

Devoted to Evan-  
gelism, Missions, and  
Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the  
world and preach the  
Gospel."

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

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## The Origin Of The Welsh Baptists Proves Unbroken Continuity To Apostles

The historian Davis says, "About fifty years before the birth of our Saviour the Romans invaded the British Isles, but having failed, to conquer the Welsh Nation, made peace and dwelt among them many years. During that period many of the Welsh soldiers joined the Roman army and many families from Wales visited Rome, among whom there was a certain woman named Claudia who was married to a man named Pudence. At the same time Paul was sent a prisoner to Rome and preached there in his own hired house for two years, about the year of our Lord 63.

Pudence and Claudia, his wife, who belonged to Caesar's household, under the blessing of God on Paul's preaching, were brought to the knowledge of the truth as it is in Jesus, and made a profession of the Christian religion. See Acts 28:30; II Tim. 4:21. These together with other Welshmen among the Roman soldiers, who had tasted that the Lord was gracious, exhorted them in behalf of the countrymen in Wales, who were at that time vile idolaters.

The Welsh laddie Claudia and others, who were converted under Paul's ministry in Rome, carried the precious seed with them, and scattered it on the hills and valleys of Wales; and since that time many thousands have reaped a glorious harvest.—Ashland Avenue Baptist.

How we thank God for our glorious Baptist heritage, and how we do rejoice that we, as Missionary Baptists, have an unbroken line of continuity back to the days of Jesus Christ.

What a wonderful position is ours. Not only do we have a historical continuity to the days of Jesus, but we have a Bible, every word of

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## Reverence

One thing I know about Catholics and admire them for is their reverence for their churches.

The reverence Catholics do have for their churches must be remarkable because every Protestant who ever goes to a Catholic church always comes back talking about it.

It seems to me that the Protestant churches are getting a reputation just the opposite, and rightly so, because it is absolutely disgusting to think of how little reverence we sometimes have. I have been to several Protestant churches and I have found them all alike.

We meet in our churches a few minutes before program time and talk and laugh about almost everything in the world and scarcely give Christianity a thought.

Now, I don't mean that we should

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## THE FINISHED PRODUCT

Once I was a tadpole grubbing in the mire,  
Till I became ambitious and started to aspire;  
I rubbed my tail so vigorously against the sunken log,  
It disappeared completely and I found myself a frog.  
I struggled from my puddle and jumped upon dry land,  
And the feeling that was in me was glorious and grand;  
It made me kind o' frisky so I hopped around a tree  
Till I landed in the branches as happy as could be.  
And there I spent some aeons evolving without fail,  
Till I became a monkey and grew another tail.  
But still I had ambitions as the aeons quickly sped,  
So I climbed down from the branches and walked the earth  
instead.

Till my tail got tired with trailing on the hard earth every day,

And twice within my "process" that appendage passed away.  
Once again I evolved, and believe it if you can,  
I awoke one summer morning and found myself—a man!  
Now you tadpoles in the mire, just think what you may be,  
If you'll only in your puddles start to climb the family tree;  
I'm the genus homo "finished," for all the world to see,  
For when I told my story I was given a D. D.

—Author Unknown. From Prophecy.

## WATCHING JESUS ON THE CROSS

D. D. FRENCH, S. S. Superintendent, First Baptist Church, Russell, Ky.

What did they see? They saw a crowd wild with excitement. They saw three men crucified—two thieves and what they thought to be an imposter. To them it was just three men dying.

There were several things the crowd did not see. They did not see Christ though Jesus told them He was the Son of God. Though an inscription was placed over him, "This is the King of the Jews," they did not see that it was Christ.

They did not see the love of God. It was not the nails which bound Jesus to the cross—it was His love for lost sinners. One angel slew 185,000 in one night (II Kings 19:35). Jesus said that He could call twelve legions of angels to His assistance. Then it wasn't the nails but His love that held Him there.

They did not see the willingness of Jesus. Though He was the richest of the rich He was willing to

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## The First Baptist Pulpit

### "SEEKING OUT THE BRIDE"

(Anniversary Sermon April 13, 1941, at beginning of Editor's 13th year as pastor in Russell.)

"And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things.

And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac:

And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

And Abraham said unto him, Beware thou that thou bring not my son thither again.

The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again."—Genesis 24:1-8.

This Scripture is the heart of an Old Testament experience. Abraham

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## A Rigid Examination Of The Communion Question As To "Close" or "Open"

Paul declares that the Word of God is a critic of the thoughts and purposes of men's hearts. Cf. Heb. 4:12. In fact, it is the highest critic. Its criticisms are always just and from its decisions there can be no appeal. This being true, the Scriptures we examine on the Lord's Supper ought to be eye-openers and heart-searchers to those who accept the criticism of the Bible.

OPEN COMMUNION is an attempt of various denominations to eat the Lord's Supper together. On such an attempt the Bible is plain.

"For first of all, when ye come together in the church, I hear that there be divisions among you: and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper."—I Cor. 11:18-20.

This language is plain. In the Greek it is even plainer, for the original language says, "Ye cannot eat the Lord's supper. If there be schisms, heresies, or doctrinal differences, it is not possible to eat the Lord's Supper."

ALEXANDER CAMPBELL was right when he said that open communion was both unscriptural and unreasonable. Years before God declared the same truth to the church at Corinth, for God declared that it was either close communion or none.

God demands three unities—one cup, one loaf of bread and one body.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ. For we being many are one bread and one body."—I Cor. 10:16, 17.

The "one body" means one local church. Paul said to the Church of Corinth, "Now ye are the body of Christ." I Cor. 12:27. Therefore,

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## Agonize Vs. Organize

The early church agonized while the latter church organizes. We have more machinery but little power. Today, the board room has taken the place of the upper room. The board room is crossing the knee and the upper room is bending the knee. Crossing the knee is discussing the problem and bending the knee is solving the problem. The former is man's wisdom and the latter is God's power. The board room spells Organize while the upper room spells Agonize. When the early church agonized, 3,000 souls were saved through the preaching of a single sermon. Today we preach 3,000 sermons, or more, to get one soul saved. In 1937 I am told there were 60,000 churches in our land that did not report one conversion, which means there were more than

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## The Baptist Examiner

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### ANOTHER CHALLENGING TESTIMONY

Bro. M. T. Miller, a Baptist preacher of Madison, W. Va., attended the meeting at Racine and spoke most highly of the influence of the Baptist Examiner in his life. He declared that he had never seen the Truth that Christ died for all sins—past, present and future—until he read it in the columns of this paper. Then because he dared to preach it, one of his deacons challenged and opposed him. Yet withal, he believes it and is still preaching it.

How wonderful it is to be an editor! How wonderful the joy of such a testimony! How we thank God for the privilege of our written ministry! Pray for us physically, mentally, spiritually and financially as we carry on the work of The Baptist Examiner.

### AN EXTENDED MINISTRY

The Racine meeting was characterized by groups visiting the meeting from a distance. One or more groups came from Danville (14 miles); Chelyan (15 miles); Madison (18 miles); Charleston (20 miles); Belle (24 miles); Eunice (25 miles); Whitesville (25 miles); St. Albans (32 miles); Clendenin (40 miles); Gauley Bridge (15 miles); Tariff (72 miles); La Frank (87 miles); Ashland, Ky., (100 miles) and Greenup, Ky. (110 miles).

Not only does our ministry bring a joy, but a challenge and a responsibility. Pray for us that we may ever be true to His Word that through the years men may always desire to hear the Word of God which we preach.

### OUR NEEDED TENT

In spite of the coal strike which has paralyzed the finances of the editor's home town, God is working. One contribution of \$5.00 was received last week and another for \$100. Many of our local people have promised help as soon as our present financial condition is bettered by the men going to work.

In the meantime I verily believe that God is going to give us through friends from outside our town, the funds we need for the new tent and equipment (approximately \$500).

"The things which are impossible with men are possible with God." Luke 18:27.

If you can't contribute, pray for us in the light of this Scripture.

## Three Pastors Whom the Editor Has Recently Assisted in Revival Meetings



T. P. SIMMONS  
Racine, W. Va.



E. V. HOWELL  
Clendenin, W. Va.



ROY HAMILTON  
Greenup, Ky.

Of recent date the editor has assisted each of the three brethren pictured above in revival meetings. In each instance it was a season of refreshing from the Lord and of rich fellowship with the pastors and their flocks. These are three of the finest and noblest men of God, it has been the editor's privilege to ever associate with. That the meetings were a blessing to both pastor and church, the following testimonies indicate:

\* \* \*

#### SIMMONS' TESTIMONY

The attendance has been gratifying, the largest we have had since the opening day in our new building. Not only have our own people been loyal in attendance, we have had a large number of visitors, some from this community and some from many other places to a distance of more than a hundred miles away. The preaching has been of the highest order. I have never heard Bro. Gilpin preach so well before, and I have never heard anybody preach better. His day messages on the seven churches of Asia have been exceedingly practical, timely and profitable. They have greatly strengthened our people. This meeting promises to mark the beginning of a new era in our church.—T. P. Simmons.

#### AGONIZE VERSUS ORGANIZE

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two million sermons preached and not one addition to the church.

The church is looking for better methods while God is looking for better men. What the church needs is not more machinery, or better, not new organization or better, but men whom the Holy Spirit can use. Men of prayer. Men in agony of prayer. The Holy Spirit does not flow through machinery, but through men. God does not anoint plans, but he does anoint men. We announce we are going to have a REVIVAL. We should announce we are going to have a meeting. Only God can give a REVIVAL. We make our plans; we call in a strong evangelist; we flood the newspapers with our announcements. The organizations are all organized. We push the button and Lo, nothing moves. God does not flow through cold electric wires. God does not flow through organizations. God flows through agonizing hearts. When Knox cried out, "Give me Scotland or I die," God began to flow through the man. God does not count our prayers but He does weigh them and counts our tears. But we have so few broken hearted saints in agony of soul for the lost. It was a mark of disgrace for a Jewish woman not to have children. Oh, the soul agony. Read again the story of Hannah and the

The Calvary Baptist Church of Clendenin, West Virginia, has just closed one of the finest and most fruitful revival meetings in her short history. The meeting under the direction of Brother John R. Gilpin, of Russell, Kentucky, accomplished a great deal for the Lord. Brother Gilpin's strong Gospel messages had a telling effect on the saved as well as the unsaved. The meeting resulted in 15 additions to the church, 11 by baptism and 4 by letter. The majority of these were adults.

Since the meeting, our general attendance has increased. Our prayer meeting and Bible school attendance has steadily increased.

We recommend Brother Gilpin as a safe, sane, Scriptural and Baptist evangelist and preacher.—E. V. Howell, Pastor, Calvary Baptist Church, Clendenin, West Virginia.

\* \* \*

#### THE REVIVAL AT GREENUP

During the first two weeks in April, our hearts were made to burn within us, as pastor John R. Gilpin led us in a glorious old-fashioned revival meeting. Truly, God was with us. The church was revived and souls were saved. People are still talking about the messages that stirred their hearts, the large crowds that attended and the fine spirit that prevailed. As a result our membership has jumped to one hundred and ten, our church has taken on new life and our hearts have been encouraged to attempt big things for God. May the God of revivals add his blessings to Bro. Gilpin, is our prayer.—Roy A. Hamilton, pastor, First Baptist Church, Greenup, Ky.

#### THE ORIGIN OF THE WELSH BAPTISTS PROVES UNBROKEN CONTINUITY TO APOSTLES

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which was written by Baptists, about Baptists, for Baptists, and to make Baptists.

Our contention is: Give every man a clean heart and an open Bible, and the result will be a Baptist civilization.

burden of her soul because she had no child. You will find the story in I Samuel and chapter one. Listen to her as she prays. She is agonizing with God for a child. God hears her agony and sent to her Samuel. Think of the multitude of Christians who have never had any spiritual children. They do not know what it is to travail in pain for a lost world. Think of the multitude of Christians who are so faithful to an organization but we know nothing of agonizing with God for a lost world. In the days of Cromwell they needed metal. A soldier told Cromwell there was a lot of metal in the statue of the saints adorning the churches. Cromwell said, "Good, we'll melt the saints and put them into circulation." Our organizations are filled with the statues of the saints; beautiful but lifeless. Oh, that God would melt us down and cause our hearts to be in agony and put us into circulation. Then something would happen.

#### REVERENCE

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sit in our churches like statutes and never smile or laugh, but what I am writing about is telling stories and jokes just to get a laugh when they have no connection with Christianity, skidding across the floor, running up and down the steps two at a time and all other actions that do not show respect for the greatest institution on earth—the church.

Christianity is a happy religion and we should wear our smiles, but on the other hand Christianity is not a comedy, our churches are not theatres or night clubs.

The very moment we enter our church door we should forget outside interests and think on things eternal, or business relating to the growth of our churches. We should not use our churches for just a social meeting place.—Rip Rockie, an Asheville Citizen.—Clipped from Moody Monthly.

#### CHRIST AND MISSIONS

"My love for missions is the measure of my love to Christ . . . My interest in missions is the gauge of my interest in Christ . . . My gift for missions marks the valuation at which I value Christ . . . My prayers for missions reveal my estimate of the promises of Christ . . . The great object of missionary zeal is to bring men to Christ . . . My work for missions is the proof of my obedience to Christ." (H.B.T.)



**"SEEKING OUT THE BRIDE"***(Continued from Page One)*

was now old. He desired to see his son Isaac happily married before he died. Although Abraham was living in the land of Palestine, he was surrounded with heathen peoples, and he did not want to see his son married unto any of these. He therefore, called one of his servants, whose name is not recorded, and commissioned him with the task of journeying into Mesopotamia that he might procure a wife for Isaac. So concerned was Abraham about his son procuring a proper wife, that he even compelled this unnamed servant to put his hand upon his thigh and swear that he would obey all his master, Abraham, had demanded.

Whenever I read this Scripture, I am reminded of a New Testament text: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (I Cor. 10:11) How truly this text represents this Scripture, for there is a tremendous lesson which we can learn from this Old Testament incident concerning Abraham's interest in the securing of a proper wife for Isaac.

Every true servant of the Lord is like unto this un-named servant of Abraham. The Lord sends each of us who are His servants to assist in finding a bride for the Lord Jesus Christ.

**I.**

It is most interesting to notice this servant and the errand which Abraham gave to him. We notice first of all that he was un-named. This is to teach us that as we go out seeking a bride for Christ, ours is to be an inconspicuous position in the ministry. One day, in speaking of a great preacher, one layman said that he would like to go to see and hear him. Another, in hearing him, said, "You may hear him, but you cannot see him, for he is always hidden behind the Master." This is truly our position. As this servant was un-named, so are we to go forth in an inconspicuous way to do His will.

To carry out this errand, this unnamed servant first communed with his master. He talked the matter over in detail and at length with Abraham. Only after he had thoroughly communed with Abraham, and fully understood all that Abraham meant, did he start upon his errand to do this task. In this respect, the analogy is true as to each of us in our task of seeking out a bride for Jesus. Before we go into actual service, we should commune with Him. No Christian should ever go to plead with men for God until first he has pleaded with God for men.

This was a joyful errand that this un-named servant had set before him by Abraham. Of course, marriage is always a time of joy, and in view of this fact, the wedding bells were ringing about this servant as he set out on his errand. Yet, joyful as was his task, it was no more joyful than it is to seek souls for the Lord Jesus Christ. In the Bible we read that there is rejoicing in heaven whenever souls are saved. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (Lk. 15:10). Yet, that isn't the only place there is joy, for there is joy here on earth. There is joy in our own hearts whenever a lost man turns from sin to the Saviour.

This errand that this un-named

servant set out upon, was one upon which his master's heart was set. Isaac, the prospective bridegroom, was now forty years of age. He had shown no sign of being interested in matrimony. There was no evidence that marriage was in his mind. His mother was dead, and now he was quite despondent. Abraham himself was old—approximately 140 years of age—and he himself was desirous of seeing the promise as to Isaac's seed fulfilled. Therefore, in view of these circumstances, Abraham's heart was set on Isaac's marriage. He was determined to see Isaac have a bride. Truly I speak reverently when I say that the great Father's heart is set on giving Christ a bride. It is because of this that He gives us a commission to preach His word. "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." (Eph. 3:7, 8). If Abraham's heart was set on marriage for Isaac, how much more is the heart of God set on giving a bride to His son, Christ.

This errand of securing a bride was a responsible task because of the person of Isaac. Isaac himself was an extraordinary person. He was born as you doubtless remember, according to the power of God, and not after the flesh; God working a biological, physiological miracle that he might be born even after Sarah had passed far beyond the age of bearing children. Then too, Isaac was extraordinary in that he had been offered as a sacrifice at Mt. Moriah. While the father never actually slew him, he had in his mind to do so, and it was his intention to actually slay his son, Isaac, at the command of God. Still again, Isaac was extraordinary in that he had been figuratively raised from the dead. "Accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure." (Heb. 11:19) This un-named servant knew all this, and because Isaac was so extraordinary, and in view of the person of Isaac, he knew that it was a responsible errand with which Abraham had entrusted him.

All this is true of Jesus. He was not born after the flesh, but he was born according to the power of God. The prophet even foretold that he would experience such a birth. Listen: "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14) The angel of God declared to Joseph that Jesus wasn't born after the flesh. "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the Holy Spirit." (Matt. 1:20.)

Also, as Isaac was figuratively offered as a sacrifice on Mt. Moriah, Jesus was literally sacrificed at Calvary; and as Isaac was figuratively raised from the dead, so Jesus was actually brought from the dead. Surely if it were a responsible errand which was entrusted to this un-named servant because of the person of Isaac, how much more responsible position is it for each of us today to find a bride for Christ in view of the person of Jesus Christ Himself

Furthermore, this task which this servant had entrusted unto him, was a weighty one because the bride herself had to be willing. It is thus with our task in persuading men for God. Men have to be willing if they are to become a part of the bride of Christ. In himself, no man is actually willing. Yet, in the day of God's power, men's hearts are made willing to follow the Saviour and to become a part of the bride. "Thy people shall be willing in the day of thy power." (Psa. 110:3.)

**II.**

Lest I become tedious to you in studying the errand which this servant had, may we notice together some of the servant's difficulties, for he realized at once that there were difficulties confronting him. "And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?" (Gen. 24:5.)

The first difficulty which this servant encountered in his own mind was that the girl may not believe his report, or she may not be impressed with it. Each Christian who goes out representing the Lord to witness for Him, might thus cry to God. They might even use the words of the prophet, Isaiah: "Who hath believed our report?" (Isa. 53:1) We go out to give the world a report of God's great love for rebellious sinners. Truly it is a wonderful story that we have to tell, but even when we tell it, men go on thinking about their trifles, only casually believing our report, and are very poorly impressed by it. Thus, we have the same difficulty confronting us which this un-named servant had before him.

Too, there was another difficulty in that the bride was expected to feel a love for one that she had never seen. How could she be asked to love a man whom she had never seen? How could one expect her to? Only as she recognized it to be the will of God, could she feel this love for him. Even today, as I would present Christ unto you, you may say, as one said to me some months ago: "You ask too much to ask us to love a Christ whom we have never seen." This is exactly what I ask you to do. "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." (I Pet. 1:8) I realize that only as God works a miracle of grace can you do so. Truly this is a difficulty both for the un-named servant, and for each of us as servants and representatives of Christ today.

Yet, an even greater difficulty presented itself to this servant when he considered that the bride in question might refuse to leave Mesopotamia for Canaan. What a difficulty this was! Truly no girl would want to leave her homeland for another, and as we go to speak to the lost and to witness for the Lord Jesus, we find the same difficulty arising, for sinners can't leave Jesus and the world too. If you have Jesus, you have to leave the world behind, and if you hold onto the world, you have to reject Jesus. Truly this was a great difficulty. The servant must convince her that Canaan is far greater than Mesopotamia, and I today must convince sinners that Jesus Christ and an heavenly home are far superior to the service of Satan and what this world has to offer.

Yet an even greater difficulty fol-

lows this. Henceforth this bride for Isaac must lead a pilgrim life. Abraham and Isaac wandered from place to place, dwelling in tents as so-journers with God. They never had a settled abiding place—their's was a pilgrim life. This, beloved is doubtlessly the greatest difficulty of all when we go out to plead with the lost. It is hard for an unsaved man to see how he can be in the world and yet not be a part of it. It is hard for him to see how he can serve God and thus be a stranger to the world in which he lives—a pilgrim within this world waiting on the Lord. A pilgrim life has none of the attractions which is offered by a settled life. This is a tremendous difficulty when we would appeal to the lost, for the lost man doesn't want to be a pilgrim with, or for the Lord.

Yet, doubtlessly the greatest difficulty of all which this un-named servant had before him, was that this bride might not even care for the covenant of promise which had been given of God to Abraham and unto Isaac. How true this is with the unsaved world, who care not for the promises of God which are ours in the Bible. Many disbelieve altogether. Others scorn and reject the gospel. Still others listen carefully, while a fourth class postpone the matter. Yes, many times we speak our message into unwilling ears—ears that do not care for the promises of God. This un-named servant realized this would be one of his difficulties, and well may you and I as servants of the Lord, recognize the same difficulty even before we would begin to serve Him.

**III.**

When the full weight of this responsible errand dawned upon this un-named servant, and when he fully grasped the truth of the many difficulties that might present themselves to him, he offered a compromise suggestion unto Abraham. "And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land, from whence thou camest?" (Gen. 24:5). In substance, he said, "If this bride will not leave Mesopotamia and come to Isaac, how about letting me take Isaac over to Mesopotamia to her?"

This, beloved, is the suggestion of the hour. The Devil is suggesting it on every hand to all of the servants of Christ, and is thus tempting his preachers. "If the world will not come to Jesus, let's tone Jesus' teachings down to the world." In substance it means that we are to tone down our teachings and to compromise the truths that we have been presenting, so that we can reach the world for God.

Let's notice a particular illustration. The Bible declares that men must be converted and have a change of heart. Listen: "Marvel not that I said unto thee, Ye must be born again." (Jn. 3:7) Just as the servant suggested taking Isaac unto the bride, so the Devil is whispering through the many voices of the world to faithful ministers of Christ, and is saying: "Men don't like the doctrine of the new birth—that they must be born again, and therefore, instead of bidding them to be converted and come out from among sinners, let us join with the ungodly world and influence it with our teachings and our lives, which would mean that in the end, that we must revise our doctrines of

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**"SEEKING OUT THE BRIDE"***(Continued from Page Three)*

grace; which means that we must accept modernism, automatically undermining the old faith and thus bring in a flood of doubt. It would mean that we must deny depravity—that men are depraved human beings, deserving damnation. It would mean that we would deny the necessity of the new birth, and would declare that men could be saved without being regenerated. It would mean that we would abandon the glorious doctrines of repentance and faith. In its final analysis, it would mean that instead of living unworldly, that we should conform to the world at least for six days out of the week, and of course, we are not to be too singular nor unworldly even on Sunday. It would further mean if we were to adopt this modern suggestion which is the counterpart of the suggestion of Abraham's servant, that we would break down the barrier of the converted and the unconverted. This of course, is what most modernists and modern evangelism says. It would mean that we would reduce the preachers into actors; the temples of God into theatres of the world; and the services themselves would be turned into a musical display.

This is the world's proposal. The servant said, "If I can't win Rebekah and bring her to Isaac, let me take Isaac down to her." Thus the world seeks to lead Christ's ministers astray. The world is telling us that we are not to bring the lost up to Christ, but to bring Christ down to the lost. Perhaps not in these words, but this is its real meaning. It is the drift of the times to accept this compromise suggestion on the part of Abraham's unnamed servant.

## IV.

Though this servant might make this suggestion, it was quickly repudiated by his master, Abraham. "And Abraham said unto him, Beware thou that thou bring not my son thither again." (Gen. 24:6).

And how quickly would our Master, the Lord Jesus, repudiate it today. We are not to drag Him down to the level of the world. He is not of the world, and we ourselves are not to carry on His work on the basis of the world. Listen to Jesus' own words: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." (Jn. 17:14) Here was His command to us that we should live separate lives. "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.)

It is a mighty poor wife who will not journey with her husband and who won't go wherever he must go. By toning down the message of Christ it would be a mighty poor convert that we would get. It would be a mighty poor Christian who would not want to follow Jesus. All

the converts a church gets by toning down and softening its teachings, are not worth much. The next question that church will be confronted with, is how can we get rid of them?

## V.

Not only did Abraham, the master, repudiate his servant's suggestion, but he even gave a promise of acquittal unto the servant. "And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath." (Gen. 24:8) If the servant did all he could, and still could not procure the bride, and she would not come with him into Canaan, then the servant had a complete acquittal—he was no longer responsible.

This, beloved, is my attitude today. It is my delight to preach the old gospel, but when it fails, I am ready to quit. I have nothing to offer any sinner but the cross of Calvary—the cross without the flowers and oratory, and when the old gospel fails, I am ready to fail too.

I love this Bible. It means much to me. There is much in it that I preach that others don't believe. There is much that others practice that I do not practice, for I do not find it in this Bible, and, therefore, of necessity I must condemn it. Sometime in the future, I am going to lie down and die, unless my Lord comes for me first and catches me up into the skies. Maybe I'm not reaching as many people as others; maybe I'm reaching only a few; maybe if I toned my message down and softened it and put it on the level of the world, that I would reach more. Perhaps the things I stand for which others do not believe, may be the means of keeping me from having a great following here in this world. It may be that the preaching of all His Word renders me unpopular, whereas I might have a measure of popularity if I only preached a small portion of it. Yet, beloved, when I come to the end of the way, if I have only reached but a few, I will know that I have reached them by the preaching of the Word of God, and when that day comes, knowing in my own heart that I have been true to His Word and have done my best, I am going to be able to face the future with joy. My Lord has asked me to preach His Word. It isn't for me to tone it down; it isn't for me to soften it; I am just to preach it as it stands, and if the folk don't accept it, then I have done my duty before God, and I have my Saviour's promise of acquittal that I am not responsible for the results.

What a joy it will be then to hear Him say:

"Servant of God, well done!  
Thy glorious warfare's past,  
The battle's fought, the race is won,  
And thou art crowned at last.

The stars shall shine for a thousand years  
A thousand years and a day;  
But God and I shall live and love,  
When the stars have passed away."

Do I speak to some lost man tonight? May I remind you that if Rebekah had not come to Isaac, she would have lost her place in the Holy line. My dear lost friend, if you do not receive Jesus Christ, then the loss is even greater for you. I beg you tonight to take your place and your stand now with Jesus Christ as your Saviour. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (Jn. 1:12.)

**A RIGID EXAMINATION OF THE COMMUNION QUESTION AS TO "CLOSE" OR "OPEN"***(Continued from Page One)*

since the Lord's Supper is only for "one body," then open communion is unscriptural, anti-Christian, and sinful.

Incidentally we might add that having many loaves or individual communion glasses is as unscriptural as open communion. That Jesus had only one cup in mind is seen from His words, "And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it." Mt. 26:27. Literally, He said, "All of you, drink of it." Notice His words, "Drink of it."

INTER - COMMUNION which means that all Baptists partake of the Lord's Supper together is as sinful as open communion.

Note well the words: "That they which are approved may be made manifest among you." I Cor. 11:19. There were those in Corinth which the church approved for the Lord's Supper. This implies that there were others that were not approved of. That is why they were forbidden to eat with certain classes. That is where lack of church discipline is an awful sin. The Bible plainly forbids a Baptist church eating with drunkards and harlots, and libertines, and blasphemers, and idolaters and profiteers, and crooks, and Anti-missionaries, and money-lovers. Read I Cor. 5:11 and see if all these classes are not included. To eat with them is to approve their sins, by showing that the church fellowships those sins and counts them worthy to come to the Lord's table. There is the reason for the prohibition of intercommunion. If a strict Baptist church invites all members of Sister Baptist Churches to the Lord's table, then anyone of the forbidden characters mentioned above may come to the Lord's table, if members of a church that exercises no discipline. An orderly walk is one of the forgotten prerequisites to the Lord's Supper in most Baptist Churches, be it said to their shame. The Methodist discipline is right in teaching that no one should be invited to the communion who is guilty of any practice or teaching for which they would discipline a member of their church. That logically kills both open communion and intercommunion. They do not practice what they teach, but their teaching at that point is right. If Baptists should invite Methodists to the communion table, they would thereby approve of sprinkling and pouring for baptism, wicked perversion of that ordinance handed down from the Mother of Harlots at the Council of Ravenna to her daughters and grand-daughters. So with infant baptism, episcopacy, and many other traditions of the Roman Catholic Church. If Baptists invited Campbellites to the Lord's table, they would thereby approve that wicked mental grace is bestowed in the ordinances, the damning twin heresies of salvation by works and apostasy, and many other heresies. The crimes and heresies, whose approval is made manifest in open communion, and intercommunion, are multitudinous and appalling. How many Baptist churches all over this land are guilty of hugging to their bosoms that deadly viper anti-missions and giving their endorsement and sanction to it, by permitting Anti-missionary Baptists in their own ranks to come to the Lord's Supper.

May God give all Bible loving

**WATCHING JESUS ON THE CROSS***(Continued from Page One)*

give up the beauties and glories of Heaven. He was willing to take upon Himself the form of human flesh to become the poorest of the poor for us. And best of all, He was willing to die in our place.

They did not see Christ as the Saviour. To the crowd He was just another man. They watched him suspended there between Heaven and earth. They saw His side pierced with a spear. They saw blood and water come forth from His side. They failed to see that it was shed for lost and ruined mankind.

They did not see the saving grace of God made manifest in the heart of the thief. They probably heard the thief as he said, "Lord remember me," as well as the answer which came back, "Today shalt thou be with me in Paradise." Yet they failed to see the saving grace of God made manifest in the heart of this poor lost man.

They did not see the blessed hope of the resurrection. Though they heard Him speak to the thief of Paradise, they did not catch the blessed hope of the resurrection. Most of us have loved ones who have passed on. With their bodies lying in some cemetery, it brings joy to our hearts to know that someday those bodies will be raised and made in the likeness of His glorious body. When cares and disappointments come our way and burdens seem too heavy to bear, it is a blessed hope that we have, knowing that some day Christ is coming for His own and we shall be caught up together with Him to ever be with the Lord.

In our own lives, is it not true that sometimes we lose sight of the love of God like those who watched Jesus on the cross? Since He loved us, we should love Him more and more.

Have we lost sight of the willingness of Christ? He was willing to suffer death for us. It made no difference how poor one was, nor how poorly dressed one was, nor how far in sin that one had gone, Jesus was willing to save. When asked to teach a class, or serve Him, do we lose sight of His willingness.

Do we fail to see Christ as our Saviour when we come in contact with the world? It made no difference to Christ as to one's standing in the world. All appeared the same to Him. Why should we make a difference when all outside of Jesus need to be saved?

Do we fail to recognize the saving grace of God in the lives of others? Those who have been saved are our brothers and sisters in Christ. We should meet and greet each other as such.

Do we lose sight of the resurrection? We have many problems and sorrows. Some days the future looks mighty dark and we are made to wonder why these things come. It is then we hear our Master say, "Let not your hearts be troubled . . . in my Father's house are many mansions . . . I go to prepare a place for you . . . I will come again that where I am, there ye may be also." What joy and comfort this brings to each troubled heart, as we look for the blessed hope of the glorious resurrection.

What do you see when you watch Jesus on the Cross?

Baptists, grace to practice neither open communion nor intercommunion, but rather restricted, close, one body, local church communion. —J. R. G.