religion is missed by making joy the immediate and sole objective. Do not most believers read their Bibles, attend church, and pray in order to obtain comfort and find assurance? But this is not the only way to comfort and assurance. Nor do we find comfort and assurance by ransacking for evidence in a mass of past experiences. We are to manifest interest in others by telling them of the blessed Saviour. By seeking the salvation of others we find assurance of our own. By leading others to faith in Christ our own faith is strengthened. In trying to lead others into the sunlight of His love our own hope is made brighter. In talking of Christ to others, He becomes more precious and wonderful to our own soul. There is no joy like the joy of personal witnessing for Him.

3. Conformity to this present evil world is another reason for the little joy among Christians. We are mixed up with the world, and so much like the world, and have so many joys of the world, that we know but little of the joy of the Holy Spirit. We are so bent on making money and finding pleasure, that we have missed the true riches and are poor in the joy of the Holy Spirit.

I am sure that the real Christians of Russia know more of the joy of the Holy Ghost than do the Christians in this land of peace and plenty. The Lord does not let His people

down. For every cross there is a compensating joy. If we had more of the martyr spirit, we would have more joy in the Holy Spirit. In becoming popular with the world, the church has lost its power to witness to it. We have lost its respect and confidence.

The Source of Joy

The source of joy is the Lord. "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4: 4). This means to be in the Lord and find joy in the promises that are in Him. "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. 1: 20). This means that all that God has promised is in Christ and certain; and that we ought to say, Amen, to the glory of God. The promise of forgiveness is in Him (Eph. 1: 7). The love of God, from which we cannot be separated, is in Him (Rom. 8: 39). The hope of the resurrection is in Him (Eph. 1: 11). All spiritual blessings in the heavenlies are in Christ (Eph. 1: 22). (abbreviated).



Church and Sunday School

IMPORTANCE OF ATTENDING

SUNDAY SCHOOL AND CHURCH

Heb. 10: 25 "Not forsaking the assembling ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

THE WHOLE FAMILY NEEDS TO BE IN SUNDAY SCHOOL AND CHURCH

"Gather the people together, men, and women, and the children . . . that they may hear, and that they may learn."

Deut. 31: 12