

Devoted to Evangelism, 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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MY MORNING PRAYER

Ere I look on things of earth,
Or speak to anyone—
Dear Lord, I pray throughout this day
Thy will in me be done.
The cares and gifts of yesterday
Were rolled on Thee, and gone;
Of hours ahead I've nought to dread
If thy sweet will be done.

Lord, if the work I love so well
Lies by me all undone—
Help me to rest and know 'tis best
When Thy dear will is done.
If wrongs to me from others come,
This too Thou wilt atone;
So I will raise glad notes of praise!
For me—Thy will be done!

Lead me in supplication, Lord,
For souls; grant victories won;
By word of pen through me to them
Implore, "God's will be done."
And when with Thee I serve no more
From dawn till set of sun—
Through Eternity what joy 'twill be
To sing, "THY WILL BE DONE!"
—Effie O. Foss.

The Altar And The Mercy Seat

By DAVID BURRIS
Oakdale, Tenn.

We live in a day when many churches and not a few preachers make much of what they call "altars" and "mercy-seats." In our opinion people are being deceived as to what the Word teaches on the subject. We ask you to go with us to the Scriptures.

I. THE ALTAR.

The word altar in the original means "killing place." The altar was made of wood overlaid with brass 7½ feet square and 4½ feet high. (Exodus 38:1). The purpose of this altar was to provide a place to offer up burnt offerings to the Lord. (Exodus 40:29). And this altar was placed before the door of the Tabernacle. (Exodus 40:6).

In the light of the above Scripture we must insist that if the modern preacher puts an altar in use that it be placed before the door (Exodus 40:6) as the Book teaches, and that burnt offerings (not sinners) be offered on it. (Exodus 40:29).

The Bible teaches:

- (1) That the burnt offerings were only a figure. Heb. 9:9.
- (2) That Christ fulfilled this type of figure. Heb. 10:4-12.

Therefore, to use an altar would be to say by act that Christ was not yet come and deny the Lord of glory. If the real Lamb of God has come and been offered as a sacrifice—there can be no Scriptural warrant for an altar in places of worship.

II. THE MERCY SEAT

The word mercy-seat means "covering" or "propitiation," and typifies Christ, our sin Bearer. Reader, get your Bible and open at Exodus 25:17-22, and you will at once discover that the mercy-seat was only a covering (lid) to the ark. It was not used as a seat at all, save for the Cherubim. (Exodus 25:10-16). This ark (Continued on page four)

Mused Uncle Mose

"Lotta preachers say dey don' have to study none, dat de Lawd jes' fill dey moufs w'en dey preaches. Hit make a feller wondah ef dat be bes' de Lawd can do."

True New Testament Baptists Have Always Believed the Doctrine of Election

In view of the fact that the editor believes in unconditional election, his enemies and critics dub him a "Hardshell." There's really nothing new about this for from the days of John the Baptist, all true Baptists have consistently been called Hardshell.

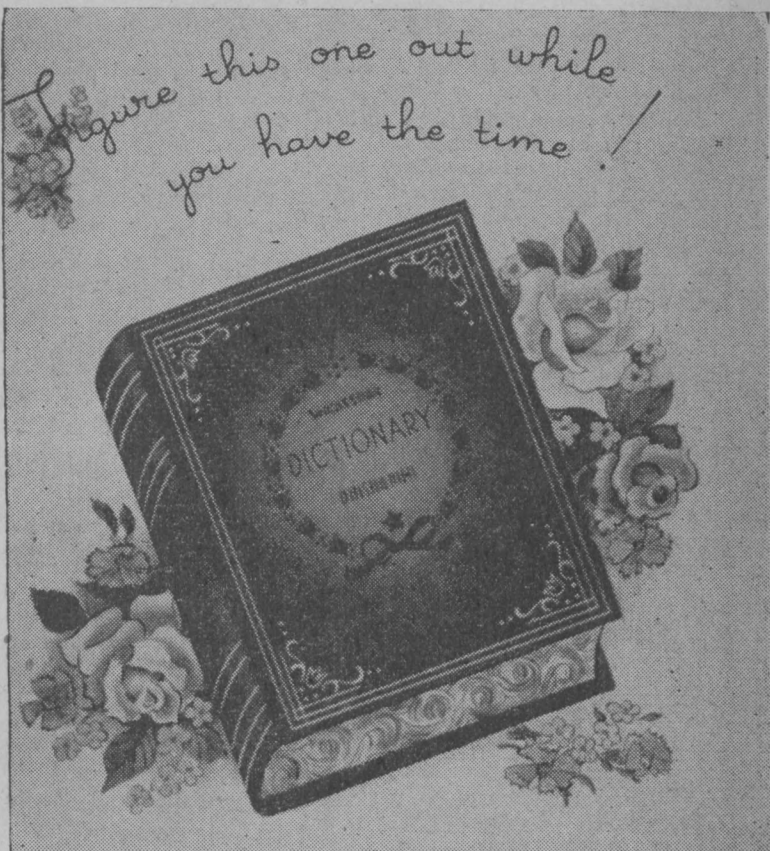
IS UNCONDITIONAL ELECTION A BAPTIST DOCTRINE? THE CONFESSIONS OF FAITH

The Paterines are among the progenitors of Baptists, and W. A. Jarrell, on page 139 of his Baptist history, says of them: "They appealed to the texts in the ninth chapter of Romans, employed by others, in proof of the doctrine of UNCONDITIONAL PREDESTINATION."

The Waldenses are considered

as being a part of the Baptist line of succession, and from the old Waldensian creed we read their belief, as follows: "God saves from corruption and damnation those whom he has chosen from the foundation of the world, not from any disposition, faith or holiness that the foresaw in them but of his mere mercy in Jesus Christ his Son, passing by all the rest according to the irresponsible reason of his own free will and justice."

The belief of the Anabaptists, the immediate ancestors of Baptists, is expressed by one of their preachers thus: "Christ, the Lamb of God, has been from the beginning of the world a mediator between God and men and will remain a mediator to the end. Of what men? Of you and me (Continued on page four)



Neither in the dictionary nor in the Bible can be found any reason why a man should be anything but a Baptist.

Give every man a clean heart and an open Bible and the result will be a Baptist civilization.

If there be enough Scriptural reasons for one man being a Baptist, then there are enough Scriptural reasons for every man being a Baptist.

What Does The Bible Teach About Gossip And the Sins Of The Tongue?

ROY MASON
Tampa, Florida

This is a very practical subject, and a very needed one for any and all groups of Christian people. And for several reasons. First, because MORE PEOPLE SIN WITH THE TONGUE than in any other way. Second, because people SIN MORE OFTEN with the tongue than in any other way. Third, because MORE TROUBLE IS CAUSED IN CHURCHES by unscriptural and wicked use of the tongue, than by all other things. Fourth, because MOST GOSSIPS and SLANDERERS DO NOT REALIZE THEMSELVES AS SUCH at all. Fifth, because many people are under the delusion that they are better than most every-

body else, and hence can be critics of the actions of all others. Let a difficulty of any kind arise in a church, and more lies will be told and more criticisms will be hurled and more bitterness will be indulged in than would characterize most any difficulty out here in the world. It is simply astonishing how the devil will use people's tongues in a time like that.

Out of the realization of people's susceptibility as regards the sinful use of the tongue, the framers of our CHURCH COVENANT have a strong article on that subject. (Look it up and read it.)

And in the Word of God there is strong warning against sinful use of the tongue. Note just a few of the passages: Leviticus (Continued on page two)

IT TAKES COURAGE

To refrain from gossip when others about you delight in it. To stand up for an absent person who is being abused.

To live honestly within your means and not dishonestly on the means of others.

To be a real man, a true woman, by holding fast to your ideals when it causes you to be looked upon as strange and peculiar.

To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another.

To refuse to do a thing which is wrong, though others do it.

To dress according to your income and to deny yourself what you cannot afford to buy.

To live by one's convictions.

-- The First Baptist Pulpit --

"The Doctrine Of Good Works"

The insistence of the Scriptures that salvation is by grace through faith and that it is entirely apart from works on the part of man cannot be gainsaid, for it is written and rewritten in the pages of the Bible. But man is a one-sided creature in his thinking, as a rule, and so it is that many who have been indoctrinated in the Reformation's clarion call, "Justification by faith," seem to have lost sight of the fact that the Christian has been "created in Christ Jesus unto good works." James 2:24 is no less a part of

the Scriptures than Romans 4:5. The latter declares: "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness;" while the former reads: "Ye see then how that by works a man is justified, and not by faith only." God's Word does not contradict itself. These seemingly opposed statements are vindicated as we examine the Scriptures as a whole and the contexts in which these remarks are written, to learn that the works of man, even the works of the Law, cannot

save, but that salvation by grace through faith expresses itself by good works on the part of its recipient. Good works performed by the believer in Christ are the evidences of life, the fruits of righteousness.

Our consideration of the subject of good works will fall into four divisions.

1. The Demand of Good Works on the Part of the Believer in Christ.

God's expectation that those who love Him shall walk worthily (Continued on page two)

THE TONGUE

A Biblical writer said, "The tongue can no man tame." A Greek philosopher asked his servant to provide the best dish possible. The servant prepared a dish of tongue, saying, "It is the best of all dishes because with it we may bless and communicate happiness, dispel sorrow, remove despair, cheer the faint-hearted, inspire the discouraged, and say a hundred other things to uplift mankind." Later the philosopher asked his servant to provide the worst dish of which he could think. A dish of tongue appeared on the table. The servant said, "It is the worst, because with it we may curse and break human hearts, destroy reputations, promote discord and strife, set fam-

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WHAT DOES THE BIBLE
TEACH ABOUT GOSSIP
AND SINS OF THE
TONGUE?

(Continued from page one)
19:16; Proverbs 11:13; 18:8; 26:20. Also read James 4:11 and its connection. Also Matt. 7:1-5.

How the Gossiper and Tale-
Bearer Operates

1. They often visit newcomers, professedly in the interest of their church, but manage to spill all of the faults of the members before they leave. People have been kept from joining a church because of such visits. In our first pastorate, a woman gave us the "low down" on all the members, the very first thing, much to our discouragement, but later we found that she was the meanest person in the church.

2. They often visit new members, and spill the faults of the church. Often new members are discouraged by such.

3. The gossip gets to be an expert telephone operator over the "grapevine" exchange. A "grapevine" can greatly jeopardize the peace and harmony of any church. It is watered and nourished by people gathering in little groups and clusters, or in homes and telling one another all that they have heard. "He said; she said; they said." A veritable tempest can be stirred up in a teapot. Something that doesn't amount to a row of pins can come to occupy more time than the things for which the Lord established his church. There is one verse of Scripture that will kill a church "grapevine" deader than a door nail. It is James 4:11, "Speak not evil of one another brethren."

The gossip and falsifier has a Christian at a disadvantage for one can't fight back by using their weapon. It has been our joy to baptize some who were critics and falsifiers. They confessed that they had deliberately slandered and had deliberately lied on us to harm us, but when the Lord got hold of them, they turned from that and became valued friends.

4. The technique of the gossip and tale-bearer. They spread their ears for something to tell. They say, "Have you heard . . . ? Now don't tell anybody else but . . ."

Dangers of Talking Too
Loosely

1. Often One Is Mistaken. Examples: (I Samuel 1:13-15) Eli felt sure that Hannah was drunk when she was praying. (Acts 2:13) There the disciples were charged with being drunk when

they were under the influence of the Holy Spirit. It is against such mis-judgment that Jesus spoke in Matt. 7:16, when he said "Judge not."

2. Lives Are Often Ruined. Troubles have often been caused between husbands and wives by loose talk. Troubles between neighbors also. Troubles between church members.

3. Children Are Often Harmed by parents talking about the pastor, or the Sunday school teacher, or some deacon or someone else in leadership.

Note the Lord's safeguard as regards a pastor. (I Tim. 5:19.)



THE TONGUE

(Continued from page one)
ilies, communities, and nations at war with each other." He was a wise servant. Solomon said, "Whoso keepeth his tongue, keepeth his soul from trouble."

— Whitcomb Brougner



Huntsville, Texas

"I go to church every Sunday but I get more real preaching in one issue of the Baptist Examiner than a month at church. How Baptist preachers have changed in doctrine to what they used to be—so God help you keep on keeping on until He returns. God bless you and yours." W. R. Powell



THE DOCTRINE OF
GOOD WORKS

(Continued From Page One)
and in obedience to His laws is not confined to the Christian era, for long before the Son of God left Heaven's glory to become flesh this truth was written in His Word. For example, under the Mosaic Law pardon for sin was accomplished entirely apart from any virtue of man, whose every imagination was only evil continually (Gen. 6:5). Man could not please God, for all his righteousness are as filthy rags in the sight of His holiness (Isa. 64:6). Salvation has always been by God's grace and of old was by means of the blood of the lamb, prefiguring God's true Lamb, our Lord and Saviour Jesus Christ. Man was saved by grace through faith even in those times, but God expected him, after that salvation was wrought out, to live in obedience to His commands. And the same is true in this age. It is a sad commentary upon the human heart to observe that now, even as of old, multitudes live as though they believed that the formal acknowledgement of God's decrees, or conformity to certain rituals, is sufficient, and that there is no need of obedience of heart and a worthy walk before Him. Nothing could be farther from the truth, for salvation has to do not only with the sins of the past and the estate in the future, but involves the present as well. The tree that brings forth no fruit is dead. The faith that does not issue in works is dead also.

Lest we be misunderstood, we would make it very clear that there is no suggestion in the Scriptures that good works can have any part in man's salvation. On the contrary, there is no merit for salvation in anything that man himself can offer God. In his natural state man is a sinner, dead in trespasses and sins, without life, without hope, lost and defiled; born in sin and dead in sin, alienated from God because of sin and an enemy to God on account of wicked works (cf. Rom. 3:23; Ephes. 2:1; Rom. 6:23; Psalms 51:5; Col. 1:21; etc.). Salvation

cannot be by works of righteousness which we have done, but is by the grace of God and through faith in the Sin-Bearer of His provision, our Lord and Saviour Jesus Christ, "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness" (I Peter 2:24). Having submitted this fact, however, let us see what is expected of those who have availed themselves of God's grace through faith in His Word.

Space does not permit citation of the numerous Scriptures which call upon the believer in Christ to live holily and to perform good works. Their tenor will be understood by the recollection of a few of them which stress the fact that we are to be doers of the Word as well as hearers of it (James 1:22). "He that abideth in Me," said our Lord, "and I in him, the same bringeth forth much fruit" (John 15:5). To Christians at Rome the Apostle Paul declared: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). In the Epistle to the Galatians, the very letter that demonstrates that no man can be justified in the sight of God by the works of the Law, and that believers in Christ cannot be said to be under the Law in any way whatever, either for justification or for life, the Apostle wrote: "As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith" (Gal. 6:10). And what of the pleas for a worthy walk (Ephes. 4:1; Col. 1:10; I Thess. 2:12), and that whatsoever we do in word or deed should be done in the Name of the Lord Jesus Christ (Col. 3:17)?

Perhaps the idea of the necessity of good works on the part of the Christian is no more aptly illustrated than by the Apostle John and the Bondman James. The former writes: "Whoso hath this world's good, and seeth his brother have a need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:17,18). And again: "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God" (3 John 11). While James, whose teaching does not contradict Paul's but complements it and demonstrates how the guilty sinner, who before God is justified by faith, is justified before man by works, says: "What doth it profit, my brethren, though a man say he have faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doeth it profit? Even so faith, if it hath not works, is dead, being alone" (James 2:14-17).

There are two classic passages which make very clear the distinction between the bankruptcy of works for salvation and the necessity of works on the part of those who have experienced salvation. The first of these is, of course, Ephesians 2:8-10: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we

should walk in them." What do we need to add? Assuredly there is expressed here in terms most explicit that there is nothing man can do to earn forgiveness of sins and life eternal, but that he who has been saved, by grace through faith, saved from sin's penalty to life everlasting, is a new creature in Christ whose duty is to perform good works, thus vindicating our calling since before the foundation of the world that we should stand before God holy and without blame (Ephes. 1:4).

The second outstanding Scripture that pertains to the subject is found in the Epistle to Titus: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit, Which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:5-8). Here again it is predicated that salvation is not through any works on our part, but according to God's mercy and grace. However, in view of the mercies of God, it is stated unequivocally that it is incumbent upon the believer to do and continue in good works. So it is that again and again such expressions as these are found directed to Christian men and women: "that women adorn themselves . . . with good works" (I Tim. 2:10);

"well reported of for good works" (I Tim. 5:10); "that they be in good works" (I Tim. 6:18); "showing thyself a pattern of good works" (Titus 2:7); "consider one another to prompt unto love and good works" (10:24); and "that . . . they by your good works . . . glorify God" (I Peter 2:12).

2. What Constitutes
Works.

In an earlier paragraph have included as pertinent citations having to do with good works, certain Scriptures that upon the believer in Christ to holily, to walk worthy of his calling. Literally and strictly speaking, we suppose, the two are not entirely synonymous. A man's living has to do, primarily, with his relationship toward God and obedience to Him; good works has to do with his relationship to his fellow men, but on God's behalf, and is also in obedience to Him. Faith will issue in works, but holy living will be the result between the two, it appears to us. For of what value good works if the life is inconsistent and disobedient? We need to remember the words of Samuel the Prophet to errant Saul: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22). Good works, the part of the Christian, ought to be offered with an obedient heart and yielded life, otherwise they will differ little from

(Continued on page three)

Are You At "Wits' End Corner"?

Are you standing at 'Wits' End Corner,'
Christian, with Troubled brow?
Are you thinking of what is before you,
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember—at 'Wits' End Corner'
Is where God's power is shown.

Are you standing at 'Wits' End Corner,'
Blinded with wearying pain,
Feeling you cannot endure it,
You cannot bear the strain,
Bruised through the constant suffering
Dizzy, and dazed, and numb?
Remember—at 'Wits' End Corner'
Is where Jesus loves to come!

Are you standing at 'Wits' End Corner,'
Your work before you spread,
Or lying, begun, unfinished
And pressing on heart and head,
Longing for strength to do it,
Stretching out trembling hands?
Remember—at 'Wits' End Corner'
The Burden Bearer stands.

Are you standing at 'Wits' End Corner,'
Yearning for those you love,
Longing and praying and watching,
Pleading their cause above,
Trying to lead them to Jesus,
Wondering if you've been true?
He whispers, at 'Wits' End Corner'
'I'll win them as I won you.'

Are you standing at 'Wits' End Corner,'
Then you're just in the very spot,
To learn the wondrous resources,
Of Him who faileth not!
No doubt, to a brighter pathway
Your footsteps will soon be moved,
But only at 'Wits' End Corner,'
Is 'the God who is able,' proved."

—Courtesy, Zondervan Publishing House.

AUGUST 31, 1946

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PAGE THREE

THE DOCTRINE OF GOOD WORKS

(Continued from page two)

pagan virtues which are performed for conscience's sake but not for the Lord's sake. This is clearly implied in the words of our Lord: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24; cf. 23:23).

What are some of these good works? Preaching the Word to multitudes, of course; and preaching it to a few. Ministering to the firm and needy. Giving one's life to missionary effort, at home or abroad. Being "a door-keeper in the house of the Lord." Sharing one's means with others. But not all good works are the so-called "big" things, the things that are seen of men, the things that pertain to public ministry of the Gospel. Indeed no! It is a good work to give a cup of cold water (Mark 9:41). It is a good work to make coats and garments (Acts 9:36,39). It is a good work, surely, to control the tongue or the temper, to keep suppressed the unkind thought, or to serve faithfully in the home when necessity arises. It is a good work when the child obeys his parents, when the wife submits herself to her husband. The number and name of good works are these are good works and acceptable to God only when they are done in Christ's Name and for His sake. Unbelievers can perform many of these deeds, which have no merit or standing in God's sight, for "without faith it is impossible to please Him" (Heb. 11:6). And even Christians can do these works in the flesh, simply because they want to do them, for some earthly reward, such as prestige and the regard of men. Good works are those acts which are wrought by the believer in the Lord Jesus Christ because the love of God is shed abroad in his obedient heart, and are performed in Christ's Name and for the glory of God. Thus the Apostle writes: "And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17).

How to Maintain Good Works.

There is a verse to which we have already referred as alluding to the necessity of good works on the part of the believer in Christ — but it tells us something else as well. "This is a faithful saying, and these things I will that thou believe constantly, that they which are believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:8). Certainly in order that Christians might maintain good works, these are the things that are enumerated in the verses that directly precede that which we have just quoted.

In verse three, there is a list of seven characteristics of the regenerate man, a portrait of the natural heart of every man and woman: "foolish, disobedient, deceived, serving divers lusts and passions, living in malice and envy, hateful, and hating one another." In verses five to seven, these things are told that took place on our behalf through Christ: the kindness and love of our Saviour appeared; God loved us according to His mercy, and not by works of righteousness

on our part; He cleansed us by regeneration; He renewed us by the Holy Spirit; He shed the Spirit upon us abundantly through Christ; He justified us by His grace; and He made us heirs of Himself according to the hope of eternal life. These are the things that are to be affirmed constantly, for they are good and profitable unto men.

It is a strange enablement for good works, perhaps, but God's ways are not our ways, nor His thoughts our thoughts. And to the child of God the reminder of what he was before Christ came into his heart, and what has been done for him and what he has been made in Christ are sufficient to cause him to maintain good works because of God's mercies. A similar teaching is found elsewhere: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17). He is furnished for every good work who is indoctrinated in and acts according to the Scriptures.

In the Epistle to the Galatians we find listed for us the cluster of the fruit of the Spirit: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self control" (5:22,23). Now these things are not good works, but the exercise of them will result in good works. And since they are the fruit of the Spirit, he who is filled with the Spirit will surely demonstrate their existence in his heart by doing good works, enjoined of God as well-pleasing to Him. To maintain good works, then, one must be filled with the Holy Spirit.

What is the secret of this filling of the Spirit? Denial of self, of course, and yieldedness to Him — but how is this accomplished? We would draw your attention to two passages of Scripture: one in Ephesians, and the other in Colossians. In the first, Ephesians 5:18,19, it will be seen that being filled with the Spirit will result in melody in the heart and thanksgiving to God. In the second passage, Colossians 3:16, the very same results issue from allowing the Word of Christ to dwell within us. What is His Word? It is God's Word. The Spirit's filling comes from being saturated with the Word of God. And since the fruit of the Spirit exercised makes possible the works which are pleasing to God and for His glory — to maintain good works we must know, live in, and abide by His Holy Word, doing whatsoever it may be, whether in word or deed, in the Name of the Lord Jesus, giving thanks to God and the Father by Him.

4. The Reward for Good Works.

All that the Christian has or hopes for is due to the grace of God. While it is true that the laborer is worthy of his hire, when it comes to the eternal issues salvation and life are not earned by the labors of our hands, but are the gift of God. In the Parable of the Laborers in the Vineyard we learn that it is the Lord's right to do as He wills with His own (Matt. 20:15), and it is not necessary for Him, though perfect in justice, to reward His people for their works. Thus, had He so willed, the thief who died on the cross, directly after confessing his sins and placing his trust in Christ could be, by grace, the recipient of the same garland crowns in the glory as the ardent Apostle Paul, whose works were manifold. After all, no work of man is meritorious in God's sight.



"... the earth is full of the goodness of the Lord"—Psalm 33:5.

Our best services are imperfect in themselves, and further, they are our duty, our reasonable service on account of His mercies toward us. Need God thank us for doing that which it was our duty to do? Of our labors in Christ's Name we can only say: "We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). Yet marvellous grace of God — though He need not reward us for doing His bidding, He does so! In His loving kindness, mercy, and grace God overlooks and overrules the imperfections of our best and least works, and accepts them in the merits of Christ.

The fact of the accounting of the deeds of the believer in Christ is told in 2 Corinthians 5:9,10, where it is written: "Wherefore we labor, that, whether present or absent, we may be accepted of (well-pleasing to) Him. For we must all appear before the judgment seat (the bema) of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." It is not judgment for our sins that is spoken of here. They were atoned for at Calvary, and there is no judgment to them who are in Christ (Rom. 8:1). Here it is the bema, the judge's stand — and every Christian will stand before it to receive reward or loss of reward for the things done on earth as a Christian. The principle of this judgment of our works and the gracious giving of rewards is written in another message to the Church at Corinth, I Corinthians 3:11-15. There we see that there is one foundation, the Lord Jesus Christ. Upon that foundation certain works are built — "gold, silver, precious stones, wood, hay, stubble." Every man's work (and the reference is to Christians, of course) will be made manifest then, and will be tried in the fire. If, in the light of God's wisdom, the work survives the fire of judgment, as will the gold, silver, and precious stones which will be brought out purified by it, that man will receive a reward. If, on the other hand, the work is perishable in

the fire, as the wood, hay, and stubble, then that man will suffer loss — "but he himself shall be saved; yet so as by fire." It may be that in that day some seemingly great service will dissolve in the flame, to bring only loss. Perhaps reward for that ministry has already been received of men — admiration, prestige, wealth, or something else. While some apparently lesser service, humble and unheralded, will show itself to be gold in the sight of the Lord. If so, He will reward it handsomely according to His grace.

No labor of love will be too insignificant for the Lord's notice, none will be too small to receive His commendation. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). Nor will that reward be measured equal only to the work itself, but will be dealt out multiplied and running over, as exemplified in these words: "Because thou hast been faithful in a very little, have thou authority over ten cities" (Luke 19:17).

Scripture does not tell just what the rewards will be, except that in some instances they are identified as crowns: the crown of rejoicing, the crown of righteousness, the crown of life, and the crown of glory (I Thess. 2:19; 2 Tim. 4:8; James 1:12; cf. Rev. 2:10; I Peter 5:4). What are these crowns? We do not know, but they will be more than ample, more than satisfying, more than enough — so much more than we deserve, which is nothing. And with adoring hearts we shall have but one desire — to cast those crowns at the Saviour's feet, Who alone is worthy to receive glory and honor and power (Rev. 4:10, 11).

When will believers in Christ receive these rewards? It will be when the Church is caught up to be with the Lord. The Apostle Paul refers to it as "that day" (II Tim. 4:8), and in it, he makes it clear, the reward will not be to him alone, but to all who love Christ's appearing. That is the day and the event to which our Lord Himself refers among His last words to His Church on earth, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. 22:12). May ours be acceptable and well-pleasing unto Him.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever, Amen." —Our Hope

Trust In Him

I cannot see the end,
The hidden meaning of each trial sent.
The pattern into which
Each tangled thread is blent.
I cannot see the end,
But I can trust,
And in God changeless love
I am content.

THE ALTAR AND THE MERCY-SEAT

(Continued from Page One)
 was put in the "most holy place" (Exodus 26:34). No one save the high priest entered the "most holy place" he only once a year and with blood. (Heb. 9:7). No sinner on this mercy-seat.

If the modern preacher must have a mercy-seat, we, with all our power, insist that it be made according to the Scripture, and that it be used only in Biblical manner.

But since Christ fulfilled the law pointing forward to Himself, and since the veil that closed the door before the "most holy place" was rended "from top to bottom" (Matt. 27:51) as the Lord of glory died on the Cross, we must strongly urge that there be no mercy-seats in our churches, and that nothing be put between the sinner and his Saviour.

III. THE MOURNER'S BENCH

The modern mourner's bench was never used before 1794, and is at least 1700 years too young to be the Bible way of instructing sinners—in fact it is about the best way for them to be misinstructed that we know of. The Bible teaches us to "Preach the Word" (II Tim. 4:2) "How shall they hear without a preacher?" (Rom. 10:14). "The gospel is the power of God unto salvation." (Rom. 1:16). Reader, get your New Testament and read some Bible conversions—Acts 8:26-38 —Acts 16:27-34; Luke 19:1-9. —Luke 19:1-9.

E. Y. Mullins, D. D., LL.D., one time president of the Baptist World Alliance, and for some time president of the Southern Baptist Convention, and to the day of his death president of the Southern Baptist Theological Seminary, gave this kind of an invitation: "Are you willing to forsake sin and put your whole trust in Christ for salvation? While we sing a hymn, I invite you to come and give me your hand as an outward profession of faith in Christ, say in your heart, I do now forsake my sins and accept Christ Jesus as my Lord and Saviour." Then in speaking of the above kind of invitation Bro. Mullins said: "Now in presenting this appeal, I do not think it would be wise to couple with it any other proposition, such as being prayed for."

Bishop John Moore of the Methodist church said a few days ago in Macon, Georgia, speaking of the modern preacher: "They fail for twelve months as ministers of God and in an emotional stirring-up of two weeks try to make up for it," he said. "You tell a sad story and get people aroused to your pathos, you sing emotional songs that excite the congregation, you tell a funny story and make them laugh; while they're laughing you describe an emotional death-bed scene and when everybody is stirred up emotionally you call them to the altar; at the altar you pray and sing over them, and when there's a little shouting and crying you think you have had a good revival."

"Maybe you think that's a good revival. To me it's travesty. It's juggling with human life."

Unconverted folks get into the church via the mourner's bench because of the undue excitement of the fleshly emotions and because of human pleasure and coaxing, begging, etc., that go in connection with it. Users of the mourner's bench are not willing to leave it to the Spirit to add folks to the Lord. (I Cor. 3:6). They don't believe that the Word of God in the hands of the Spirit is sufficient to convert men. They

think they must help the Spirit out. There is not even one hint in all the Holy Scriptures that justifies the use of the mourner's bench. It is an invention of men for deceiving people and for "cork-screwing" professions of faith out of the unregenerate. It is also the devil's means of diverting the attention of the sinners from the true way of salvation, which is by grace through faith and not by grace through prayer.

Emphasis needs to be placed upon faith. And that is where New Testament preachers placed it. But many modern preachers place it upon prayer, and so start the sinner on a "cold trail."

They misguide personal work. Personal work is all right when it consists of preaching the Word of God to sinners; but when it degenerates into an effort to get a sinner to a bench and telling him to "pray through" it is all wrong. The true sphere of personal work is in getting the gospel to those who know it not, and not in trying to coax those who know it to believe it. "Faith cometh by hearing, and hearing by the Word of God". (Rom. 10:17).

"TRUE NEW TESTAMENT BAPTISTS ALWAYS HAVE BELIEVED THE DOCTRINE OF ELECTION"

(Continued from page one)
 alone? Not so, but of all men whom God HAS GIVEN TO HIM FOR A POSSESSION."

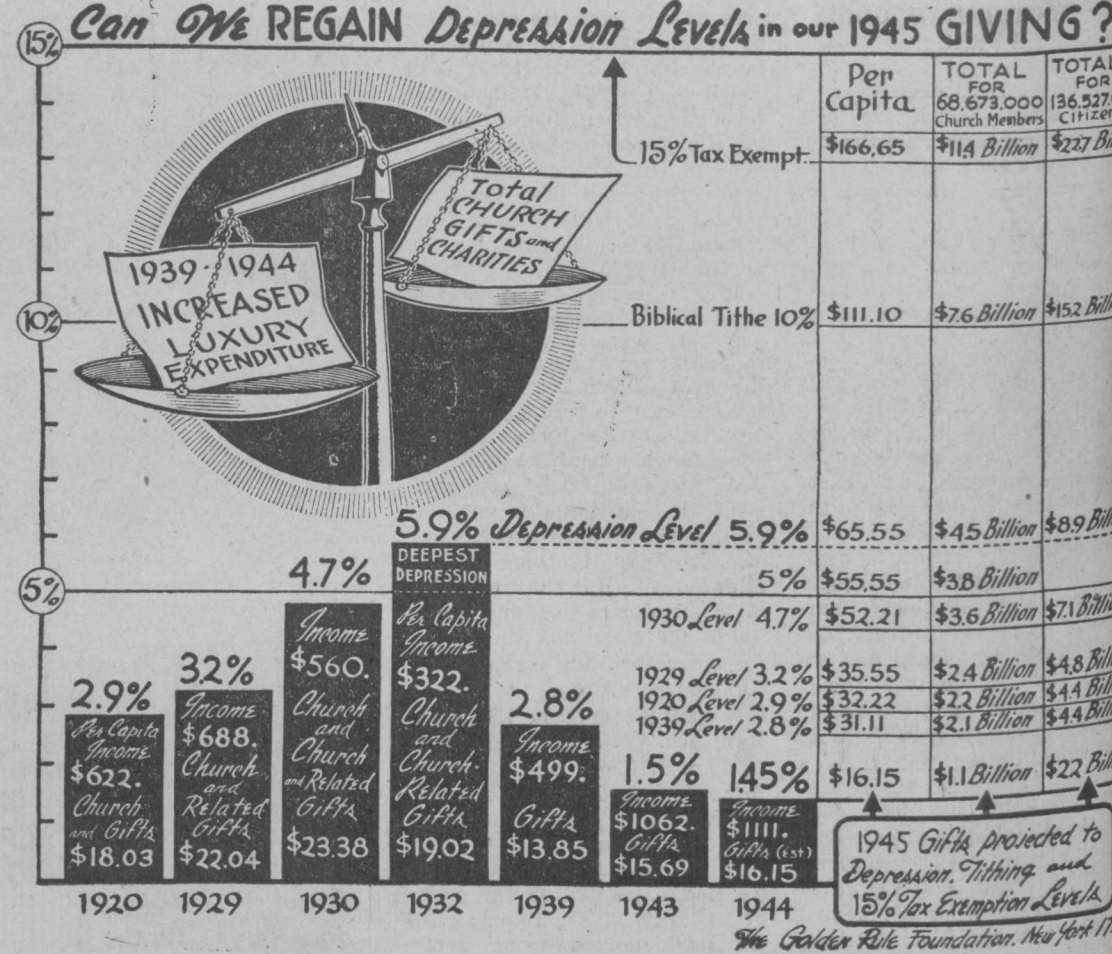
The first confession of faith of modern times that I have been able to find of record is the London Confession. There was a meeting composed of 37 ministers and messengers of "upwards" of 100 "Baptized Churches," held in the city of London, England, July 3 to 11, 1689, from which meeting was issued the London Confession of Faith. Hansard Knollys was a leading spirit.

Before me, as I write, is a copy of this confession, and from the introduction, which is in one long sentence, I quote: "We, the ministers and messengers of and concerned for upwards of 100 Baptized Churches in England and Wales (denying Arminianism) being met together in London. . . ."

Now, this Confession, Hiscox says, "Was based on, and an enlargement of, the confession published in London in 1664 by seven churches for the same purpose, and for substance of doctrine does not differ from that."

The Philadelphia Confession of Faith says: "Although God knoweth whatsoever may, or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass on certain conditions. By the decree of God, for the manifestation of his glory, some men and Angels are predestined, or foreordained to Eternal Life through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice."

The New Hampshire Confession is known as being what is commonly termed Calvinistic. However, it originated in the midst of strong Arminian influence, and thus its article on election is mildly expressed. But the article on repentance and faith clearly expresses the position of this confession on election. And this article was adopted verbatim by the Southern Baptist Convention at Memphis in 1925: It says "We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerat-



ing Spirit of God." This statement is consistent only with unconditional election. None of these who deny unconditional election will accept it. They believe that repentance and faith logically precede regeneration. This statement shows that this confession does not mean by the free agency of man that man in his natural state is able to repent and believe. This is entirely consistent with free agency in its only proper meaning which is expressed above.

REPRESENTATIVE PREACHERS AND WRITERS

Prof. T. H. Jenkins, former Bible teacher in Will Mayfield College, Marble Hill, Missouri: "With the carnal mind the doctrine of election goes against the grain. . . . His (God's) program does not depend on human agencies or contingences for its fulfillment. On the other hand, His program includes all the means (gospel preaching, repentance, faith, etc), necessary for its fulfillment. The doctrine of election may not always be readily harmonized with the freedom of man but it is most certainly and clearly taught in the Bible. Therefore I believe it and rejoice in it."

Pastor Roy Mason, Tampa, Florida, Editor of Faith and Life, and also author of "The Church That Jesus Built": "God in sovereign grace acting upon good and righteous grounds known only to Himself, in eternity before the foundation of the world, chose certain persons from among the race of mankind for Himself. At the same time that God UNCONDITIONALLY elected these unto eternal life, he likewise ordained the means sufficient to bring the elect in time to a saving knowledge of Himself. This election is not apart from, but is in Christ, and the end—the salvation of the elect—is inseparably connected with the means ordained of God to bring to pass the thing he has ordained."

Elder F. F. Gibson, former pastor of the Walnut Street Baptist Church, Louisville, Kentucky: "First, election is personal. Second, election is eternal. Third, election was not in view of foreseen faith and good works."

B. H. Carroll, in Commentary on Ephesians, page 9: "To or-

dain is to decree, and foreordination is a decree beforehand. Who were ordained? The individuals that were chosen. Unto what were they ordained? Unto adoption as sons. Through whom were they adopted as sons? Through Christ. According to what was this foreordination of adoption as sons through Christ? According to the good pleasure of His will. IT COULD NOT BE ACCORDING TO ANYTHING IN US; IT WAS ANTERIOR TO OUR BEING."

J. R. Graves, in "The Seven Dispensations," pages 95 and 96: "All men are by nature Arminians and the absolutely sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken advantage of this natural feeling and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either as to his "determinate counsels, his electing love, or his distinguishing grace. They presumptuously and impiously assert that, unless God extended the same grace to all the lost that he did to those who are saved, he is justly chargeable with partiality and injustice, and if he saw fit, in the dispensation of his grace, when none would, if left to themselves, accept or desire it, and indeed all have rejected it, to so influence the wills of some that they would seek his grace, he is guilty of forcing some men to be saved, and others to be lost. But we know that the Omniscient God is incapable of doing wrong; and if it is plainly revealed that he passed by all the fallen angels, who will charge him with sin and wrong had he passed by all of Adam's race? How then can he be charged with injustice if he saw fit to save a portion of it?"

John A. Broadus, in his comment on Matt. 22:14: "From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure."

J. M. Pendleton, in "Christian Doctrines," page 107 and 108: "There are some who make faith and good works the ground of election. That is, they suppose that God elected his people because he foresaw their faith and good works. This view transposes

cause and effect, for it makes election dependent on faith and good works, whereas faith and good works are scripturally dependent on election. . . . The minian view is without foundation in the world of God. For election is the source, the only source whence spring faith, holiness, good works."

E. C. Dargan in "The Doctrine of our Faith," page 128: "There conditions to God's choice? Does He choose because He sees that men will repent, or the condition of faith? No, He chooses to save men God is sovereign free, untrammelled, glorious; acting on His own initiative."

O. H. Strong, in "Systematic Theology," page 427: "Election is that eternal act of God, which in His sovereign pleasure and on account of no foreseen merit in them, He chooses to be the recipients of the special grace of His Spirit, and so to make voluntary partakers of Christ's salvation."

E. Y. Mullins, in "The Christian Religion in Its Doctrinal Exposition," page 343: "Does God choose men to salvation because of good works or because he foresees that they will believe the gospel when it is preached to them? Beyond doubt God foresees a faith. Beyond doubt faith is a condition of salvation. The question is whether it is also the ground of salvation. The Scriptures answer this question in the affirmative. The gospel is efficacious with some and not efficacious with others because God's grace is operative in the one case and not in the other."

J. P. Boyce, in "Systematic Theology," page 427: "God chooses men to salvation for His own purpose, has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or work of theirs, nor of any foreseen faith; but of His sovereign will and good pleasure."

Time and space would fail to mention Andrew Fuller, Charles H. Spurgeon, and countless other great preachers of the doctrine of unconditional election.